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THE
CRITICAL REVIEW;
OR
Annals of Literature,

EXTENDED AND IMPROVED

BY
A SOCIETY OF GENTLEMEN.

A NEW ARRANGEMENT,

VOLUME the EIGHTH.

— NOTHING EXTENUATE,
NOR SET DOWN AUGHT IN MALICE,
QUALIS AB INCEPTO. —

SHAKSP.
HOR,

L O N D O N,

PRINTED FOR A. HAMILTON, FALCON-COURT, FLEET-STREET.

1793.

ALPHABETICAL TABLE

TO THE

CONTENTS, AUTHORS' NAMES, &c. &c.

A BERNETHY's Surgical and Physiological Essays, 216	nimental, and Genealogical, res- lutive to the County of Gloucester,
Abingdon (Speech of the Earl of), on his Motion for postponing the further Consideration of the Question for the Abolition of the Slave Trade, 224	258
Account (an) of Capt. Gawler's Dis- mission from the Army, 107	Brooker's (Dr.) Sermons on various Subjects, 169
— (an) rendered to the Mi- nister of War, by Lieut. Gen. A. Dillon, 491	Bowles's Postscript to the Real Grounds of the present War with France, 107
— of the Principles and Events which have had the most Influence on the French Revolution, 532	— Short Answer to the De- claration of the Persons calling themselves the Friends of the Li- berty of the Press, 458
Adams's Sermon on the Death of Louis XVI. 118	Bradburn's Methodism set forth and defended, 466
Alfred's Letters, or a Review of the Political State of Europe to the End of the Summer, 1792, 334	Bromley's Sermon, April 19, 1793, at Fitz-Roy Chapel, 119
Appeal (an) to justice and true Li- berty, 480	Burnaby's (Dr.) Blessings enjoyed by Englishmen, a Motive for their Re- pentance, 232
Asheurt's (Mr. Justice) Charge to the Grand Jury for Middlesex, 114	Butt's Sermon upon the general Fast, at Kidderminster, 232
Asa, (the) and the Sick Lion, 340	Carthusian Friar (the), a Tragedy, 475
Attempt (an) to familiarize the Cate- chism of the Church of England, 467	Casimir the Great, a Drama, 507
Barry's (Dr.) Address to the Subjects of Great Britain, 334	Christian Minister's (the) affectionate Advice to a new-married Couple, 356
Barrymore, Life of the late Earl of, 237	Claim (the) of taxing the Navigations and free Lands for the Drainage and Preservation of the Fens con- sidered, 351
Bates's Observations on some import- ant Points of Divinity, 467	Clarke's (Dr.) Practical Essays on the Management of Pregnancy and Labour, &c. 198
Boddoes's Observations on the Nature and Cure of Calculus, Sea Scurvy, &c. 253	Clay's Elegy, supposed to be written in the Place de la Revolution, 112
Bellham's Remarks on the Nature and Necessity of a Parliamentary Re- form, 221	Collinson's History and Antiquities of the County of Somerset, 60, 178
Bigham's Collections, Historical, Mo- numental, and Genealogical, res- lutive to the County of Gloucester,	Collection of unpublished Works of the History of Portugal, 512
	A 2 Com-

C O N T E N T S.

Commentarius in Apocalypsin Joan-	Effets of the Bite of a Mad Dog,
nia, 318	346
Correspondence, 240, 360	Fox's (W.) Discourse on National
Corser's Sermon on the General Fast,	Fasts, 101
231	Franklin's (Dr.) Rules for reducing
Craig's Essay on the Study of Nature	a great Empire to a small one, 107
in drawing Landscape, 288	———, Works of the late, 361
Crisis (the) Stated, 100	Gallie Lion (the) a Fable, 229
Curtius rescued from the Gulph, 478	Gardiner's Sermon on the General
Diamonds of Brazil, on the, 505	Fast, preached at Taunton, 354
Dirom's Narrative of the Campaign	Gazetteer of France, a, 82
in India, in 1792, 1	Gifford's History of France, 404
Discourse on the Problem of the Lon-	Gilbank's Duties of Man, a Sermon,
gitude, 517	preached on the Public Fast, 229
Doctrina numerum veterum conscrip-	Glenie's Antecedental Calculus, 328
ta, a Josepho Eckhell, &c. pars I.	Glenon's Address to the Faculty, &c.
vol. I. 497	on the Expediency of establishing a
Douglas's Nenia Britannica, 415	Fund for the Benefit of Widows,
Dundas (the right hon. Henry), Heads	and Orphans of Medical Men in the
of his Speech on stating the Affairs	Counties of Durham and Northum-
of the East India Company, 343	berland, and of the Town of New-
Duties and Powers (the) of Public	castle upon Tyne, 120
Officers and Private Persons with	Godwin's Enquiry concerning Political
Respect to Vindications of the Pub-	Justice and its Influence on ge-
lic Peace, 464	neral Virtue and Happiness, Vol.
Earle's Appendix to a Treatise on the	II. 290
Hydrocele, 228	Gower's Patriotic Songster, 113
——— Observations on the Opera-	Gregory's Note, a Political Romance,
tion for the Stone, 423	235
Elegia Thomæ Gray, Græce reddita,	——— (Dr.) Philosophical and Li-
325	terary Essays, 377
Elliot's Paraphrase on the Book of	Gresset's Ver-Vert, or the Parrot of
Job, 215	Nevers, a Poem, 386
Eloge funebre de Louis XVI. 531	Hall's Address delivered to the En-
Enquiry into the preseat alarming	glish Church at Rotterdam, 466
State of the Nation, 225	Harleian Miscellany of Tracts, a Se-
Epistle (an) to the right hon. Charles	lection from the, 140
James Fox, 475	Hawker's (Dr.) invaluable Blessings
Essay on the Abolition, not only of	of our Religious and Civil Govern-
the Slave Trade, but of Slavery in	ment, 235
the British West Indies, 335	Hayes's (Mary) Letters and Essays,
Exhibition (the), or, there is no One	Moral and Miscellaneous, 433
greater than I, no not One, 357	Hearn's (Dr.) View of the Rise and
Eyre's Friend to Old England, 477	Progress of Freedom in Europe,
Fact without Fallacy, 334	305
Falchood, Paine, and Company, dis-	Heron's Translation of Niebuhr's Trav-
armed by Truth and Patriotism,	els through Arabia, &c. 149, 391
105	Hewlett's Sermons, Vol. II. 72
Fast Sermon, preached in the Helve-	Hints (humorous) to Ladies of Fash-
tic Chapel, April 19, 1793, 333	ion, who wish to appear pregnant
Fawcett's Sermon before the Universi-	and perpetually prolific, 360
ty of Cambridge, Jan. 27, 1793,	Histoire de la Conspiration du 10
469	Août, 1792, &c. 539
Fayette's (the Marquis de la) State-	History of Spain (the), 241
ment of his own Conduct and Prin-	——— (a short) of the East India
ciples, 337	Company, 459
Ferguson's (Dr.) Principles of Moral	Hodson's Sermon preached at the
and Political Science, 31	Asylum, April 19, 1793 116
Food for National Penitence, 106	Honk's (Major) Defence of the Ac-
Foot's Plan for preventing the fatal	tion of Criminal Conversation
	brought

C O N T E N T S.

brought against him by Capt. Campbell,	480	Love's Victims : the Hermit's Story,	411
Hunter's (Capt John) Historical Journal of the Transactions at Port Jackson and Norfolk Island,	93	Lyson's Environs of London, concluded,	86
Henry's (Dr.) Sermon on the Trial, &c. of Louis XVI.	465	Macaulay's Verses occasioned by the Death of Louis XVI.	113
Huntington's Forty Stripes save none for Satan,	230	Mazzinghi's History of the Antiquity and present State of London, &c.	479
Imitations of some of the Epigrams of Martial,	280	Mearse's (Dr.) Essay on the Disease proceeding from the Bite of a mad Dog, &c.	399
Introduction (a new) to Reading,	480	Memoirs of the Academy of Sciences and Belles Lettres at Brussels, tom. V.	481
Jackson's (Dr.) Dermato Pathologia,	275	Military Magazine, Vol. I.	359
Justamond's Translation of M. David's Prize Dissertation as adjudged by the Royal Academy of Surgery in Paris,	226	Milner's Historical and Critical Inquiry into the Existence and Character of St. George,	172
Justice to a Judge,	14	Minor Jockey Club, the,	120
Kendall's Translation of Filangieri's Science of Legislation,	261	Minstrel (the), or Anecdotes of distinguished Persons in the XVth Century,	316
King's Third Letter to Thomas Paine,	113	Modern Manners, a Poem,	348
Legh's Sermon at Bath, on the Necessity of building a free Church for the Accommodation of the Parish of Walcot,	232	Moore's (Dr.) Journal during a Residence in France, from August to Dec. 1792, Vol. I.	186
Letter (a) to Lord Grenville,	223	—— (Thomas) Address to the Inhabitants of Great Britain,	457
—— (a) from an independent Elector of Westminster to Mr. Fox, in Answer to his Letter to his Constituents,	224	More's (Hannah) Remarks on the Speech of M. Dupont,	54
—— from Irenopolis to the Inhabitants of Eleutheropolis,	218	Murphy's Translation of the Works of Cornelius Tacitus,	121
—— to R. B. Sheridan, Esq. on the proposed Renewal of the Charter of the East India Company,	344	Nash's Edition of Butler's Hudibras,	270
—— to a Member of Parliament on the proposed Line of Canal from Braunton to Brentford,	351	Neale's Free Thoughts respecting the present State of the Clergy of the established Church,	354
—— to John Bull, Esq. from his second Cousin Thomas,	450	Nicholls's Duty of supporting and defending our Country and Constitution,	466
Letters in Favour of Humanity,	513	Notes on the Claim of the British Peers to vote at the Elections of the Representatives of the Peerage of Scotland to Parliament,	457
Lettres ecrites de Barcelone, à un Zélateur de la Liberté, &c.	539	Ode congratulatoria ad Anglos,	348
Lewis's Happiness of living under the British Government, a Sermon,	354	Occasional Retrospect of Foreign Literature,	543
Lickorish's (Dr.) Sermons and Tracts,	312	Pad (the), a Farce,	475
Liddon's Genuine Principles of all religious Dissent,	355	Paine's Prospects on War and Paper Currency,	452
Lipcomb's Verses on the beneficial Effects of Inoculation,	474	Past (the), Present, and Future, Comedies of one act,	522
Loughborough's (Lord) Observations on the State of English Prisons, &c.	479	Patriot, the,	41
Louis XVI. late King of France, the Trial at large of,	105	Pennant's Literary Life of himself,	296
Louisa Matthews, a Novel,	260	Petion's Account of his Conduct during his Mayoralty,	509
	124	Petition of the Friends of the People,	453
		Petition	

C O N T E N T S.

Petition of a Number of loyal unlearned Christians, &c.	471	Sequel (a) to the Adventures of Baron Munchausen,	478
Playfair's better Prospects to the Merchants, &c. of Great Britain,	457	Sins of Government Sins of the Nation,	203
Polologic Companion to the London Pharmacopœia,	225	Slave Trade (the) a Poem,	228
Pott's Sermon on the Visitation of the Archdeacon of London,	472	Smalley's Inability of the Sinners to comply with the Gospel,	471
Powel, the great Pedestrian, a short Sketch of the Life of,	359	Smith's (Charlotte) Old Manor House,	44
Priestley (Dr.) a small whole Length of,	239	Sond-s (Sir George), Bart. Memorials of remarkable Cures and Calamities in the Family of,	164
Prinsep's Letter to the Proprietors of East India Stock,	343	Speeches of Mr. Pitt and Mr. Fox, on Gray's Motion for a Reform in Parliament	333
Principles of the Declaration of the Friends of the Liberty of the Press,	458	State Papers which passed between M. Chauvelin and Lord Grenville,	101
Prophetic Conjectures on the French Revolution, &c.	465	Steele's Essay upon Gardening,	442
Question (the) between Great Britain and France, briefly considered,	458	Stone Henge, a Poem.	346
Rawdon's (Lord) Bill for amending the Law of Imprisonment on Mesne Process, &c.	464	Taylor's Instructions for young Mariners, respecting the Management of Ships at single Anchor,	358
Read's Summary View of the spontaneous Electricity of the Earth and Atmosphere,	320	Testament (the) of the late Louis XVI.	471
Reason (the) of Man	456	Therwall's Essay towards a Definition of Animal Vitality,	345
Reflections on the Murder of Louis XVI.	468	Thomas's Discourse to demonstrate the Being and Perfections of the Deity,	233
Remarks on Mr. Erskine's Defence of Thomas Paine, &c.	107	Thomson's Essay on the Scurvy,	58
Report from the Select Committee appointed to take into Consideration the present State of Commercial Credit,	336	Thoughts on the Causes of the Present Failures,	108
Reports of a select Committee appointed to take into Consideration the Export Trade to the East Indies,	340	—— on the Expediency of settling permanent Leases with the Landholders in Bengal, Bahar, and Orissa,	344
Review of parliamentary Reformation, from Theory and Practice,	333	Toply Turvy,	68
—— of the Speech of the Speaker of the House of Commons in Ireland, on the Bill for allowing Roman Catholics to vote at the Election of Members of Parliament,	337	Tour (a) through the Theatre of War, in Nov. and Dec. 1792, and Jan. 1793,	308
Reynolds's Dramatist, a Comedy,	207	Translation of the Life of Baron Trenck, Vol. IV.	14
—— How to Grow Rich, a Comedy,	427	Trapp's proceedings of the French Natural Convention on the Trial of Louis XVI.	104
Roberts's Charge to the Grand Jury of the Court Leet for the Manor of Manchester,	115	Travels of Charles Peter Thunberg,	515
Robertson's Sectionum Conicarum, Libri septem,	449	Treatise (a) upon the Law and Proceedings in Cases of High Treason, &c.	463
Ruggles's History of the Poor,	285	Trial of Avadaunum Paupiah, &c. for a Conspiracy against David Haliburton, Esq,	344
Scott's Rights of God,	351	Tribute (the) of an humble Muse to an unfortunate Captive Queen,	350
Selection (a) of Hymns and Meditations for every Day in the Week,	349	Trimmer's (Mrs.) Companion to the Book of Common Prayer.	466
		—— Explanation of the Office for the Public Baptism of Infants, &c.	467
		Trip to Holyhead in a Mail-coach,	with

CONTENTS.

with a Churchman and a Dissenter,	479	Williams's Sermon, at High Wy-	combe, for the French Refugee
View (historical) of Plans for the Go-	vernment of British India, &c	Clergy,	472
— of the contested Points in the	Negotiation between Administra-	Willison's Prophecy of the Downfal	of Antichrist,
tion and the East India Company,	344	Willson's (Dr. P.) Inquiry into the re-	move Causes of Urinary Gravel,
Village Association (the), or the Poli-	tics of Edley,	—'s (Jasper) Letter addressed	to Mr. Pitt,
Wade's (Dr.) Paper on the Preven-	tion and Treatment of the Dis-	Word (s) to the Wife,	339
orders of Seaman and Soldiers in	Bengal,	Wordsworth's Evening Walk,	347
Wake's Two Sermons, on the Fast	Day, and on soliciting Relief for	— Descriptive Sketches	in Verse,
the emigrant French Clergy,	352	Wrench's Sermon before the Lord	Mayor, Sheriffs, &c.
Wakefield's (F.) Sermon at the late	General Fast, at Richmond, Surrey,	Wyvil's Letter to Mr. Pitt,	412
—'s (Gilbert) Silva Critica,	234	Yorke's Reason urged against Prece-	dent,
Part III.	428	Zouch's Address to the Clergy of the	Deaneries of Richmond, Catterick,
Wallace's (Lady) Conduct of the	King of Prussia and General Du-	and Boroughbridge, in the Diocese	of Chester,
mourier investigated,	338		194
Walsh's (Dr.) Art of preventing	Diseases and restoring Health, con-	ENGLISH LITERATURE.	
cluded,	435	South Downs (the), a Poem,	553
Wandering Islander, the,	298	Review (a) of Public Affairs from the	Beginning of May to August, 1793,
			557

T H E

CRITICAL REVIEW.

For M A Y, 1793.

A Narrative of the Campaign in India, which terminated the War with Tippoo Sultan, in 1792. With Maps and Plans illustrative of the Subject, and a View of Seringapatam. By Major Dirom, Deputy Adjutant General of his Majesty's Forces in India. 4to. 1l. 1s. Boards. Faden. 1793.

THERE is not a more difficult task than to write at once for a profession and for the public; on the elegance of a polished style to engraft the harsh and unmanageable vocabulary of technical language; and while facts are detailed with a sufficient degree of minuteness to be particularly useful, still to enliven the narrative in such a manner, that to general readers it shall not prove disgusting.

To say that our author appears to have accomplished this difficult object is a very high commendation; and yet, from our own experience, we can safely pay him this compliment. Though evidently adapted to the instruction of military readers, the narrative never seemed to languish during our perusal of it. Instead of becoming tedious (as is generally the case) by the minuteness of detail, it is rather more interesting from that circumstance; and the military transactions are agreeably interrupted by remarks on the manners of the people, and occasional sketches of the country; and, as that part of India was previously but little known to Europeans, such remarks are the more agreeable; and we could even have wished that they more frequently occurred.

After a very brief statement of the leading facts in the campaign of 1791, major Dirom's Narrative may be said properly to commence with the retreat of lord Cornwallis from Seringapatam, on the 6th of June. The arrangements for the ensuing campaign are next detailed, and appear, in fact, to have been very judicious. The reduction of the forts in the neighbourhood of Bangalore was the next principal object; the account of the taking of Nundydroog is particularly curious and interesting.

Nundydroog, the capital of a large and valuable district, is built on the summit of a mountain about one thousand seven hundred feet high. It is situated in a fertile and well-watered country, and is one of the most important places in the South of India. C. R. N. AR. (VIII.) May, 1793. B dred

dred feet in height, three-fourths of its circumference being absolutely inaccessible, and the only face on which it can be ascended protected by two excellent walls, and an outwork which covered the gateway, and afforded a formidable flank fire. The foundation for a third wall had been dug, but, in the state of many of the other forts, the suddenness of the war had not given the Sultan time to complete the plan. This fort, however, in point of strength, ranked after Savendroog, Chittledroog, and Kistnaghery, and stood a siege worthy of the garrison which Tippoo had placed in it for its defence.

‘ The first object was to cut and form a road to the top of a hill adjoining to the mountain, upon which a battery was erected, and guns brought up with infinite labour. This done, it was expected the place might be immediately breached, and carried by assault; but unfortunately the hill, which seemed so favourably situated to bring the siege to a speedy termination, was found to be too distant, and the battery was not effectual in even taking off the defences of the fort.

‘ There was no alternative, but to abandon the attack, or attempt to work up the face of this steep and rugged mountain, to within breaching distance of the fort. This arduous undertaking was adopted, rather than leave a post of such consequence in the possession of the enemy, and encourage them by an instance of our troops being foiled in the attack of a fortified place, which had not yet happened during the war.

‘ The exertions required to form a gun-road, and erect batteries on the face of this mountain, surpassed whatever had been known in any former siege in India; and such was the steepness of the ascent, that the battering guns could not have been drawn up without the assistance of elephants; whose strength, sagacity, and patient docility, can only be known to those who have seen them employed in the Indian armies.

‘ During a fortnight that the troops were employed in this last arduous work, a continual fire was kept up on them from the fort. The cannon shot, directed from so great a height, seldom took effect; but they were severely annoyed by ginjall, or wall-pieces, which are in general use among the native powers in the defence of forts, and throw a bullet of considerable size, with much accuracy, to a great distance.

The batteries formed, two breaches were made; one on the re-entering angle of the outwork, the other in the curtain of the outer wall; but the inner wall, at the distance of eighty yards, could not be touched by our shot.

‘ On the place being breached, major Gowdie summoned the bukthey to surrender; who refusing in firm but polite terms, the major, with great humanity, made him an offer to send out the women,

women, and those persons who did not carry arms, that they might not suffer in the assault. Of this offer the killedar said he would avail himself, but afterwards unaccountably neglected.

‘ The breaches being reported practicable, lord Cornwallis, on the 17th of October, detached the flank companies of the 36th and 71st regiments to lead the assault; and general Medows having, with his usual zeal, made offer of his services, went to command the detachment that was engaged in this important enterprise.

‘ On the 18th of October lord Cornwallis, with a view to intimidate the garrison, encamped with the army within four miles of Nundydroog; and having examined the breaches, directed, in order to render them more practicable, and to take off some adjoining defences, that the firing should be continued from the batteries till night, when the rising of the moon should be the signal for the assault.

‘ It was determined to storm the breaches, and attempt to carry the inner wall by escalade; but if the attempt should not meet with that success which the boldness of the measure deserved, it was at least thought practicable to make a lodgment behind a cavalier between the walls, and proceed from thence in the regular attack of the inner wall.

‘ The trench dug for the foundation of the third wall, within a hundred yards of that which was breached, having been formed into an advanced parallel, the flank companies had been lodged in it before day-break on the morning of the 18th, that they might be in readiness to advance early in the evening; but it was afterwards judged more expedient to defer the assault till towards midnight, when the garrison would be probably less prepared, and the assailants have the advantage of a clearer moonlight.

‘ Captain Robertson, the senior officer of the flank companies, was to lead the grenadiers of the 36th and 71st regiments to the breach in the curtain. Captain Burne, of the 36th, the next senior officer, declining to quit his grenadier company, at the head of which he had distinguished himself during the war, the light companies were to be led by captain Hart to the breach in the outwork. The flank companies of the 4th European regiment, commanded by captain Doveton, were to follow with ladders, for escalading the inner wall.

‘ The disposition above stated, and every preparation, having been made for the assault, the time had almost approached, when some person unthinkingly mentioned, in the hearing of the troops, that a mine was reported to be near the breach. General Medows, with that promptitude which marks his character, replied, “If there be a mine, it must be a mine of gold.” The orders being given, the troops moved out from the right and left of the parallel, and rushed forward to the assault.

• The vigilance of the enemy soon discovered the assailants.— The fort was instantly illuminated with blue lights, and a heavy fire of cannon, musquetry, and rockets, opened from the works. The fire from the garrison was luckily ill-directed, but the large stones which were thrown down from the hill, acquiring great velocity as they bounded from the rock in their descent, were extremely formidable, and attended with more certain effect. The storming party, however, soon mounted both the breaches, and pursued the enemy so closely, as to prevent their effectually barricading the gate of the inner wall. This was forced open with some difficulty, and the troops entered the body of the place.

• The carnage which must have ensued in clearing the fort of the enemy, was prevented partly by a number of the garrison escaping by ropes and ladders over a low part of the wall; but chiefly by the exertions of captain Robertson; who, seeing the place was carried, turned all his attention to preserving order, and preventing the unnecessary effusion of blood. To his humanity the bukthey and killedar owed their lives; and of the garrison there were only about forty men killed and wounded..

• The flank companies, which formed the storming party, had two men killed, and twenty-eight wounded; the latter chiefly from bruises by the stones thrown from the rock. The loss during the siege was, in all, forty Europeans, and eighty Sepoys and pioneers killed and wounded. Captain Read, who had exerted himself with great success, was severely but not dangerously wounded, in carrying on the approach up the face of the hill. Brigade major Cranston, and lieutenant Hill of the Bengal artillery, were also slightly wounded.

Nundydroog, defended by seventeen pieces of cannon, chiefly iron guns, of a large calibre, improved by its late works, and well garrisoned, was thus taken by regular attack in the course of three weeks, although of such strength that it was not yielded to Hyder by the Mahrattas till after a tedious blockade of three years!

The following extract contains a few particulars relative to the Nizam.

• There was still one more junction expected; the army of the Soubah or Nizam from Gurramcondah. Having left a stronger force in possession of the lower fort, and for the blockade of the place, the prince advanced again to join lord Cornwallis, and detained his lordship some days longer than would have been necessary in the neighbourhood of Outredroog.

• On the 25th of January, lord Cornwallis having received accounts of the approach of that army, went to meet his highness the prince, by appointment, at Magré, about six miles in the rear

of his lordship's camp, accompanied by general Medows, and the officers of their suite, and escorted by colonel Floyd, with part of the 19th dragoons, and the body guards. Guns were prepared to fire a salute on the right of the line, and the flank companies of the first brigade, with the bands of music of the 36th and 52d regiments, were ordered to the place where the tents were to be pitched, in order to receive the prince with every possible mark of distinction. His lordship, after waiting several hours at Magré, exposed to the sun, rode on some miles farther, to meet the prince. Repeated messages were brought that he was approaching, and several questions asked as to the form of his reception. At length, after a most tiresome day, the prince, the minister, and their principal attendants, on their elephants, arrived, accompanied by a large body of his horse. Hurry Punt, who had gone to meet his highness, in order to add to his own consequence, undertook the ceremonies of the introduction, and had contributed not a little to the delay. The sun was set before these great men descended from their elephants; there was no time for paying the intended compliments to the prince, nor even for pitching a tent, which he had with him; so that, after some conversation standing on foot, it was necessary to conclude the conference. Lord Cornwallis had a long way to return to his camp in the dark, and the prince had to blame his own delay for the inconvenience of having to take up his ground of encampment after daylight.

‘ This young man appeared to be about twenty years of age, not very tall, but extremely corpulent. He had a heavy look; with the appearance, however, of good-nature, and good sense. The minister, about sixty years of age, who occasionally prompted or spoke for the prince, is a man of great and established talents. He had all the appearance of a shrewd and able courtier, possessing the firmness and talents that have not only raised him to his eminent situation from a family of inferior rank, but have enabled him to hold his post for a series of years amidst the cabals of the Soubah's court, which, though chiefly directed by the influence of the Mahratta states, has been open to the intrigues of every government in India.’

It cannot fail to be acceptable to many readers, to be informed of the station which was chosen by so able a general as Tippoo Sultan for the defence of his capital.

‘ On both sides of the river, opposite to the island of Seringapatam, a large space is enclosed by a bound hedge, which marks the limits of the capital, and is intended as a place of refuge to the people of the neighbouring country from the incursions of horse. On the south side of the river this inclosure was filled with inhabitants, but that on the north side was occupied only by Tippoo's army.

‘ The bound hedge on the north side of the river includes an oblong space of about three miles in length, and in breadth from half a mile to a mile, extending from nearly opposite to the west end of the island to where the Lockany river falls into the Cavery. Within this inclosure the most commanding ground is situated on the north side of the fort; and, besides the hedge, it is covered in front by a large canal, by rice fields, which it waters, and partly by the winding of the Lockany river. Six large redoubts, constructed on commanding ground, added to the strength of this position, one of which, on an eminence, at an ead-gah or mosque, within the north-west angle of the hedge, advanced beyond the line of the other redoubts, was a post of great strength, and covered the left of the encampment.

‘ The right of Tippoo’s position was not only covered by the Lockany river, but beyond it by the great Carrighaut hill, which he had lately fortified more strongly, and, opposite to the lower part of the island, defends the ford.

‘ The eastern part of the island was fortified towards the river by various redoubts and batteries, connected by a strong intrenchment with a deep ditch, so that the fort and island formed a second line, which supported the defences of the first beyond the river; and when the posts there should be no longer tenable, promised a secure retreat, as from the outworks to the body of a place.

‘ Tippoo’s front line, or fortified camp, was defended by heavy cannon in the redoubts, and by his field train and army stationed to the best advantage. In this line there were 100 pieces, and in the fort and island, which formed his second line, there were at least three times that number of cannon.

‘ The defence of the redoubts on the left of Tippoo’s position was intrusted to Syed Hummeed and Syed Guffar, two of his best officers, supported by his corps of Europeans and Lally’s brigade, commanded by monsieur Vigie. Sheik Anser, a sipadar or brigadier of established reputation, was on the great Carrighaut hill. The Sultan himself commanded the centre and right of his line within the bound hedge, and had his tent pitched near the Sultan’s redoubt, so called from being under his own immediate orders. The officer is not known who commanded the troops in the island; but the garrison in the fort was under the orders of Syed Saib. The Sultan’s army certainly amounted to above five thousand cavalry, and between forty and fifty thousand infantry.

‘ Ever since the junction of the Mahratta armies, Tippoo, seeing he could not continue to keep the field, had employed his chief attention, and the exertions of the main body of his army, in fortifying this camp, and in improving his defences in the fort and island. The country had already been laid waste during the

former campaign, and the Sultan seemed confidently to rest his hopes on the strength of his works and army for protracting the siege, till the want of supplies, or the approach of the monsoon, should again oblige his enemies to withdraw from his capital.

The account of the attack by night, and the dislodgement of Tippoo from this fortified camp, is interesting, but is too long for insertion; but a part of the operations, viz. those of the division under general Medows, will serve to give some idea of the rest; and, as this circumstance has afforded much matter for conversation, we are the more desirous of inserting it.

‘ That part of the column which, under the immediate orders of the general, was to penetrate into the enemy’s camp, consisted of the 36th and 76th regiments, commanded by captains Wight, and Shawe, and the 13th battalion of Sepoys, commanded by capt. Macleod, in the order detailed for the march of the column.

‘ The general’s station, as fixed by the orders of the commander in chief, was in the centre of the column. He was attended by colonel Harris, major Hart, captains Macauley and Bordes, his aids de camp, and by lieutenant Grant, with his body guard. Majors Dirom and Close, the officers of the general staff with this division, accompanied lieutenant-colonel Nesbitt at the head of the column.

Colonel Nesbitt, meeting with no opposition, nor finding any camp on penetrating the bound hedge, and seeing the ead-gah or mosque, to his right, thought it his duty to advance without hesitation against this work, as being within the enemy’s lines, and one of the posts which defended the left of their position. He wheeled his division to the right, and marching first along the hedge, and afterwards to his left, along the bank of the canal, crossed it, and ascended the hill towards the redoubt.

‘ The enemy, forewarned of their danger, by the previous commencement of the other attacks, were here prepared for their defence.

‘ A few cannon had been fired from the redoubt, and a few musket shot from the advanced centinels, as our pioneers cut down the hedge; but whether it was that the enemy reserved their fire till they should be able to give it with full effect, or that their attention was successfully drawn off by the march of the 22d battalion to their front, the leading division met with no opposition till they had crossed the canal and approached near to the redoubt, when a heavy fire of grape and musquetry was directed against the column.

‘ The gleam of this discharge gave a momentary view of the enemy and their post. The redoubt and covert-way were full of men, and troops were seen drawn up to the right and left, but chiefly to the left of the redoubt.

‘ Lieutenant-colonel Nesbitt, assisted by major Close, formed the battalion company of the 36th regiment which led the column, and some farther part of the battalion, as it advanced to oppose the enemy on the left, while the flank companies of the 36th and 76th regiments rushed forward to the redoubt,

‘ The enemy who had continued their fire, now received ours. The assailants drove them from the covert-way, but being severely galled by the multitude that manned the inner works, repeated ineffectual efforts were made to pass the ditch. Several of the ladders were missing, and without them, in the face of such resistance, it seemed impossible to get into the redoubt,

‘ While the troops that had extended to the right and left of the mosque, were thus unsuccessful in the assault, a path-way was fortunately discovered, which was left across the ditch, and led from the end of the mosque into the redoubt. Officers and men crowded to it from both sides, where they had been stopped by the ditch. A slight gateway, which closed the sortie or entrance, was soon forced; and, after a severe conflict, the assailants got possession of a large traverse between the gateway and the body of the redoubt.

‘ The enemy, now driven to the inner circle of the redoubt, faced towards the traverse, and turned one of the guns against the gorge. Their retreat was cut off, and they seemed determined to die or defend their post. Ranged along the circle of the rampart, they directed a heavy fire against the gorge and traverse, crowded by our people, who continued to press in from without, while an irregular fire was returned from a smaller front on our side.

‘ Captain Gage, with brigade-major Nightingall and ensign McColl, had got a party of grenadiers of the 76th regiment upon a banquette to the right of the gorge, from which they fired into the redoubt, and a few men had also got upon a similar banquette behind the magazine to the left of the gorge: these parties, in some measure, secured the traverse; but the enemy's fire being evidently superior, it became necessary to cease ours, and charge them with our bayonets. The firing was stopt with some difficulty; the men were formed and brought forward by their officers, and, headed by major Dirom and captain Wight, were led in at the gorge of the redoubt. The enemy, who had seen this intention, reserved their fire till the assailants advanced, when a discharge of grape from the gun they had directed against the gorge, seconded by their musquetry, brought down nearly the whole party, and repulsed the charge. Captain Gage, recommencing his fire from the banquette within, prevented the enemy from taking advantage of the confusion that followed this check, while the men below in the traverse were rallied and exhorted to renew the attack. They came forward with great spirit, and were again

again led in by major Dixom and captain Wight. Captain Gage and his party mounted the parapet to the right; captain Burne, with part of his remaining grenadiers, at the same time mounted the works to the left of the gorge; and major Close, who had come into the redoubt, also zealously assisted at this critical period of the attack.

‘ The enemy fired their musquetry, but not having been able to reload the gun which raked the gorge, and dismayed at this second more powerful effort, broke as the assailants closed with them; and such as escaped immediate death by leaping from the embrasures into the ditch, were fired upon, or taken by the main body of the column, which was formed by general Medows to support the attack and cut off the enemy’s retreat.

‘ While the attack was carried on in the redoubt, and before the rest of the column had come up, lieutenant-colonel Nesbitt, after routing the body in his front, saw a corps advancing with drums beating and colours flying. The officer who led, on being challenged in Moors, answered (*Agari que logue*) “ We belong to the advance,”—the title of Lally’s brigade, supposing the people he saw to be their own Europeans, whose uniform also is red; but soon discovering his mistake, the commandant called out (*Feringy Banchoot! — Chelow*) “ They are the rascally English!—Make off; in which he set his corps a ready example. Lieutenant John Campbell of the 36th grenadiers, who had come out of the redoubt wounded, was the person who challenged this corps; and, on seeing it break, rushed forward and seized the standards. Colonel Nesbitt also, finding that this body of the enemy had not come to lay down their arms, nor had been beating a chamade, as at first supposed, gave orders to fire upon them, and dispersed the whole.

‘ This event took place during the heat of the contest within the redoubt; and had this corps, which, it seems, was late in following up the rest of the brigade from Somarpett, advanced with less noise, or had it not been opposed by colonel Nesbitt’s party before it reached the redoubt, it is hard to say what turn it might have given to the assault.

‘ This work, which defended the left of the enemy’s position, was supplied with eight pieces of cannon, and flanked by three, which were taken on the glacis, said to be the field pieces of Lally’s brigade. The commandant, Syed Hummeed, a Moor-man of high rank, and near four hundred of his men, fell in its defence.

‘ The loss on our side was also considerable; eleven officers and about eighty men, killed and wounded. The officers killed were lieutenant Stuart of the Bengal engineers, lieutenant Robertson of the 73d, doing duty with the 36th regiment, ensign Smith

Smith of the 36th, and lieutenant Jones of the 76th regiment. The wounded were lieutenants Brownrigg, Robert Campbell, and John Campbell, of the 36th regiment; captain Markham, lieutenants Robertson, Philpot, and Shaw, of the 76th regiment.'

' General Medows, having ordered four companies of the 36th regiment, under captain Austin, who had commanded the leading company of the column, and captain Oram's battalion, to be left for the defence of this post, directed that the troops should be formed again in their original order, and wheeled to the left, that he might move down as quickly as possible, to co-operate with lord Cornwallis. The column being again in motion, the general directed one of his suite to go at the head of it, and gave him two troopers of his guard, that he might take the first opportunity of pushing on to acquaint his lordship with what had been done, and to inform him that the column was coming down to his support.

' A deserter, who had given himself up at the redoubt, undertook to be the guide into the enemy's camp and to the island. On recrossing the canal, at a bridge a little higher up, he mentioned that some houses seen on fire to the right, were monsieur Vigie's quarters at Somarpett, by which he judged that post was abandoned; at all events, it did not appear to be in the proposed line of attack. The column soon after crossed a large ravine, and then ascended an eminence, on which the deserter said there was a redoubt, commanded by Syed Guffar, and a larger one to the right not quite finished, between it and the fort. The general sent orders to halt and close up after crossing the ravine, and came himself to the front.

' At this time the firing every where had ceased, except a few cannon shot from the redoubt, which was some hundred yards in front of the column; it was consequently supposed that the two other columns were victorious or repulsed. Being now in possession of the enemy's principal redoubt in that quarter, which must probably oblige them to evacuate the other posts on the left of their position; and the loss sustained having been very considerable, it became an object of deliberation, whether it might be more advisable to storm these redoubts also, and get directly to the island; or, by leaving them to the right, avoid the farther delay which might be occasioned by this attack. The latter measure was adopted. The general resolved to get into the track by which lord Cornwallis had marched, and to advance and support his lordship in that direction. The column recrossed the hedge and canal; but finding it necessary, from the rice swamps, to make a larger circuit than was intended, it unfortunately missed the track of the center column; and the general reached the Carighat or
Pagoda

Pagoda hill without receiving any intelligence of lord Cornwallis. Two Sepoys were met, who gave a confused account of our troops having been repulsed from the island. Still there was no firing. The column was halted, and an officer dispatched with a few troopers to endeavour to gain intelligence. But on his return, without obtaining any information of the centre column, a heavy firing commenced in that part of the camp that lay between the fort and the Carighaut hill, upon which general Medows gave orders to countermarch his column, and was advancing to support the troops that appeared to be engaged, when the day broke; and he found it was unnecessary to proceed, as will appear in the account of the operations of the centre division.'

The reception of the sons of Tippoo as hostages in the camp of lord Cornwallis cannot fail to afford some entertainment.

' On the 26th about noon, the princes left the fort, which appeared to be manned as they went out, and every where crowded with people, who, from curiosity or affection, had come to see them depart. The Sultan himself was on the rampart above the gateway. They were saluted by the fort on leaving it, and with twenty-one guns from the park as they approached our camp, where the part of the line they passed, was turned out to receive them. The vakeels conducted them to the tents which had been sent from the fort for their accommodation, and pitched near the mosque redoubt, where they were met by sir John Kennaway, the Mahratta and Nizam's vakeels, and from thence accompanied by them to head quarters.

' The princes were each mounted on an elephant richly caparisoned, and seated in a silver howder, and were attended by their father's vakeels, and the persons already mentioned, also on elephants. The procession was led by several camel haccarras, and seven standard-bearers, carrying small green flags suspended from rockets, followed by one hundred pikemen, with spears inlaid with silver. Their guard of two hundred Sepoys, and a party of horse, brought up the rear. In this order they approached our head quarters, where the battalion of Bengal Sepoys, commanded by captain Welch, appointed for their guard, formed a street to receive them.

' Lord Cornwallis, attended by his staff, and some of the principal officers of the army, met the princes at the door of his large tent as they dismounted from the elephants; and, after embracing them, led them in, one in each hand, to the tent; the eldest, Abdul Kalick, was about ten, the youngest, Mooza-ud-Deen, about eight years of age. When they were seated on each side of lord Cornwallis, Gullam Ally, the head vakeel, addressed his lordship as follows: " These children were this morn-
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ing the sons of the Sultan my master; their situation is now changed, and they must look up to your lordship as their father."

' Lord Cornwallis, who had received the boys as if they had been his own sons, anxiously assured the vakeel and the young princes themselves, that every attention possible would be shewn to them, and the greatest care taken of their persons. Their little faces brightened up; the scene became highly interesting; and not only their attendants, but all the spectators were delighted to see that any fears they might have harboured were removed, and that they would soon be reconciled to their change of situation, and to their new friends.

' The princes were dressed in long white muslin gowns, and red turbans. They had several rows of large pearls round their necks, from which was suspended an ornament consisting of a ruby and an emerald of considerable size, surrounded by large brilliants; and in their turbans, each had a sprig of rich pearls. Bred up from their infancy with infinite care, and instructed in their manners to imitate the reserve and politeness of age, it astonished all present to see the correctness and propriety of their conduct. The eldest boy, rather dark in his colour, with thick lips, a small flat-tish nose, and a long thoughtful countenance, was less admired than the youngest, who is remarkably fair, with regular features, a small round face, large full eyes, and a more animated appearance. Placed too, 'on the right hand of lord Cornwallis, he was said to be the favourite son, and the Sultan's intended heir. His mother (a sister of Burham-ud-Deen's who was killed at Satimungulum), a beautiful, delicate woman, had died of fright and apprehension, a few days after the attack of the lines. This melancholy event made the situation of the youngest boy doubly interesting, and, with the other circumstances, occasioned his attracting by much the most notice. After some conversation, his lordship presented a handsome gold watch to each of the princes, with which they seemed much pleased. Beetle-nut and otter of roses, according to the eastern custom, being then distributed, he led them back to their elephants, embraced them again, and they returned, escorted by their suite and the battalion, to their tents.'

' Next day, the 27th, lord Cornwallis, attended as yesterday, went to pay the princes a visit at their tents, pitched near the mosque redoubt, within the green canaut or wall, used by the Sultan in the field, of which we had so often traced the marks during the war.

' The canaut of canvas, scollopped at top, was painted of a beautiful sea-green colour, with rich ornamented borders, and formed an elegant inclosure for the tents. It was thrown open to the front, and within it the pikemen, Sepoys, &c. of the princes' guard formed a street to a tent, whence they came out and met

lord

lord Cornwallis. After embracing them, he led them, one in each hand, into the tent, where chairs were placed for his lordship, themselves, and his suite. Sir John Kennaway, the Mahratta and the Nizam's vakeels, also attended the conference.

‘ The eldest boy, now seated on his lordship’s right hand, appeared less serious than yesterday ; and when he spoke, was not only graceful in his manner, but had a most affable, animated appearance. The youngest, however, appeared to be the favourite with the vakeels ; and, at the desire of Gullam Ally, repeated, or rather recited some verses in Arabic, which he had learned by heart from the Koran, and afterwards some verses in Persian, which he did with great ease and confidence, and shewed he had made great progress in his education.

• Each of the princes presented his lordship with a fine Persian sword, and in return he gave the eldest a fusée, and the youngest a pair of pistols, of very fine and curious workmanship. Some jewels, shawls, and rich presents were then offered to his lordship as matter of form ; after which, beetle-nut and otter of roses being distributed, the princes conducted his lordship without the tent, when he embraced them and took his leave.

• The tent in which the princes received lord Cornwallis, was lined with fine chintz, and the floor covered with white cloth. The attendants sprinkled rose-water during the audience ; and there was a degree of state, order, and magnificence, in every thing, much superior to what had been seen amongst our allies. The guard of Sepoys drawn up without, was clothed in uniform, and not only regularly and well armed, but, compared to the rabble of infantry in the service of the other native powers, appeared well disciplined and in high order.

• From what passed this day, and the lead taken by the eldest son, it seemed uncertain which of them might be intended for Tippoo’s heir. Perhaps, and most probably, neither ; for Hyder Saib, about twenty years of age, has always been said to be Tippoo’s eldest son ; had been educated accordingly, and had accompanied his father constantly during the war, till lately, when he was sent on a separate command, and distinguished himself very eminently in the relief of Gurrumconda. The vakeels, however, asserted that he was not a legitimate son, nor in favour with Tippoo, from being of an unpromising disposition ; but there is reason to suspect that they were directed to make this sacrifice of truth to policy, in order to prevent the demand of Hyder Saib as one of the hostages, which, to a prince at his time of life must have been extremely disagreeable ; though the others, from their early age, would feel less in that situation, and would not suffer essentially by removal from their father’s care.

• Hyder Saib is, from all accounts, a most promising youth ; and should he be destined to succeed to the kingdom of Mysore,

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it may be hoped that the misfortunes which the inordinate ambition of his father has brought upon their family, will lead him to recur to the prudence of his grandfather; and that his reign, as well as the remainder of Tippoo's life, will be employed rather to preserve and improve what remains, than to attempt to recover the half which they have lost of the extensive dominions so lately acquired by the wisdom and valour of old Hyder.'

The style of major Dirom is simple, chaste, and unaffected. There is nothing in it to offend true taste, and yet every thing that such a Narrative as the present demands. It would have made the work more complete, had the author prefixed a full account of the operations of the preceding campaign.

The Life of Baron Frederic Trenck. Volume the Fourth, and most Important. Translated from the German. 12mo. 4s. sewed. Robinsons. 1793.

FEW of our readers, we presume, are unacquainted with the romantic adventures of baron Trenck: and who, that has perused his narrative of them, can fail to admire that unconquerable spirit which enabled him to effect what to minds less vigorous would have appeared impossible? Who, but must have regretted such great, such indefatigable exertions, wasted in attempts to emancipate an individual from the gripe of arbitrary power? How much good might have been produced by the same efforts applied to other purposes! But perhaps liberty is, as Britons have of old been accustomed to think, inestimable; and its stimulus far exceeds any other that can be applied to the human mind. For our parts at least, we recollect no instances of arduous enterprize, equal to those which have been prompted by the love of freedom. Even the most distant prospect, the remotest hope of it, has often supported the lamp of life for years in the deep and solitary gloom of a dungeon, where every debilitating cause appears combined to extinguish the vital spark. Yet we trust the example of a Trenck will not be thrown away, as men may learn from it how much may be accomplished by resolution and perseverance.

These reflections arose spontaneously to our minds on taking up the present volume, which we did with no small pleasure, at finding that its author still enjoys life and liberty.

Three years ago, says the baron, I concluded the third volume of my history with my departure from Berlin for Vienna: and little thought I then, that a fourth would follow, as the remainder of my wintry days I had destined to domestic peace. But fate has not infected my name in the page of rest: it has enrolled me in the
number

number of knights errant, doomed incessantly to wander throughout the earth, without ever tasting the cup of fortune. When age has now silvered my locks, I am exposed to events in this tumultuous world, in which I could take a willing part, were I in the ardour of youth, or the vigour of manhood; and my reason is obliged to exert all its powers, to restrain me from resolves, to which my restless activity would gladly impel me, whilst I have a fair opportunity to show the gods of the earth, what an honest man grossly injured, what an ill-treated victim of juridical courts, what one whom unfeelingness and persevering barbarity have rendered an avowed enemy to all arbitrary power, is capable of undertaking, is capable of carrying into execution.'

' By the grave of Frédéric, at Potsdam, I stood crowned with laurels, and the inexorable autocrate lay at my feet in the dust. I have beheld the period when an oppressed people dared to shake off the yoke with heroic bravery, and make their tyrants tremble: I might have partaken in the glorious deed; but, I refrained.

' Before the door of my prison in Magdeburg I have seen grass growing; and the justice of William converted it into a temple to my honour.

' In Paris I beheld the Bastille, the tomb of virtue and freedom, taken and destroyed; and the bloody head of its once omnipotent governor Delannay borne about on the point of a spit.

' Members of the courts of justice of Vienna have I seen with the besom of the house of correction in their hands, counting their beads to obtain absolution for the villainies they practised against me.

' I saw the most unlimited monarch in Europe deserted by all his courtiers; supplicating the national cockade in the townhouse of Paris. I saw princes pale with fear, and the favourites of a court, trembling, take flight, whilst firm and true patriots spurned despotic power. I saw the great partisan of unlimited authority, the emperor Joseph, depart this life as mean as possible, after having disgracefully repealed all the commands he had issued to his Hungarian subjects.

' What delight for an inquiring mind, that perceives things as they are, and could assist in spreading the flame it had contributed to illumine, which had wonderfully purified the air from the fogs of slavery and the mists of prejudice! Golden times! to your heroes will posterity erect altars of gratitude: and happy do I deem myself in seeing this epoch arrived, and being able from just data to predict its successful termination; if they, who have now the felicity of the people in their hands, do but remain honest, disinterested men.'

An ardent, impetuous mind, like that of Trenck, might, indeed,

deed, plan a life of rest and quiet, but the remaining inactive would be totally inconsistent with it. To follow our author through all his vicissitudes, would exceed our limits; and his accounts of the triumphant reception he met with in different places, his various lawsuits, and many occurrences of private concern, will please most, as related by himself. We must not, however, omit to notice the services he rendered Leopold in Hungary, which was on the point of shaking off the dominion of the house of Austria; and the plan he formed for establishing the peace of Germany, by an alliance between Austria and Prussia, which, it appears, nothing prevented from taking place but the ambitious vanity of Joseph. Of this prince he gives no flattering character. How just it is, we presume not to decide: but as he has drawn it, we shall present the most striking parts of it to our readers.

• Never was the most stupid prince more contemned, less valued, less beloved, or less obeyed, than Joseph. Wise we must certainly allow him to have been in his way; but he was soon wearied of his undertakings, deterred, chagrined, and dissatisfied; whilst his ministers and counsellors followed the old rout, and no person of abilities assisted him, as he was resolved to know and conduct every thing by himself. So circumstanced, he was actually an enemy to mankind, and, had he lived longer, he would gradually have become the most unfeeling of tyrants.

• His daily intercourse was with people who knew still less than himself. Of the sciences that belong to the art of government he had never made himself master. Occasionally he endeavoured to emancipate himself from gross prejudices: but they soon subdued his uncultivated mind; and they whom he chose for his advisers speedily gained an ascendancy over his confused ideas, availed themselves of his weakness, and, being enemies to mankind, or ambitious of power, steered him by their own compass, and left him in the whirlpool of perplexity, striving in vain to reach the shore. The more resistance he found, the more he steeled his heart against noble and exalted sentiments. His chosen assistants must be despots, tyrants, men devoid of feeling. These flattered his natural propensity to obduracy, fortified his heart against every soft emotion, alone capable of rendering princes happy by inclining them to do good, and tyrannised over the people in his name. His pride would not admit of contradiction. Flatterers and deceivers pressed round the throne, and obscured the truth. As all these termed his obstinacy firmness, and exalted his arbitrariness to the skies, as the sole means by which he would become the greatest of all princes, and obscure the glory of the great Frederic, in acquiring superior fame; he soon desired to appear infallible, and to impart this infallibility to all his officers, civil and military,
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from the general to the corporal, and from the judge to the cryer of the court.'

' He possessed every mental gift requisite for a great prince: but his education was faulty; and when he endeavoured to remedy its defects, he fell into bad hands. As his disposition was by nature prone to despotism, cruelty, and insensibility; as he had to do with a nation totally depraved, and incapable of being amended otherwise than by force, and severe punishments; as he found insurmountable obstacles to every innovation that tended to good; as he was a sworn enemy to literature, of which he had no just idea; he would actually have been the severest of tyrants, had his life been of longer duration.

' Here and there a glimmering light appeared, but he would not give himself the trouble to search after truth. The notions he imbibed in his childhood he was never able to surmount, because he wanted the will to fortify his understanding. He began, it is true, to see, to enquire, to remark the cunning of the priesthood, and to reform—but, alas! steadfastness was wanting; scruples laid hold of his mind—the emissaries of Rome knew how to turn his weakness to their advantage; sorrow and repentance soon took their turn; and the most important projects for the weal of mankind were shaken to their foundations. He had the best inclinations to break the yoke of infantile prejudices—was ashamed at his inability to imitate the great Frederic, whom he had taken as a pattern—and knelt in secret at the confessional, before his indecisiveness would permit him, to avow himself openly a slave of the church.'

' Not for the pleasure of the chase, but from the thirst of murder, he delighted in hunting, where, well guarded, he would plunge his pike again and again into the dying animals, and listen to their groans as they lay defenceless growling out their pangs. Bear-fights he highly enjoyed; particularly when a horse, delivered to wild bears raging with hunger, was devoured alive, neighing, snorting, and rolling his eyes in agony. He permitted the savage custom of baiting beasts at Vienna, to accustom the abject inhabitants to such fights, till an opportunity should offer to make them undergo the same fate. These were the best of all theatres and schools for hangmen, gaolers, commandants, and drill-sergeants; though they did little honour to the national character, whilst at them tender hearted females shouted applause, when a bear had seized a swine and torn out his bowels, and the mingled uproar of drums, trumpets, and the cries of the animals tickled their ears; or a dog, his belly ripped up by the tusks of a wild bear, lay sprawling in the ring, to gratify their eyes. Nay the same barbarity the keepers displayed, in dragging the poor beasts

C. R. N. AR. (VIII.) May, 1793.

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to the fight from their dens with iron crooks, the more was the reputation of the bear-gardens enhanced.

‘ Joseph loved only hunting at force, when the stag, panting to escape, lolled out the tongue with fatigue, and received from the hand of majesty the death blow that put an end to his torment. Unhappy the land, of whose sovereign war and savage hunting are the occupations ! From doing good Joseph derived no satisfaction ; the business of government was soon a burden to him ; and, as he never read a book, was a stranger to the sciences, and avoided the society of all men who were wiser than himself, he soon found time hang heavy on his hands, and sought war, and long journeys, to pass it away. In war, however, he was timid, intrenched himself, and remained inactive before far inferior forces ; and was the sole occasion that a hundred and fifty thousand soldiers, who might have attacked and defeated the enemy with ease, perished in hospitals for want of proper care. Thus he was a feeble general, a weak lawgiver, a severe judge, and consequently a prince unfortunate in all his undertakings.’

‘ Yet had he some good qualities. He was laborious, but employed himself too much in trifles. He appeared humane and open-hearted, and in society was a pleasant companion ; yet in his heart he made a jest of every man without exception. He was always sober, temperate in his meals, and drank no wine ; but in the gratification of his lusts he was brutishly immoderate. In little things mean and avaricious, he was prodigal in great ones, when they indulged favourite passions, his pride, his obstinacy, or his ambition.’

Of Leopold, he speaks in far different terms. He was a good prince, a greater monarch than many who have borne the appellation of great ; but the errors of his predecessor left him so much to do, that he had scarcely time to retrieve them before he was cut off by death.

For our author’s account of the origin of Joseph’s celebrated contest, concerning the navigation of the Scheldt, we fear we have not room : but we shall give his description of the castle of Konigstein, with which we presume our readers will be gratified.

‘ This vast rock is not a fortress, that an enemy must subdue before he can conquer Saxony. It contains but a small garrison, incapable of making a sally ; and serves only to secure the records of the country, and prisoners of state. Konigstein is the Bastille of Saxony ; in which many a brave man has pined out his life in durance.

‘ When I was there, parts of the rock were blown up to form
casemates.

casemates. In doing this was found a dungeon bored in the solid stone to the depth of sixty fathoms. At the bottom of this dungeon appeared a bedstead, on which a skeleton reposed, and by its side the remains of a dead dog.—Mournful sight for a heart possessed of the feelings of a man ! How savage the tyrant, that can invent such tortures for his fellow-creatures, and can lie down on his pillow, conscious, that in a hole like this a man is slowly consuming the lamp of life, feebly supported by vain hopes of his compassion ! Even now the walls of this prison confine three persons not unworthy of notice.

‘ One of these was private secretary to the court of Saxony, and in the year 1756 betrayed the secrets of Dresden archives to the king of Prussia. He was taken in Poland ; and has now been four and thirty years in a dungeon :—he still lives—but his appearance is more that of a wild beast than of a man.

‘ Another is one colonel Aston. He who is acquainted with the secret history of Dresden will remember the horrid poison scheme which was detected, but was thought proper to be kept secret. Aston was the chief in this conspiracy. He was by birth an Italian ; possessed a Calabrian heart ; was a bold and handsome man ; and was the favourite of the dowager electress.—This is a sufficient key to his history for those who are desirous of knowing what is become of Aston, who has still many friends in Dresden, and enjoys more liberty than his fellow prisoners. Where he is, however, he must die : but he is a great villain, and cannot accuse his imprisonment of injustice.

‘ The third is a fine young Swede. Six years ago he was arrested at Leipzig, at the private request of the king of Sweden, and brought to Konigstein in a mask. When he was taken he defended himself like a lion, claiming his right to be protected by the laws of nations. This man is excluded from the light of day. No one sees him ; no one speaks to him. And on pain of death no one must know what his name is, who he is, or that he is there. From what I could learn, he is no criminal ; he has had no trial ; but some state or love intrigue at the Swedish court has brought on him this fate. Pity him, reader ! he has no deliverance to hope but death : for the elector has promised the king of Sweden, that he shall never more behold the beams of the sun. He is now under thirty years of age, and the worthy governor cannot speak of him without the tear of compassion in his eye : he shrugs his shoulders, looks up to heaven, and says — it is the elector’s order, and I must obey. God help him !—

‘ It is not difficult to divine what passed in my mind at the thought of such a victim, when I could only cast a distant look at the grave where the unfortunate being sighs for deliverance. There is then a Bastille even in the humane country of Saxony, the sovereign of which has a heart posselt of the noblest feelings !—

‘ But patience, unhappy Swede ! When I lay in the Bastille of Magdeburg, the mighty Frederic the Great said—whilst my name is Frederic, Trenck shall never see day.—Yet circumstances so fell out, that he himself set me free ; after which he lived three and twenty years, and still bore the name of Frederic. Every prison has an entrance ; and who can tell but that this Swede may find an exit also. When the Bastille was destroyed, a man was liberated, who had daily bedewed its stones with his tears for forty years, for having written, in the thoughtlessness of youth, a satire on a court strumpet, madame Pompadour. It is a horrible thing, that any one may intercede for a criminal condemned by the laws ; but for a prisoner of state no one must speak, no one must endeavour to mitigate his doom. Dreadful reflection for every honest citizen, who, when he hears such a story, cannot help thinking—to day it is thy turn ; to morrow perhaps mine, if some ministerial cabal be formed against me, or my gracious sovereign be persuaded to an undue stretch of authority.

‘ Happy the people, that know how to oppose an everlasting barrier to the exertion of arbitrary power ! Here I must draw the curtain.—Pity the good-hearted governor, who dares not in the least degree alleviate the sufferings of the victim committed to his charge.—My blood curdled, when departing I cast an eye back on the grave of a living being : and when I recollected, that I too was in Konigstein, I looked forwards with terror, lest the door should be shut on me likewise. With a heavy heart I returned to Dresden ; it was full, when from afar I looked back upon the rock ; yet I rejoiced that I was neither prisoner nor keeper there.’

The reflections in this passage are such as would naturally suggest themselves to a man who had been himself a state prisoner : and with the ideas that arose in Trenck’s mind at his departure, we were particularly pleased.

From the following passage, we learn the slavery in which the kings of France were used to be held.

‘ I was presented at court by the imperial ambassador, count Mercy. On this occasion I must say something that will appear laughable to those who are unacquainted with the etiquette of the French court. The king must not speak a word to any foreigner, who is presented to him by an ambassador, through his minister. At the same time it is next to an impossibility to obtain a private audience of him. This is probably an old ministerial artifice, to prevent the king from hearing what he ought to know. Now Trenck had been a common topic of conversation for some months ; and I had been assured, that the king, who never in his life read a book, had ordered my history to be read to him, had been moved by it in my favour, and wished personally to see me. When I was presented to him, he stood still for at least two minutes before me.

me, surveyed me with attention from head to foot, smiled graciously upon me, went to the door, returned again, came up close to me, surveyed me as before, smiled again, gave me a token of his favour, a slight inclination of his head, and then went away, after looking back at me when he came to the door.'

Shall we venture to parody the line ridiculed by Dr. Johnson? and say :

Who rules o'er slaves must be himself a slave.

Of extracts, enough. But we must not conclude without mentioning, that Schell, whom our readers will recollect to have accompanied Trenck in his escape from Glatz, and wandered with him through Poland, is still alive ; though when our author wrote the former volumes, he had been deceived into a belief of his death. A lieutenant, previous to his quitting the Prussian service, he was at the age of seventy-four (in 1790) an *ensign* in the service of the king of Sardinia : but he had too much philosophy to repine, too much wisdom not to be content.

Historical View of Plans, for the Government of British India, and Regulation of the Trade to the East Indies. And Outlines of a Plan of Foreign Government, of Commercial Oeconomy, and of Domestic Administration, for the Asiatic Interests of Great Britain. 4to. 11. 1s. Boards. Sewell. 1793.

THE work before us cannot possibly be regarded in any other point of view than as a publication of high national importance, if we consider it (as every circumstance attending its appearance indicates) as a work published under the immediate patronage of administration, and as containing their sentiments with respect to the future government and trade of India.

The volume contains a vast variety of information concerning India, from the very origin of that commerce which Europe now maintains with the East. It also presents to the reader's view a statement of all the different plans which the most eminent projectors have devised for the government of the British possessions there. On the three first great questions concerning this important subject we shall select the most eminent opinions.

'On what political principles can Bengal, Babar, and Orissa be held by Great Britain ?

'As the committees of parliament were, at this juncture, carrying on their enquiries to ascertain the value of the British territorial acquisitions in the East, and to discover the extent of the errors into

which the different governors and councils had fallen ; the attention of all parties was turned to the general point of fixing the *principles* upon which our eastern dominions could be rendered efficient parts of the empire. All the plans agreed in the following particulars : that the distinction between Nizamut and Duannee should be abolished ; that there should be but one supreme government in the British possessions in India ; that the sovereignty of the state, over the whole, should be declared ; and Bengal, Bahar, and Orissa made British provinces. The difference in opinion chiefly arose on the mode of ascertaining the claims of the company upon these provinces. In the discussion of this subject the most opposite opinions were given.

‘ Mr. Francis thought, that the company, by its constitution, was unfit for the exercise of the sovereign power in the East ; but as it was questionable how far this power could be held in the name of the king, it would be better to keep it in the name of the company.

‘ Mr. Chambers thought that the company should hold their possessions of the king, but not of the Mogul ; that, at the same time, their engagements with the Mogul should be declared to be valid, in a proviso of an act of parliament, and that a compensation should be made to the Mogul for the loss of the revenue which the company had stipulated to pay to him. If this plan could not be followed, he was of opinion, that the king might consider the country as a conquered one, and that the company had held it in consequence of an agreement with his majesty and the parliament. In this case, the treaty of the company with the mogul must be declared to be founded in error ; that the nation, as such, was not engaged to fulfil this treaty, nor to pay a tribute for their possessions to a foreign prince. The whole of these principles he recommended to become the subject of parliamentary discussion ; and, to facilitate their coming to a decision upon them, he thought that the soubahdar would be contented with some honorary distinction, and with a pension equal to what he received from the company.’

‘ Sir Elijah Impey proposed vesting all the territories in the king ; but that the act should have a number of saving clauses in favor of the Nizam, the India princes, the foreign factories, &c, &c. which would have left the sovereignty as complicated as it found it.’

‘ 2. *In whom is to be vested the supreme executive power ?*

‘ The answers to this question brought forward discussions on the constitution of Great Britain, and Mr. Lind places them in the following order :

‘ Mr. Chambers was of opinion, that, for the purposes both of war and of peace, it would be expedient to give the same powers

to the governor-general and council, which are vested in the king, when he acts by the consent, and with the advice of his privy council; but that this power ought to be guarded, with certain provisos, viz. Such governors should have none of the exemptions or immunities incident to the royal character; none of the rights which arise to his majesty, from his prerogative of ancient possession; none of those which are proposed to be given to the supreme court of judicature; no power of pardoning criminals, condemned according to the forms of the English law; no power of conferring any rank, known in Britain, except on their own officers; but a right to give the rank of rajah to a Hindoo, and of nabob to a Mahomedan. There were certain ancient executive rights of the crown, which were abolished, at the time the constitution of Great Britain was settled; and it might be expedient, to revive them in favour of the governor-general and council. Such were the powers of securing suspected persons; the power of obliging them to quit our territories, unless they belonged to some European prince, or state, to whose factories they ought to be sent; the power to guard the limits between the British and the neighbouring provinces, and between one British province and another. He proposed also, in certain cases, to give to the governor-general a negative voice on the acts of the council; such as, in determining on the means to be used in quelling a sedition, or for repelling an invasion. In general, that his powers should be similar to those possessed by the Dutch governor at Batavia, with a responsibility for the manner in which he might exercise them.

‘ Sir John Clavering, in his correspondence of 1776 and 1777, advised, that the governor-general should have the power of entering a *noli prosequi*, and of suspending capital punishments, till his majesty’s pleasure should be known; that he should have the power of prosecuting suspected persons in the supreme court of judicature, provided that they were not natives; that he should have the power of laying on an embargo, of impressing men, and ships, of forming a militia, and, above all, that whatever powers were conferred on him, they should be distinctly defined and marked out.’

‘ 3d. By what persons, and under what restrictions is the power of subordinate legislation to be exercised?’

‘ Mr Chambers was of opinion, that though no inconveniency had hitherto arisen in Bengal, &c. from the powers exercised by the governors and councils, of making bye-laws; yet that it might be expedient to form a general assembly with legislative power. That this assembly ought to consist of three distinct parts, viz. the governors-general, the supreme council, and the supreme court of judicature; that it should have the power of enacting laws for natives and Europeans, and of enforcing obedience to them by capital

pital or other penal sanctions, provided such laws should not be contrary to the authority of the king and parliament; nor contrary to any established law in England. The consent of each of these constituent parts ought to be obtained before any law can be deemed valid: it ought then to be transmitted to England, in the same manner as the subsisting bye-laws had been, for his majesty's approbation or disallowance. He proposed that the governor should be vested with the power of convening, proroguing, or adjourning this assembly. In all matters of public concern, its members ought to deliberate together, but to give their votes as separate bodies. Reserving to the judges the liberty of retiring to any other place, and deliberating apart. The act of the majority of any one branch to be considered as its voice; and no act of the legislation to pass unless there should be present, besides the governor-general, three members of council, and two of the judges. For the purpose of recording the proceedings of this assembly, there should be a clerk, to be chosen and removeable by the assembly; and it would be expedient that this clerk should also be secretary of the revenue branch. In case of any division in the council, it would be proper that the governor should have a negative on their resolutions; and if their votes were equal, the casting vote.

Mr. Hastings embraced the same opinion; but proposed, that the assembly should consist of two branches only, viz. the governor-general and council, and the supreme court of judicature; and that, jointly, they should form a supreme court of revenue, under the title of *Sudder Duannet Adanlet*.—That, in this capacity, the assembly ought to meet weekly, without summons, or oftener, if business should require it, upon the summons of the governor.

Sir Elijah Impey adopted and explained more fully this system of Mr. Hastings, and proposed to give to the assembly, so constituted, the powers of enacting laws, and of enforcing the observance of them by capital or other punishments; of regulating the police and taxes in Calcutta; of laying duties on export, import, and transit trade; of enacting rules for the practice of courts of justice; and of erecting new courts of justice, with such authority as the situation of the different districts might require.—That the exercise of these powers might not be abused, he thought no law ought to pass unless three members of the council and two of the judges were present. And that a majority of the voices of each, should be requisite to give their decisions the force of law. That such law should not be in force till thirty days after it had been registered, and English and Persian copies of it been affixed in the court-house of Calcutta, and in the inferior courts. That it should not be competent to the assembly to introduce any punishment for crimes committed by his majesty's European or Armenian subjects, that was unknown in England, nor to institute any criminal prosecution against them, unless by a jury, in the
supreme

Supreme court, or in courts of quarter-session, held by a justice of the peace. From these privileges, however, he wished to except the class of banditti, called Dekoits. That the judges should transmit the laws passed in this assembly to the king and council, and that the governor-general should transmit copies of them to the directors. After his majesty's approbation, or disallowance of the law should be returned to Calcutta, he proposed, that it should be published in the same manner as the law originally had been, and that every person might have the power of appealing from a law so passed within sixty days after its publication in Bengal, and within the same number of days after its publication in England.*

From these speculations we shall request our reader's attention to one of still more importance, that is, the plan which is recommended in this publication, and which may reasonably be supposed to be nearly that plan which will be adopted by the minister of India in parliament.

* From the kind of subordination then, which prevailed, during the vigour of the Mogul empire; from the intimation of the Mogul policy, by the successive usurpers in the different provinces; from the confusion which took place in the British presidencies, in consequence of divided authority among governors and councils, from the foresight of parliament, in changing this system, which might be proper for a commercial company, though not for a delegated sovereignty; and, in fine, from the experience of the beneficial effects of placing the provinces more immediately under the controul of executive government at home, it is demonstrative, that the plan of government for our eastern possessions, is that of one supreme governor, who shall have full authority over all the provinces, assisted by such councils as he may advise with; but without any right in them to check the exercise of his power in India, for which he is to be made responsible in England.

* The governor-general should appear to the natives to be absolute, in the degree in which their soubahdars were, though limited by the usages which regulated these officers; and, to the British subjects, serving the company, or residing under its protection, to have the supreme power in India, though responsible in Britain. It would be dangerous, with respect to the former, if we attempted to alter a system of government to which they look up for protection: we have recently seen, in the downfall of the most consolidated and polished monarchy in Europe, the evils and fatal consequences of innovation.* It would be impolitic, with respect to the latter, because it might again introduce those cabals among the members of the different councils, and those unfair proceedings in trade, in India, which it has been the object of parliament to correct, punish, and prevent.

* The mode of civil government then, which the nature of the case,

case, and which experience points out for India, is that of a viceroy, or governor-general over all the settlements and interests of Great Britain in the East Indies. It is, at all times, much more wise to found upon the basis of an old and established system, than to substitute, in its place, the most plausible but untried theory.

As the governor-general is, from his rank, both the representative of the ancient soubahdar of the Moguls, and of his majesty, it will be expedient that he should be vested with the dignity, as well as with the powers of office. In this way his situation will be accommodated to the ideas of the natives, respecting their sovereigns, and, at the same time, to the spirit of the British constitution, which admits of the delegation of such power to the representatives of the king, but makes them responsible for the exercise of it. The nomination, however, of the governor-general and presidents, may remain with the company, acting with the approbation and under the controul of the executive power.

To prevent every appearance of change which might either unhringe the present foreign system, or alarm the natives (subjects of Great Britain) or the Indian states and princes in alliance with us, the present division of the presidencies ought to be continued. Bengal, both from the magnitude of our possessions, in the center of India, and from the established practice in public transactions with the native states and princes, ought to remain the seat of the supreme government. The presidencies of Madras and Bombay ought to continue subordinate to it. The governors of either should, in their particular settlements, derive their appointment from the same source with the governor-general, and under the like connexion with the executive power. They should be vested with a similar authority, in their respective presidencies, with that which the governor-general exercises in Bengal, under the exception, that in so far as regards their administration, they should be understood, both by the natives and by the British subjects, to be under the controul of the governor-general, and amenable to him for every part of their conduct. This dependency of the subordinate presidencies upon the supreme government, cannot be rendered so obvious to the natives, or fixed in itself, as by continuing the late powers given to the governor-general, of being supreme in any of the company's settlements, in which the state of the public affairs may require his presence.

In the case of a vacancy happening in the office of governor-general, (who is also governor of the garrison of Fort William,) or in the office of president and governor of Fort St. George or of Bombay, these offices ought to be supplied by the company, under the restrictions already pointed out. His majesty, however, as at present, should have the power of recalling such governors or presidents, the recall being first signified to the court of directors,
by

by an instrument in writing, under his majesty's sign manual, counter-signed by the president of the board of commissioners for the affairs of India.

‘ Experience has shewn the inconveniency of having a president at Fort Marlborough in the island of Sumatra; and that the administration of affairs in India has been simplified, by reducing it to a residency, depending upon Fort William. Considerable saving has been made in the expences of maintaining it, as a residency only. It ought therefore to remain in this subordinate situation, and in case of any new establishments being made within the company's limits, they should be residencies only, subject (according to local situation and other accidental and expedient circumstances) either to the Bengal, or the Madras, or the Bombay presidencies.

‘ To prevent, as much as possible, jealousies or disputes from arising between the civil and military power, it ought to be left to the government, at home, to confer the appointments of governor-general and commander in chief, or presidents and commanders in chief, in the subordinate settlements, on the same or on different persons, as circumstances may require the union or separation of their duties. There was nothing which, during the first period of our power in India, appeared more unintelligible to the natives, than that an officer, at the head of an army, could be controuled by, or could pay obedience to a civil governor. Both, therefore, on account of the prejudices of the natives, and to prevent jealousies or embarrassments in the service, it may be proper, at one time, that the governor-general should also be a military officer, and one of reputation and of experience; at another time, as events may occur, a civil officer, whose knowledge and local experience may point him out to be the most proper person upon such an occasion. The executive responsible government, at home, can alone judge of these occasions. In the event, however, of a civil governor-general being appointed, the commander in chief ought to be held responsible only for the execution of the orders he may receive from his superior, the civil governor.

‘ Though the duties of governor-general, and presidents of the subordinate settlements, have been pointed out by the act 1784, and more fully defined by subsequent acts, and by the arrangements introduced by the commissioners for the affairs of India, it will be proper to explain them in detail, as the first and most important branch of this plan. The duties of the governor-general and subordinate presidents, ought to consist in receiving and answering all letters from the directors and from the executive government at home. In matters of a public concern, the governor-general should continue to address his letters to the secret committee, and in matters of a commercial nature, to the chairman of the court of directors. In either case, the court ought to be bound, forthwith,

forthwith, to communicate the contents to the commissioners for the affairs of India. This arrangement has had the effect of rendering the commissioners more positively responsible to parliament, and the directors to the proprietors. The governor-general, as president of the supreme council, ought to have the power of consulting with the members of council, and of ordering the consultations to be engrossed and reported. He is to summon councils, at specified times, as public or commercial business may require. He is to lay before the council reports from the subordinate boards, and, in fine, whatever matters of expediency he may think require their advice and assistance. He is to have the option, however, of deciding for himself, or of deciding by the majority of voices in the council; but, in both cases, he alone is to be responsible. He is to have the right of assigning his reasons, or not, to the council, for whatever opinion he may adopt; and, if he think it expedient, he may order the opinions of the members of council, first, to be reduced to writing; next, to be recorded; and, lastly, to be sent home with his own decision. He is not to be obliged to disclose the reasons of his opinion to the council, farther than may be necessary for carrying the business, upon which it is formed, into execution. He is, however, in all cases, to communicate it to the directors and to the executive government at home. He is always to preside in the public department, whether, when it is judging of the reports from the different stations in the presidency, under his immediate charge, of the intelligence he may receive from the residents at the courts of the country powers, or of the interferences which the British nation may have in India with the European powers.

From the supremacy of the government of Bengal, all reports respecting the measures adopted, or proposed to be adopted, in the subordinate presidencies of Madras or Bombay, are to be made to him. In such cases, he is to disclose the contents of the dispatch to the council, and to require their opinions on them; but, on account of his responsibility, he is to be left at liberty to form a resolution for himself, and to explain his reasons, or not, to the council, as he may think it expedient. He is always to send home, with such decisions, copies of the correspondence, with the subordinate presidencies, as well as copies of the recorded opinions of the council, on the subjects of them, that the directors and the executive government may have the fullest information respecting the measure which has been adopted. That the whole business may be as much in unison as possible, he is to transmit also a copy of his own decision, not only as sent to the presidency which had applied for it, but to the other presidency, with his order for its conforming to his commands, in such manner as shall the most effectually secure the execution of them. In cases where it may be of advantage to have the opinion of the natives, on any matter,

matter, either of politics, or of commerce, it has been recommended, that the governor-general should have the power of calling upon such of the natives as may have been useful to the British nation, and of giving them such allowances as the nature of the service may require, or of conferring on them such *honours or titles* as may tend more effectually to secure their allegiance.

• The salary of the governor-general may be fixed, as at present, at 25,000*l.* per annum. He is to take the oath of fidelity; and against receiving presents or gratuities, directly or indirectly. In case of a breach of either oath, he is to be liable for a misdemeanor, and punishable by the committee of parliament, appointed for trying Indian delinquents. The evidence may first be taken in India, and next, transmitted by the supreme court of judicature to Britain, that the accused may be brought to trial within a specified time.

• Having thus defined the rank and duties of the governor-general and of the presidents of subordinate settlements, it will next be necessary to describe the offices and duties of the councils; it being always understood, that the powers given to the supreme council for Bengal (allowing for difference of circumstance), are the same which are to be exercised by the councils in the subordinate presidencies.

• Several circumstances, which experience has pointed out, will render it expedient to make some changes in this branch of the government. In the first place, the political situation of India, since Great Britain became possessed of territorial dominions, requires, that the councils should be composed of men conversant in public affairs, as well as in Asiatic commerce. Neither the species of education, which many of the company's writers may have received, nor the opportunities of improvement which their subsequent habits of business may have afforded them, can, in many cases, qualify them (if succession is to proceed by seniority alone) to judge of the political interests of India, or of the connection which now subsists between Great Britain, as an Asiatic power, and the European nations having commercial and political interests in the East. It is necessary, therefore, that the council shall be composed of men fully qualified for their station, and not made up of those, to whom the accident of seniority, in the company's service, might assign a seat in it. Seniority surely cannot form the financier, nor the statesman: both of these characters however must be found in the councils of our Asiatic presidencies, to which the governor-general or the presidents are to resort for advice in his or in their administration. Such characters may have arisen among the members of the successive councils in India; but these events can have no weight in the formation of a system, and can only be considered as contingent or fortunate. In the next place, it is evident, that no council can be properly composed, without including

cluding in it members who have had long practice and local experience in India, both in the novel subject of Indian politics and in the singular one of trade connected with the revenue. On this account, the directors, in concert with the executive government at home, ought to have the power of selecting members for the different councils, from the company's servants, of twelve years standing and employment in the country.

' That the constitution of the councils may embrace the whole of these ideas, it ought to consist of a specified number of members, besides the governor-general. They ought, from the nature of their duties (to be immediately described), to be in the nomination of the directors, acting in concert with the executive power, and selected from such of the company's servants as may be judged the best instructed in the politics and commerce of Europe and of India. It may be proper that they should have been twelve years resident in the settlement to which they are appointed. The power of recalling them ought to proceed upon the same principle with that of recalling governors and presidents.

' The duties and offices of members of council should be as follows. They ought to assist the governor-general, or presidents, with their advice, and to sanction the reports from the subordinate boards, in the manner that shall be immediately pointed out; they ought to share in all the functions of the executive government, whether in matters of political concern, in the distribution of justice as members of the Nizamut Adawlet, &c. in the regulation of police, or in the direction of commerce; and in whatever cases the governor-general, or presidents, exercising the executive power, may require their assistance.

' Supposing the governors and councils to be established upon this plan, the business ought to be conducted (as at present) by four distinct boards; the *board of council*, the *board of revenue*, the *board of trade*, and the *military board*.'

' Having thus marked out the kind of subordination which seems to be suited to the Asiatic subjects of Great Britain, we have next to ascertain the judicial, financial, and military powers required to perfect the establishment of it. Upon this interesting subject, certain leading circumstances will direct us. The servants of the company and the licensed inhabitants of the company will require the laws and law courts to which they have been habituated to appeal in Europe, while the natives will look for the continuation of the institutions and the jurisdiction which they understand, and to which they are, from education and prejudices, attached. The British subjects, in the same way, will expect such a system of revenue as can be rendered subservient to the maintenance of the British sovereignty, and yet be accommodated

to the trade by which the surplus revenue is to be realised in Europe. The natives will look back to the system of taxation understood in their country, and give their confidence to their European superiors, in proportion as the ancient financial system seems to remain. This system may become more fixed in its characters, and more mild in its practice, than that to which they or their ancestors have been subjected, by gradually introducing into it the mild maxims of the government of Britain; but as a system it cannot be wholly relinquished or abolished. The British army, in like manner, will expect a military arrangement coincident with that upon which the company's originally formed it; while the natives, who have hitherto looked up to the European art of war, as taught them by the English, and to a subordination with which they have been familiarised in a series of campaigns, will expect, under it, situations in which their allegiance and their valour can be observed and rewarded. Such are the judicial, financial, and military powers, by which that kind of government required for British India, must be supported; and from which it may be expected to derive energy and value.'

As Christians and churchmen, we could not observe without regret, that no plan appears in the course of this volume for the support or propagation of Christianity in the East. Independent of every religious consideration, ministry ought to know, that the firmest of political bonds is a union of sentiment; and, if it be even thought of little consequence to enlighten and improve the minds of the natives, we apprehend the spiritual instruction of the numerous bodies of Europeans who are settled there is still a matter of some importance.

Principles of Moral and Political Science; being chiefly a Retrospect of Lectures delivered in the College of Edinburgh. By Adam Ferguson, LL. D. F. R. S. E. late Professor of Moral Philosophy. 2 Vols. 4to. 11. 16s. Boards. Cadell. 1792.

THE taste of the present age is not much disposed in favour of moral and metaphysical disquisition, nor is the work before us extremely favourable to the doctrines which are most in fashion upon those subjects.—It is, however, not the less valuable in our estimation, from this circumstance; and though the author cannot reasonably expect it to be a very popular publication; yet from the few who in an indolent and superficial age will have patience to travel through it, and judgment to know its worth, he will experience, we dare promise, much grateful commendation.

Dr.

Dr. Ferguson was called to the professorship of moral philosophy, in the University of Edinburgh, in the year 1764; and continued in it twenty years. When he entered on the duties of this office, he 'did not set himself at once to compose a course of lectures, to be read to his pupils; and thus to anticipate the labours of succeeding years: but, conceiving that discussion, and even information, might come with more effect from a person who was making his own highest efforts of disquisition and judgment, than from one who might be languishing while he read, or repeated a lecture previously composed; he determined, while he bestowed his utmost diligence in studying the subject, in chusing the order in which it was to be treated, and in preparing himself for every successive step he was to make in his course, to have no more in writing than the heads, or short notes, from which he was to speak; preparing himself however very diligently for every particular day's work.

By this means, except in so far as the particular views of his subject became familiar to him, his last year's labour was nearly as great as the first.

In proportion as his notes acquired a certain form, he had them printed for the use of his students; first under different titles; but, at last, under the title of *Institutes of Moral Philosophy*. He nevertheless experienced, that the course he was to follow, even when so fixed, was subject to some variations; and, as these appeared to be improvements, and served to enliven his own task with some accessions of novelty, he did not attempt to restrain them.

When his health obliged him to retire from the labours of teaching, he was glad to find that even the decline of life might be employed, though not in attempting the invention of systems entirely new, at least in recalling labours which were past, and in filling up general titles already investigated with some of his customary discussion and illustration.

'In performing this work, however,' Dr. Ferguson acknowledges that 'he has indulged the same, or perhaps greater freedoms than he was wont to take in renewing his course of disquisition and argument, from year to year. He conceived that what is intended for a book submitted to public inspection, might require the suppression of some things not improper in the first introduction of youth to the study of a subject. He has, therefore, omitted some titles which were entered in his notes and in the *Institutes*. He has likewise treated the history of the species in a different manner; not without hopes that this his last method, in the order of progression, may have gained some advantage over the former; and that the public will impute defects in the execution of his work to circumstan-

bes in which he has reason to hope for all the effects of candour and even of indulgence.'

The first part of this work treats of the Fact, or of the most general Appearances in the Nature and State of Man; the author commences with the consideration of man's place and description in the scale of being. He begins with the distinction of living and active natures; describing afterwards the distinction of animals associating and political; the principles of society in human nature; the intercourse or communication of animals, and the language of man; and man's distinction among the animals. With respect to the principles of society in human nature, the professor observes, that the general combination of parts in the system of nature; the mutual subserviency of different orders of beings on this globe; the natural attachment of individuals, in every species of living creatures, to some others of their kind; and the frequency of gregarious and political assemblage in the description of different animals, must greatly facilitate the admission of society as a part in the destination of man; or indeed, joined to the fact that men are actually found in society, render argument on the subject of his qualification for such a state entirely superfluous. The author's purpose, therefore, is rather to specify the character of human society, than to evince its reality, as the state or condition in which man is destined to act.

Dr. Ferguson next proceeds to treat of mind, or the characteristics of intelligence; taking a view of knowledge in general; of the actual sources of knowledge and measures of evidence; of the laws or canons of evidence; of observation; of memory; of imagination; of abstraction; of science; of the primary sources of inclination in human nature; of the sources of caprice and adventitious affection or passion; of will and freedom of choice; of the nature and origin of moral science; of the sources of religion amongst mankind; of the origin of evil.

The freedom of the human will having been strongly contested by different writers on morality and religion, we shall lay before our readers the acute observations adduced on this interesting subject by the author of the present work:

'The power of choice is a fact of which the mind is conscious: it is therefore supported by the highest evidence of which any fact is susceptible. Attempts to support it by argument are nugatory, and attempts to overthrow it by argument are absurd.

'The axiom, that every effect must have a cause, cannot bring any new light on this subject. The axiom itself is no better known than the fact, that will is free, and truths are certainly consistent one with the other. The consciousness of freedom hath been term-

ed a deceitful feeling; but why not the axiom, that every effect must have a cause, a deception also? If we say the axiom is a necessary truth; it may be so when well understood. Effect is correlative to cause, and they are inseparable; but there may be existence without any cause external to itself, as there may be will without any cause but the mind that is willing.

‘ Every rational action, indeed, has a motive; for the very purpose which constitutes rationality is itself a motive: but, may not the mind determine itself; and, amidst the considerations or objects which are presented to its choice, be the cause of its own determination? If there be always a consideration upon which minds are willing or unwilling, it were absurd, nevertheless, to consider violation as an act of necessity, not of choice. Such substitutions of mechanical imagery, in this, as in many other instances, serve to mislead our conception. Under such images, the mind, in the midst of its motives, is conceived as a tennis ball impelled at once in many directions, while it can move but in one direction. Will is the direction of mind, and is always such as it receives from some one of its motives. Here the analogy, though far from being perfect, is supposed to convey the idea of necessity from matter to mind: for what know we else of necessity, it is said, but that an effect ever follows its cause?

‘ In this case, however, we endeavour to confound matters which are far from being alike. The effect on the tennis ball is not conformable to any one impression, but is a compound of all. Did the body, which is struck by opposite forces, take account of their number, direction, and power, and, upon a fair estimate of that which was strongest, chuse to move in the direction of some determinate force, the analogy would be complete; but the inference to be drawn upon this supposition, instead of extending necessity to mind, would communicate freedom to matter.

‘ The consideration that infinite power must have preordained the operations of will, and that these operations therefore cannot be free, is an argument taken from conjecture from a collateral subject, to overthrow a fact of which we are conscious.

‘ The implication of universal prescience in the perfect intelligence of God, from which we would infer, that every future event is no less certainly future, than that every past event is certainly past, is an argument of the same kind. We would reject a fact that is perfectly within our cognisance, on the credit of an argument taken from a subject that is beyond our reach. We know too the nature of divine omniscience; and, if the Almighty hath opened a source of contingency in nature, we may suppose that contingency itself is a perfection in his works. Who can doubt that intelligence is a quality of the highest order in the scale of created being; and that discernment and freedom of choice are essential to intelligent beings.

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' The knowledge which we ascribe to the Author of nature comprehends, no doubt, whatever may result from the source of contingency, which he has opened in the freedom of his intelligent creatures, and his almighty providence is sufficient to controul the effects of such freedom. He foresees, we conceive, that absolute evil under such government cannot befall the universe: for whatever be the contingent effect of freedom, it is ever susceptible of remedy and it is ever good that intelligent beings should be free.

' The decrees of almighty power are not less eternal in being made at any one point of duration in preference to another. The date of their existence is ever present. Such is the eternal *Now*, to which we sometimes strive, but perhaps in vain, to elevate our thoughts on this subject.

' The consequence which the fatalist would draw from the supposed necessity of human action, is likewise absurd. The necessity consists in the relation of motive and will. Every choice, no doubt, proceeds on a motive; for the purpose, which is supposed in every act of intelligence, is itself a motive: but how absurd for the fatalist to plead that he is not accountable for having committed a bad action; under pretence that his intention itself, which was the motive or cause of such action, was bad! It is evident that the inference should be, not impunity to the person who acts from a bad motive, but the expedience of employing some counter motive to restrain the bad one: and this precisely is the nature of punishment, whether operating by necessity or choice.

' After all, in treating of the human will, the names of liberty and necessity may be disputed; but notorious facts are foundation enough, upon which we may safely erect the fabric of moral science, so far as it is of any importance to mankind.'

After a series of profound reasoning, and a very satisfactory developement of the subjects abovementioned, the author pursues; in the third chapter, the consideration of man's progressive nature; treating first of the distinction of natures, progressive and stationary, and its immediate application to the subject of science. Many pertinent observations are adduced in the illustration of this enquiry; and the author marks with philosophical precision the laws and limits of reasoning, by which it ought to be conducted. The following extract affords very just and clear ideas respecting the original state of society; a subject which has been variously agitated by moral and political writers:

' Under this term, of the *State of Nature*, authors affect to look back to the first ages of man, not without some apparent design to depreciate his nature, by placing his origin in some unfavourable

able point of view; as we derogate, from the supposed honour of a family, by looking back to the mechanics or peasants, from whom its ancestors were descended.

‘Hobbes contended, that men were originally in a state of war, and undisposed to amity or peace; that society, altogether unnatural to its members, is to be established and preserved by force. Or this, at least, may be supposed to follow from his general assumption that the state of nature was a state of war.

‘If this point must be seriously argued, we may ask in what sense war is the state of nature? Not surely the only state of which men are susceptible; for we find them at peace as well as at war: nor can we suppose it the state which mankind ought at all times to prefer; for it labours under many inconveniences and defects: but it was, we may be told, the first and the earliest state, from which men were relieved by convention and adventitious establishments.

‘This assertion, that war was the earliest state of mankind, is made without proof; for the first ages of the human species, in times past, are as little known as the last, that may close the scene of its being in times to come. In every progression, it is true, may be conceived, a point of origin, and a point of termination, to be collected from the direction in which the progress proceeds. The sun, even by a person who never saw him rise or set, may be supposed, from the course he holds, to have risen in the east, and to set in the west. Man, who is advancing in knowledge and art, may be supposed to have begun in ignorance or rudeness; but it is not necessary to suppose that a species, of whom the individuals are sometimes at war, and sometimes at peace, must have begun in war. There is, on the contrary, much reason to suppose, that they began in peace, and continued in peace, until some occasion of quarrel arose between them.

‘The progress of the species, in population and numbers, implies an original peace, at least, between the sexes, and between the parent and his child, in family together; and, if we are to suppose a state of war between brothers, this, at least, must have been posterior to the peace in which they were born and brought up, to the peace in which they arrived at the possession of those talents, and that force, which they come to employ for mutual destruction.

‘Another philosopher, in this school of nature, has chosen to fix the original description of man, in a state of brutality, unconscious of himself, and ignorant of his kind; so far from being destined to the use of reason, that all the attempts he has made, at the exercise of this dangerous faculty, has opened but one continual source of depravation and misery.

‘But, as the former of these philosophers has not told us what beneficent power, different from man himself, has made peace for this

this refractory being; no more has the other informed us, who invented reason for man; whose thoughts and reflections first disturbed the tranquillity of his brutal nature, and brought this victim of care into this anxious state of reflection, to which are imputed so many of his follies and sufferings.

‘Until we are told by whom the state of nature was done away, and a new one substituted, we must continue to suppose that this is the work of man himself; and the whole of what these shrewd philosophers have taught, amounts to no more than this, that man would be found in a state of war, or in a state of brutality, if it were not for himself, for his own qualifications, and his endeavours to obtain a better; and that, in reality, the situation he gains is the effect of a faculty by which he is disposed to chuse for himself.

‘This we are ready to admit. Man is made for society and the attainments of reason. If, by any conjuncture, he is deprived of these advantages, he will sooner or later find his way to them. If he came from a beginning, defective in these respects, he was, from the first, disposed to supply his defects; in process of time has actually done so, continued to improve upon every advantage he gains: and thus to advance, we may again repeat, is the state of nature relative to him.’

The author next investigates the principles of progression in human nature, among which the first that present themselves are the vegetating and animal powers. These powers are known only by their effects, operating in the midst of organs and combinations of matter, subject to waste, and requiring supply. With these are connected, in the human frame, a power of intelligence, conscious of itself, and of its gradual enlargement. This important circumstance, the professor observes, is not otherwise known than as a fact, or as the particular phenomenon of a general law, common to all living and active natures: ‘That a faculty, or organ, which is properly exerted, gets accession of strength or mass; whilst that which is overstrained, or neglected, goes to decay.’ Hence the improvement of the human faculties depends on the propriety of their exercises; and the progress of the species itself will, without their intending it, keep pace with the ordinary pursuits, in which successive generations are engaged. Under the general title of exercises, are to be included the various pursuits, into which mankind are led by the wants and necessities they have to supply, the inconveniences they have to remove, or the advantages which are placed in their view; as the spur which nature applies to excite and direct their exertions. In each of these various pursuits, or applications of mind, the operation passes not away in mere transient exertion, but is, by

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continuance, productive of habit, or facility of doing again what has been done. Habit, it may be observed, is that, by which the good or bad actions of men remain with them, and become part of their characters. This is a subject of the utmost importance to morals; and is, therefore, prosecuted by the author with great perspicuity in a number of subsequent sections. He first treats of habit in general; afterwards, of habits of thinking; of habit as it affects the inclinations of men, and their capacity of enjoyment and suffering; of the effects of habit in the acquisition of strength and power; of the results of habit in the general history of the human species; of ambition, or the desire of something higher than is possessed at present; of the commercial arts; of the political arts; of the pursuits and attainments of science; of the fine arts; of the progress of moral apprehension; of a future state.

In treating of the last of those subjects, as well as of others in preceding sections, the author's intention is to explore the regions of conjecture, so far as they are open to mere human reason, and independent of all information from a superior source. He justly observes, that if the period of animal life be hid in obscurity, it is not surprising, that the prospect of future existence, in a state of separation from the body, should also be involved in great darkness. Without detailing the metaphysical arguments and observations advanced in the prosecution of this enquiry, we shall present our readers with the result of the author's ingenious and highly philosophical investigation.

‘ In this variety of being, we observe the gradation of excellence displayed on a scale of great extent. The parts rise above one another by slow and almost insensible steps. That man is placed at the top of this visible scale has never been questioned. In his alliance with the animal kingdom, he is enabled to perceive the material system around him, to hold converse with those of his own species, and to observe, in the operations of nature, marks of intelligence which inexpressibly surpass the powers of man. In this, while he derives knowledge from the source of perceptions, in which he partakes with the animals, he aspires to communication with an order of being greatly superior to his own. In respect to the animal part of his nature, he is made to pass through certain variations similar to the changes which other animals undergo; and like them he is made to encounter, at different periods of his progress, an apparent termination of life: but, as he passes from the state of an embryo or a fœtus to that of a breathing animal; as he passes from the state of an infant, through that of youth and manhood, to old age; so may he pass, at the
dissolution

dissolution of his animal frame, to a new state of intelligent being, furnished with other organs of perception, and other means of communication with minds like his own; while the steps of their common parent and Maker become still more and more obvious in that order of things, through which they are destined to pass.

‘ Thus, it appears no violent stretch of imagination to conceive the human soul, in its present state, as the embryo of a celestial spirit, not as a mere principle of animal life, to determine, or have its end, when that life shall come to a close.

‘ Man, as hath been observed in stating his place among the animals, partakes with them in the description of an organized material frame; in certain animal powers and instincts, which are necessary or conducive to his preservation or to his progress through the different stages of life. His instincts, mean while, direct him to the end, rather than the means he is to employ for the attainment of that end; these are left, in a great measure, to his own choice. Even the end he takes upon him in process of time to select; and, upon principles derived from the knowledge of himself and his situation, adopts a plan of life, different from that which would result from any particular appetite, passion, or disposition of his nature; even of those, he takes upon him to judge, from the higher principle of intelligence; and rejects or conforms himself to their dictates, according as he thinks it proper for himself, and for the order of nature in which he is involved.

‘ The animals are qualified, by their organization and their instincts, for the particular element and the circumstance in which they are placed, and they are not fit for any other: but man, by his intelligent powers, is qualified for any scene, of which the circumstances may be observed, and in which the proprieties of conduct may be understood.

‘ There are limits set to the progress of his animal frame. It is stationary; it declines; and is dissolved: but to this progress of intelligence, in ascending the scale of knowledge and of wisdom, there are not any physical limits, short of the universe itself, which the happy mind aspires to know, and to the order of which he would conform his will.

‘ While, in this mixed nature of man, the animal is doomed to perish, the intellectual part may continue to live in immortal youth. Their connection, indeed, while it remains, implies a certain sympathy of the one with what affects the other. The body suffers under dejection of mind; and the mind languishes under disease of the body. This sympathy is observable in the decline of age, as well as in the occasional checks which health may receive, during the vigour of life; but its effects are not universal, nor keep pace with the decline of the animal frame, or

approach to its dissolution. Many retain the faculties, at that period, superior to any bodily infirmity; or rather, when the band that connects the soul with its animal frame is about to dissolve, seem to anticipate that serenity to which they are destined, upon entire separation from this mass of earth.

‘Examples of man’s intellectual attainments, of which some have been mentioned in the preceding sections, may serve to shew also how much farther he may advance, in continuing to extend the ranges of knowledge and of thought, and in gaining such accession of wisdom and goodness, as may qualify him for higher scenes of existence. The object assigned by Julian to Marcus Aurelius was not any vulgar flight of ambition, like that of Alexander or Cæsar, to surpass or to command mankind, but imitation and resemblance of the supreme God; and he attained to a species of godlike eminence, which qualified him for a much higher scene of existence, than that of the empire over which he presided.

‘From such examples we may presume to hope, that the Almighty power which preserves the animal, until the attainable ends of the animal life are obtained, will also preserve this intelligent being to make those attainments of which it is susceptible, to which it aspires, and in which it is actually far advanced.

‘This argument, however, may seem to halt with respect to those who have made no such use of their faculties; with respect to those who are cut short even in the progress of animal life; with respect to those who perish soon after their birth, or at an early period; or those who live to employ their talents, as the instincts of a brute are employed, for mere animal purposes; and with respect to those more especially, who become more brutish and selfish as they advance in years. In respect to such instances, we must confess, that there must be just apprehensions of future punishment, not of reward, and doubts of their being destined to raise a superstructure, of which they have not laid a foundation: these are not fitted to supply the stock of celestial spirits; nor is it contrary to the analogy of nature, in the course of things with which we are acquainted, to suppose that, while such as become qualified for higher scenes of existence are conducted thither, the unqualified will miscarry; and such as are debased, more especially, may sink in the scale of being, or actually perish.’

Having already intimated, that the sentiments delivered in the preceding extract are entirely founded on the principles of reason, distinct from other authority, it is unnecessary to make any remark on the consequences deduced from the mode of investigation.

(To be continued.)

The Patriot. Addressed to the People, on the present State of Affairs in Britain and in France. With Observations on Republican Government, and Discussions of the Principles advanced in the Writings of Thomas Paine. 8vo. 1s. Nicol, 1793.

THIS writer asserts that, for a nation to be free, it is not sufficient that she *wills* it—that, ‘the period of the last century in which the English republic stood, was a period of the extinction of liberty’—that, at the Revolution, ‘our ancestors submitted themselves and their posterities for ever’—that it is a fallacy to maintain ‘that a whole nation have, at all times, a right to alter their government’—that the constitution of this country exists ‘in the statutes at large, and in the hearts of the people as a *system of principles*.’ There is neither sufficient ingenuity nor energy in the arguments employed in support of these positions, to justify us in detailing them to our readers. The substance and object of them are in a great measure conveyed in the following quotation, which the author has selected from the excellent remarks on Paine by Mr. Adams, vice-president of the American States.

‘I have assumed as a principle,’ says he, ‘that the English nation, having delegated all their collective power, have no right, in their original character, to change their form of government, unless it has become absolutely inadequate to the purposes for which it was instituted. The people themselves must, from the necessity of the case, be the judges of this fact; but if, in forming this judgment, and acting in pursuance of it, they proceed from fact, and not from principle, if they dissolve their compact from an idea that ‘they have a right to do whatever they choose,’ and break the bands of society because such is their pleasure, they may indeed go through the operation by the plenitude of their irresistible power, but the nation will meet with ample punishment in their own misery, and the leaders who delude them, in the detestation of their own posterity. It is not by adopting the malignity of a political satyr, by converting the sallies of wit into the maxims of truth and justice, or by magnifying trivial imperfections into capital crimes, that a nation will be justified in resorting to its original strength, to contend against its delegated power. It is not a mechanical horror against the name of a king, or of aristocracy, nor a physical antipathy to the sound of an extravagant title, or to the sight of an innocent ribbon, that can authorise a people to lay violent hands upon the constitution, which protects their rights, and guards their liberties. They must feel an actual depri-

deprivation of their equal rights, and see an actual impossibility for their restoration in any other manner, before they can have a right to lay their hands on their swords, and appeal to heaven.'

The author then presents us with a picture of the old government of France, which is not deficient or incorrect in the colouring. We cannot say much of what follows on the French constitution, which the author alleges to have failed from the want 'of power, of influence, and of principle,' and he proceeds, though in a manner not very perspicuous, to examine it under those several heads. We shall not attempt to follow him through these discussions except in the second instance, in which he 'boldly' asserts that 'a system of *influence* is necessary to a free government.' It may be observed that the author brings this forth with a sort of effort, as though he laboured whilst he wrote it, and felt a conscious doubt as to its being well received. In maintaining this hazardous doctrine however, we cannot deny but he conducts himself with ability. But our readers will judge for themselves.

'The French government formed by the constituent assembly, wanted *influence*.—A man may be induced to do his duty in his station, and to serve his country, either by compulsion or by inclination. Under despotic governments, compulsion is the only means employed; the public is served, but the individuals are degraded and enslaved. In limited governments, compulsion is adopted no farther than necessity and equity require; that is, it is employed to prevent injury and wrong, and to secure the public peace, and the general safety. In free governments, therefore, when men act according to their choice in most occasions of life, it is necessary, that the stream of general *inclination* should be preserved on the side of the constitution.'

'The want of this system enervated the constitution of the French assembly 1791; that the same cause holds the nation of France at this time in ruins; and that the destruction of that system in any country, will infer unavoidably the loss of its freedom and its peace. The millennium is not yet come; it is not the saints only for whom the governments of the earth are intended, but mankind, in mixed society, with all their varieties of disposition, and with all their imperfections; and it must be a powerful spring of action which will carry them on in a uniform and salutary course. But what is this system of influence, say the reformers of the day, is it not corruption? The farthest from it in the world: corruption and bribery are the excrescences and blemishes sometimes appended to this system, but they have no relation to its essence. Corruption gives men an interest to do wrong, but the system of influence is that which makes it every man's interest

to do right, to be a virtuous citizen, and to make the full exertion of his talents in his proper sphere, and suggests the permanent motives of good conduct in the same course which the truest patriotism could dictate.

‘ The system of influence operates, in the disposal of offices, civil, military, naval, and ecclesiastical, and in the legal security which gives value to promotion. It emanates from the crown in a limited monarchy, and is the price which must be paid for universal freedom, to render it consistent with order;—if, indeed, that can be deemed a price, which is itself an acquisition, and a benefit; which gives animation to the whole of public life; which calls up the talents of able men in every department of society; which provides rewards for merit and industry; and which joins the general and the particular interest in one indissoluble bond.

‘ The system of influence is the introduction of rewards into the scheme of government, and gives that excellence to a constitution which many politicians have believed to be impracticable, asserting that punishments only were the instruments of human governments, and that civil rulers were naturally incompetent to a moral administration by rewards: and the advantage of the scheme flows, not merely, nor chiefly, from public remuneration, but from the influence of hope and confidence, and of the laudable ambition connected with public duty, which it nourishes in a thousand different departments.’

These remarks are followed by a striking though not impartial relation of the events which have occurred in France since the abolition of royalty, and the author draws the following conclusions.

‘ 1st, It is impossible, in the nature of things, that France can remain in her present situation, and settle her government on the plan of a democratical republic. How the scene of misery and confusion, in which she is plunged, will terminate, no man can foretell. Whether, crushed by the united force of Europe, which she has wantonly provoked against her, she shall fall as a state; or, whether the French nation, groaning, as our ancestors did, under the scourge of republican factions, and stung by the vipers of democracy, will restore their monarchy to arbitrary sway; or whether, instructed by their sufferings, they may ever be able to unite in the plan of a limited monarchy, and obtain at last the blessing of a free constitution, balanced and consolidated by the efficacy of the three estates, like the great prize which Britain drew at the Revolution, it is not for us to explore. The arrangement is in the womb of time; but this we do know, that the French have not yet got sight of their constitution, on which they are to find rest; that they have commenced the movement which they cannot stop, and must pass through the fire, (as we did in the Cromwellian times),

times), till the nation is purified and restored to its standard by sufferings.

2d, The only constitution, under which a great and populous nation can enjoy peace, comfort, and felicity, is that of a limited monarchy: it is under this government only, that the subject can sit in quiet under his own fig-tree, and where there is none to make him afraid. Where king and rulers, and judges, and magistrates, and people, and leaders of the people, are all under the same system of well-known laws; and where equality, in respect of protection, and liberty attached to justice, are ascertained and guarded by the prompt administration which monarchy only can yield.

Our author next considers the state of this country as it relates to what is alleged, on the subject of its government, by Mr. Paine. We shall not follow him through this discussion, but conclude with declaring our opinion, that this publication ranks among the better productions on that side of the question which the author espouses.

The Old Manor House. A Novel. By Charlotte Smith. 4 Vols. 12mo. 15s. sewed. Bell. 1793.

AMONG the various productions of literary genius, there is, perhaps, none that has a more legitimate claim to an ascendancy over the human mind than a well-written novel. There is, moreover, no species of writing better calculated for conveying, in the most engaging manner, useful instruction and moral truths to a numerous description of readers, who, either averse from the labour of serious application, or unqualified for the office of abstruse investigation, turn with alacrity from the dry and thorny paths of science, to scenes where passion awakes amidst natural events, and imagination sports amidst probable vicissitude. To the man of genuine taste, genius, and information, a finer field cannot open for a display of literary talents; to a proper and a well cultivated mind, a more favourable theatre cannot present itself for an exhibition of whatever is great, and good, and amiable in human nature. But as the execution of this species of writing requires a happy combination of parts and acquirements very rarely conjoined in the same person; and as the usual limits which bound and divide mental abilities are seldom overstepped, so do we find that the number of those who have arrived at excellence in this walk of polite literature has been but small. The creative powers of invention may indeed furnish plot and incident, and the suggestions of a tender and a susceptible mind produce occasionally circumstances to interest

rest and affect the heart. But he who aspires to pre-eminence as a novelist, or looks forward with fond expectations to future applause, must possess very superior qualifications, both mental and acquired, before he can obtain that celebrity which can secure him a temporary fame, or recommend him to the attention of posterity. To conduct a series of familiar events so as to rouse and preserve attention, without a violation of nature and probability; to draw and support the different characters necessary for an animated and varied drama in just and glowing colours; to hold up the mirror of truth in the moment of youthful intemperance, and to interweave amidst the web of fable, pictures to instruct, and morals to reform, requires such strength of genius; such stores of wit, humour, and original fancy; such nice discrimination of character, and such intimate and universal knowledge of the world, as very seldom fall to the lot of humanity in the same individual. In support of these assertions, and in vindication of our opinions relative to the difficulties annexed to what is called *novel writing*, we need only appeal to facts, and by a single coup d'œil distinguish, amidst innumerable competitors for fame, those who by a rare and happy combination of talents have succeeded in this species of composition. We mean not to be invidious by a comparative view of living authors, or by giving a marked preference to any. We may, however, with some safety and confidence assert, that in the course of two centuries, and during the æra of polite learning in Europe, the number of novelists who have arrived to that degree of fame which will entitle their labours to the admiration of posterity is extremely limited, in which number, for the farther information of those concerned, we include a Cervantes, a Le Sage, a Rousseau, and a Voltaire.

We have been led to these animadversions by the perusal of the work immediately under our inspection, and as it is the avowed production of a lady who has already furnished the public with several ingenious performances, and who has obtained a very considerable share of public approbation; we conceived ourselves called upon to deliver our sentiments at some length on a subject to which we seldom dedicate so large a portion of our Review. We shall now take a general view of the merits of Mrs. Smith's last production, compared with the requisites which we have already specified, and which we conceive indispensable in the formation of a good novel.

After a perusal of these four volumes we are forced to confess, that though we have found much to commend, we have also found much to disapprove. From the name of Mrs. Charlotte Smith we certainly were led to expect something
above

above the common love cant of novels; some novelty in the delineation of character; some new and interesting description; some artful concealment of plot; some happy and ingenious developement and design.—At all events, we fully persuaded ourselves we should not wander long in search of what is exemplary and amiable in the eye of virtue; and that, whatever deficiencies might appear in regard to taste or invention, the picture of moral rectitude would never be defaced, nor the colouring of honourable sentiment ever obscured. How much we were disappointed in these expectations may be collected from the following leading circumstances in the *Old Manor House*.

A young man of family, education, and great expectations becomes violently enamoured of a young girl of low birth, illiterate, and poor, who acts as a kind of upper servant in the *Old Manor House*, and who is niece to Mrs. Lennard, housekeeper to the proprietor, Mrs. Rayland. As the rigid severity and caution of the aunt precludes all possibility of interviews between the two lovers during the day, Orlando (the hero of the piece), tries every expedient to obtain interviews by night; but as the fair Monimia is regularly locked up by the implacable aunt in a remote turret of the *Old Manor* every night at an early hour, Orlando finds all his invention fruitless, till accident discovers an old back-door, which had been long shut up and concealed from view, and, which on removing some wood and forcing open, he finds, to his inexpressible transport, leads to a stair-case which terminates at another door, against which no barrier presents itself than the head of Monimia's bed. This trifling impediment (as the bed runs on castors), the prudent and timid Monimia quickly removes; and, after a rapturous scene, it is agreed upon between the lovers, that, to prevent discovery, and to enjoy each other's society without restraint, Monimia, after all the family retire to rest, is to be conducted by Orlando every night, from her turret through an old chapel which leads to his apartment at the other extremity of the *Old Manor House*, unoccupied by any of the family but himself. Here the lovers nightly meet and exchange mutual vows of everlasting constancy, till an alarming circumstance induced them for some time to change the place of interview to Monimia's *bed-room in the turret*.—As this incident is described with considerable effect, and is among the most interesting events in the work, we with pleasure break off our narrative to lay it before our readers, as a specimen of Mrs. Smith's powers in exciting emotions of terror.

Orlando, with more than usual tenderness, endeavoured to
sooth

footh and re-assure her—when suddenly, as he hung fondly over her, speaking to her in a low voice, she started, and said, in a whisper, “Hush, hush—for heaven’s sake—I hear a noise in the chapel.” Orlando listened a moment. “No—it is only the wind, which is very high to-night.” But listening again a moment, he thought, as she did, that it was something more; and before he had time to imagine what it might be, the old heavy lock of the study door, that opened from the passage to the chapel, was moved slowly; the door as slowly opened, and at it a human face just appeared. Starting up, Orlando, whose fears were ever alive for Monimia, blew out the single candle which stood at some distance from them; and then springing towards the door, he demanded fiercely who was there? Monimia, whose terror almost annihilated her faculties, would have thrown herself into his arms, and there have waited the discovery which appeared more dreadful than death: but he was instantly gone, and pursued through the chapel a man, whom however he could not overtake, and who seemed at the door to vanish—though the night was so dark, that it was impossible to distinguish any object whatever. Through the chapel he had heard the sound of feet; but when he got to the porch, and from thence listened for the same sound to direct his pursuit along the flag-stones, it was heard no more. All was profoundly silent, unless the stillness was interrupted by the howling of the wind round the old buildings.

Orlando, after a moment’s pause, was disposed to fasten the chapel door before he returned; but he recollected that perhaps he might enclose an enemy within it, or impede the escape of his Monimia to her turret. Uncertain therefore what to do, but too certain of the agonizing fears to which he had left her exposed, he hastily went back; and securing that door which led from the chapel to the passage as well as he could (for there was no key to it, and only a small rusty bar), and then fastening the door of the study, he approached, by the light of the wood fire which was nearly extinguished, the fainting Monimia, who, unable to support herself, had sunk on the ground, and rested her head on the old tapestry chair on which she had been sitting.

Orlando found her cold, and almost insensible; and it was some moments before he could restore her to her speech. Terror had deprived her of the power of shedding tears; nor had she strength to sit up: but when he had placed her in her chair, he was compelled to support her, while he endeavoured to make light of a circumstance that overwhelmed him with alarm for her, and with vexation beyond what he had ever yet experienced.

They had both distinctly beheld the face, though neither had the least idea to whom it belonged. Orlando had as distinctly heard the footsteps along the hollow ground of the chapel; it was not therefore one of those supernatural beings, to whose existence
Monimia

Monimia had been taught to give credit. Orlando would willingly have sheltered himself under such a prejudice, had it been possible; for all the ghosts in the Red Sea would have terrified him less than the discovery of Monimia by any of the family: yet, that such a discovery was made, he could not doubt; and the more he thought of even its immediate consequences, and the impossibility there might be to reconvey his lovely trembling charge to her own room, the greater his distraction became; while all he could make Monimia say, was, "Dearest Orlando, let me stay and die here. A few hours longer of such extreme pain, as I at this moment suffer, will certainly kill me: and if I die in your presence, my death will be happier than my life *has* been, or than now it ever can be."

Orlando being thus under the necessity of conquering his own extreme disquiet, that he might appease hers, began to make various conjectures as to this man, tending to encourage the hope that it was some accidental intruder, and not one whose business was to discover her. "But even if the villain came with that design," said he, "I do not believe he could distinguish you, so instantly I blew out the candle: or, if he saw a female figure, he could not know it to be you; it might as well be any other woman." These suppositions had little power to quiet the fears with which Monimia was tormented: but when Orlando seemed so deeply affected by her situation; when he declared to her that he was unequal to the sight of her terror; and that not even the discovery they dreaded, could make him so wretched as seeing her in such a situation; she made an effort to recover herself; and at length succeeded so well as to regain the power of consulting with him, as to what was best to be done.

It was now early morning, but still very dark, with rain and wind. It was however time to consider of Monimia's return; for within two hours the servants would be up, and in even less time the labourers in the gardens would come to their work. It was at length agreed, that Orlando should go through the chapel first, and try if he could discover any traces of their alarming visitor; and if, after reconnoitring, all appeared safe, that Monimia should return as usual to her apartment.

Orlando then, directing her to fasten herself the study door within side, went through the chapel with a candle in his hand, which he shaded with his hat to prevent the light being seen from the windows. He looked carefully among the broken boards which had once formed two or three pews, and then went into the chancel, but saw nothing. He passed through the porch, leaving his candle behind the door on one of the benches, but nobody appeared: and by the very faint light of the first dawn, on a stormy October morning, which served only to make "the darkness visible," he could just see round the whole chapel court, and was
 satis-

satisfied nobody was there. Thus convinced, he returned to Monimia; assured her that the wretch, whoever he was, was gone; and that there seemed to be no danger in her returning to her apartment. He endeavoured again to persuade her that her alarm, however just, would end without any of the consequences they dreaded; made her swallow a large glass of wine; and then taking one of her hands in his, he put his other arm round her waist; and with uncertain steps himself, while through fear *her* feet almost refused to move, they proceeded slowly and lightly through the chapel; neither of them spoke; Monimia hardly breathed; when arriving about the middle of it, they were struck motionless by a sudden and loud crash, which seemed to proceed from the chancel; and a deep hollow voice pronounced the words, "Now—now."

' There was a heavy stone font in the middle of the chapel, with a sort of bench under it. Orlando, unable at once to support and defend Monimia, placed her on this bench; and imploring her to take courage, he darted forward into the chancel, from whence he was sure the voice had issued, and cried aloud, "Who is there? Speak this moment. Who are you?"

' The words re-echoed through the vaulted chancel, but no answer was returned: again, and in a yet louder voice, he repeated them, and again listened to hear if any reply was made. A slight and indistinct noise like the shutting a distant door, and a low murmur which soon died away, left every thing in profound silence; he remained however yet an instant listening, while Monimia, resting against the stone a cheek almost as cold, was petrified with excess of fear; and in the dread pause between Orlando's question and his awaiting an answer, the old banners which hung over her head, waving and rustling with the current of air, seemed to repeat the whispers of some terrific and invisible being, foretelling woe and destruction; while the same wind by which these fragments were agitated, hummed sullenly among the helmets and gauntlets, trophies of the prowess of former Sir Orlando's and Sir Hildebrands, which were suspended from the pillars of the chapel.

' When Orlando returned to her, he found her more dead than alive. He soothed, he supported her, and earnestly besought her to exert herself against the fear that oppressed her.

"What shall we do, Monimia?" said he. "For my own part, rather than see you suffer thus, I will take you in my hand, and declare at once to these people, whoever they are, that we cannot live apart. And should we, by such an avowal, forfeit the protection of our friends, what is there in that so very dreadful? I am young and strong, and well able to work in any way for a subsistence for us both. Tell me, Monimia, should you fear poverty, if we could but live together?"

C. R. N. AR. (VIII.) May, 1793.

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"No,"

"No," replied Monimia, acquiring courage from this excess of tenderness in her lover—"no, Orlando, I should be too happy to be allowed to beg with you round the world." "What then have we to fear?" whispered he. "Come, let us go and face these people, if, as their expression "Now" seems to intimate, they are waiting for us without. In the chapel they are not, however the sound seemed to come from thence. I fear they way-lay us at the door. But if we are thus prepared against the worst that can befall us, why should we shrink now, only to be exposed a second time to alarms that seem to threaten your life, from your extreme timidity? Tell me, Monimia, have you courage to brave the discovery at once, which sooner or later must be made?"

"I *have* courage," answered she; "let us go while I am able." She arose, but could hardly stand. Orlando however led her forward, listening still every step they took. They heard nothing either in the chapel or the porch; and being now on the pavement without, they stopped and looked around them, expecting that the person or persons whose words had alarmed them would appear: but there was nobody to be seen, yet it was now light enough to discern every part of the court. "This is wonderful," said Orlando; "but since there seems to be nothing to prevent it, let me see you, my Monimia, safe to your room; and let me hope to have the comfort of knowing, that after the fatigues and terrors of such a day and night, you obtain some repose." "How can you know it, Orlando," answered she, "since it will be madness, if we escape now, to think of venturing a meeting to-morrow night?" "I would not have you venture it; but, Monimia, I have thought of a way, by which I can hear from you and write to you in the course of the day, which, under our present circumstances, must be an infinite satisfaction. As I have at all hours access to the turret, I can put a letter at your door behind your bed; and there you can deposit an answer." To this expedient Monimia readily assented. Without any alarm they passed the rest of their short walk. Monimia promised to go immediately to bed, and to endeavour to compose herself; and Orlando, having seen her secured in her turret, returned to the chapel, determined to discover, if possible, what it was that had so cruelly alarmed them.

Matters continue in this train till colonel Tracey, an old beau of sixty-five, enamoured of Orlando's sister Isabella, comes on a visit to Mr. Somerive, her father, with a determined purpose to seduce and carry her off. Finding that a youth of Orlando's spirit and high sense of honour was likely to impede his plan, he suggests to his father the impropriety of his son's consuming his time, inactively, at Rayland-hall, makes an offer of his interest, and finally procures him a commission in the

the army. Frustrated in his attempts of seduction, and becoming daily more captivated with Isabella's charms, the old colonel makes honourable proposals, and the young lady, after a faint struggle between interest and dislike, determines to take to her arms, a man old enough to have been her grandfather. Previous to the intended marriage, the colonel and Orlando go to London, where the latter is introduced to a captain Warrick, nephew to the colonel, and presumptive heir to his fortune. After some time spent in London, the colonel returns to the country with a view of celebrating his nuptials, whither Orlando, panting for another turret interview, accompanies him. The old colonel is attacked by a severe fit of the gout which confines him to his room, and Warrick arriving to intimate orders for the immediate embarkation of Orlando's regiment for America, becomes instantly enamoured of his intended aunt, and in less than forty-eight hours procures her consent to abscond with him to Portsmouth, whither he is obliged to go to attend his duty. This ungrateful and scandalous scheme, which at once repays an uncle's former kindness with villany, and involves a virtuous family in affliction, is communicated by Warrick to the honourable and dutiful Orlando; who, instead of taking any step to counteract a plan so pregnant with mischief and immorality, contents himself with simply disapproving, and promises with inviolable secrecy to favour the escape of the lovers. Orlando embarks for America, where he experiences a variety of disastrous fortune, and returning to England, finds nothing but disappointment, misery, and distress. Mrs. Rayland, on whom his chief hopes depended, is dead—The estate of Rayland Hall, which, previous to his departure, he had every reason to expect by succession, made over to a person altogether unconnected with the late proprietor—The mansion house deserted—Monimia gone, and no intelligence to be obtained of her place of abode—His father dead—The family estate sold—His brother in prison; and his mother and sisters gone to live on a scanty subsistence in London. He sells his commission for 400*l.*—Relieves his worthless brother from gaol—Goes in quest of Mrs. Lennard, now Mrs. Roker—Meets unexpectedly with Monimia, and hurried on by the ardour of his love, and with no other visible provision than 250*l.* in defiance of prudence, duty, and impending want, marries her instantly.

Having thus briefly enumerated a few of the exceptionable parts of this drama, we now pause to ask Mrs. Smith, or any novel writer or reader, what possible benefit can accrue to society, and to youth in particular, from a perusal of scenes so repugnant to decorum and virtue? To draw characters where the follies, the passions, and the vices of mankind are finally

productive of calamity is proper painting; because, from the ill success and punishment of imprudence and criminality, an excellent moral is deduced. But is this the colouring of Mrs. Smith's pictures? No such thing. On the contrary we find, that while youthful thoughtlessness and intemperance are crowned with success, ingratitude and the most complicated villany remain unpunished. The old colonel is reconciled to Warrick, and leaves him his whole fortune.—The infamous Rokers, and their accomplice the bishop, are only obliged to refund what they had procured by fraud, and Mrs. Lennard, the grand instrument of evil to the Somerive family, and the tyrant of poor Monimia, is taken home and placed in her former station in Rayland-hall, where she is cherished and caressed by those whom she strove by the blackest arts to ruin. With regard to *character* in this novel, we find little that can be said to leave a clear and distinct image on the mind.—We sometimes think we see Philip Somerive, and his unhappy father—but the one, the authoress has kept so much in the back ground of the piece as to be seldom visible; and the other, who unquestionably is the most respectable and amiable personage in the group, she has thought it expedient to put out of the way by making him die of a broken heart. We are afraid we can say little of *plot*, for there seems to be none but the *concealment of a will*, and still less of the *dénouement*, which, in our opinion, is 'most lame and impotent.' Why did not Mrs. Lennard, when she dipped so deep in treachery, burn the real will; and what at the time of her apostasy could have been her motives for preserving that which could alone detect the infamy of the transaction?—The conclusion is wound up in such a hasty and improbable manner; and every thing is so instantaneously reversed, that it reminds us of those pantomimical entertainments where the whole scenery is changed by a stroke of harlequin's sword. We were in expectation, that, as an apology for Orlando's misplaced affection, and as an explanation of Mrs. Lennard's unaccountable harshness to Monimia, the heroine of the piece would have turned out a very different personage—but no; she still remains the obscure niece of Mrs. Lennard, and Orlando's conduct is, of course, held up as an example for all young gentlemen of family and fortune to marry any pretty servant maid they chuse.

To deny Mrs. Smith merit in other respects would be unjust. She certainly possesses in no inferior degree the power to arrest and command attention, by a happy description of circumstances and objects awful, terrific, and sublime; and discovers such fertility of imagination, as often to multiply incident on incident, even when there appears no necessity for it. The pathetic, or the tender, we do not think is Mrs.

Smith's

Smith's forte; but the bold, the manly, the intrepid, and the dignified sentiments of the human breast are touched with no unskilful hand. The work is likewise, on the whole, written in an easy flowing style, and except a few *pretinences*, such as, '*books never disturbed in their long slumber*'—'*a tear blistered the paper*'—'*iron prudery*'—'*massive dignity*'—'*infant April*,' &c. is free from that affectation and turgidity which of late have disgraced modern compositions of this kind. The letters between old Mr. Somerive and Orlando, relative to the impending duel, are elegant examples of epistolary writing.—As an additional proof of Mrs. Smith's success in description, we shall conclude this article by laying the following short extract before our readers.

"And Orlando recollecting himself, took no other notice of Monimia, who would, had she dared, have flown to him for protection: but, slightly touching his hat, he advanced to sir John, and said, "I suppose, sir, you have Mrs. Rayland's permission to shoot in these preserved grounds?"

"I always shoot, sir," answered sir John, haughtily, "in all grounds that happen to suit me, whether they are preserved or no, and take no trouble to ask leave of any body."

"Then, sir," said Orlando with quickness, "you must allow me to say that you do a very unhandsome thing."

"And I," rejoined the other, "say, whether you allow it or no, that you are a very impertinent fellow."

"The blood rushed into the face of Orlando; and even the pale and terrified countenance of Monimia, who caught hold of Betty for support, did not deter him from resenting this insolence. "Who are you," cried he, seizing sir John by the collar, "that thus dare to insult me?"

"And who are you, scoundrel," answered his antagonist, endeavouring to disengage himself, "who dare to behave with such confounded impudence to a man of my consequence?"

"Curse on your consequence!" exclaimed the enraged Orlando, throwing him violently from him: "If you are a gentleman, which I doubt, give me an opportunity of telling you properly who I am."

"If I am a gentleman?" cried the other. "Am I questioned by a park-keeper? or by some dirty valet?"

"Sir John, who was quite the modern man of fashion, did not much approve of the specimen Orlando had given him of athletic powers:—he liked him still less when he replied—"My name is Somerive—my usual residence at West Wolverton, or Rayland Hall. Now, sir, as you speak neither to a park-keeper nor a valet, you must tell me from whom I have received this brutal insult."

"My servant will tell you," replied he; "and, if you are likely to forget his information, you shall hear it properly from me to-morrow. In the mean time, my dear girl," added he, turning familiarly to Monimia, "let us leave this fierce Draw-cansir to watch the old lady's pheasants; and as you seem much alarmed by his ridiculous fury, let me have the pleasure of seeing you safe home."

He would then have taken the arm of the trembling Monimia within his; but she shrunk from him, and would have passed on. He still insisted, however, on being permitted to attend her home; when Orlando, quite unable to command himself, sprung forward, and, seizing the arm of Monimia, cried, "This young lady, being under the protection of Mrs. Rayland, is under mine; and I insist on her not being troubled with your impertinent familiarity. Come, madam, if you will give me leave, I will conduct you to your aunt." He then, without waiting for any farther reply, walked hastily away; while sir John, filled with rage and contempt, bade his servant follow him, and inform him that the person whom he had thus grossly affronted was sir John Berkely Belgrave, baronet, of Belgrave Park in Suffolk, brother-in-law to the earl of Glenlyon of Scotland, and member of parliament. Orlando heard this list of dignities with contemptuous coolness; and then, as he continued to walk on, bade the servant tell his master, sir John Berkely Belgrave, of Belgrave Park in Suffolk, brother-in-law to the earl of Glenlyon of Scotland, and member of parliament, that he expected to hear from him.'

The whole of the story might have been comprised in *two* volumes. Were novelists a little more merciful to their readers, perhaps we Reviewers, who are obliged to read *all* they write, would be more patient.—But when we find the most ordinary and trivial occurrences in life drawn out to whole chapters, and the eternal theme of love and sentiment spun out to *thirteen hundred pages*, can it be wondered at if we sometimes yawn, and exclaim in the words of Hotspur, 'Oh! it is as tedious as a tired horse or a scolding wife?'

Remarks on the Speech of M. Dupont, made in the National Convention of France, on the Subjects of Religion and Public Education. By Hannah More. 8vo. 2s. 6d. Cadell. 1793.

FROM the justly acquired celebrity of miss More, our expectations were considerably raised by the appearance of this pamphlet. From a pious, able, and ingenious writer, we expected something of a reply to the assertion of M. Dupont.—We expected to find the general arguments in favour of the existence and providence of God, placed in a new and striking point

point of view. We expected to see the amiable tenets and the internal evidence of the Gospel, set in opposition to the unsocial and gloomy principles of atheism. — We hoped, in a word, to find, what is much wanted, a popular treatise in favour of revealed religion, something that might instruct while it interested, something calculated to survive the political debates of the moment.

After such expectations, how mortifying was our disappointment, to meet with nothing but a trite declamation against the French revolution—A series of remarks too well-founded indeed, but which occur at almost every fashionable table, calculated not to sooth but to foment the passions, and to keep up the popular delusion which has plunged us into the calamities and the guilt of war.

While we lament that miss More, who certainly could have written better, has disappointed us in this instance, we are far from insinuating that the pamphlet before us is destitute of merit. It contains several, not only good, but liberal sentiments; and of this kind is the well-conceived eulogium on the liberty of the press.

‘ Though it is not here intended to animadvert on any political complaint which is not in some sort connected with religion ; yet it is presumed it may not be thought quite foreign to the present purpose to remark, that among the reigning complaints against our civil administration, the most plausible seems to be that excited by the supposed danger of an invasion on the liberty of the press. Were this apprehension well-founded, we should indeed be threatened by one of the most grievous misfortunes that can befall a free country. It is not only a most noble privilege itself, but the guardian of all our other liberties ; and, notwithstanding the abuse which has lately been made of this valuable possession, yet every man of a sound unprejudiced mind is well aware that true liberty of every kind is scarcely inferior in importance to any object for which human activity can contend. Nay, the very abuse of a good, often makes us more sensible of its value. Fair and well-proportioned freedom will ever retain all her native beauty to a judicious eye, nor will her genuine form be the less prized for our having lately contemplated the distorted features and false colouring of her caricature, as presented to us by the daubing hand of Gallic patriots.’

We cordially agree with our authoress that those publications which have a tendency to corrupt the morals, or undermine the religion of the nation, ought not to be permitted; but perhaps prosecution ought to stop here—It is essential to the freedom and even the prosperity of a nation, that a wide field should be left open for the discussion of political questions, and

it must be allowed that this liberty has even proved of service to government itself, by placing an impediment in the way of the rash and imprudent resolutions into which the executive power might be sometimes too hastily betrayed. The following short recommendation of the excellence of religion, is pointed and seasonable.

‘ But let us, in this yet happy country, learn at least one great and important truth, from the errors of this distracted people. Their conduct has awfully illustrated a position, which is not the less sound for having been often controverted; that no degree of wit and learning, no progress in commerce, no advances in the knowledge of nature, or in the embellishment of art, can ever thoroughly tame that savage, the natural human heart, without religion. The arts of social life may give a sweetness to the manners and language, and induce, in some degree, a love of justice, truth, and humanity; but attainments derived from such inferior causes are no more than the semblance and the shadow of the qualities derived from pure Christianity. Varnish is an extraneous ornament, but true polish is a proof of the solidity of the body; it depends greatly on the nature of the substance, is not superinduced by accidental causes, but in a good measure proceeding from internal soundness.’

The profits of this pamphlet are dedicated to the liberal and laudable purpose of relieving the distresses of the French emigrant clergy; and the prefatory address to the ladies of Great Britain, is so truly elegant, pathetic, and interesting, that our readers, we trust, will, on such an occasion, excuse an extract of a more than ordinary length.

‘ The beneficent and right-minded want no arguments to be pressed upon them; but I write to those of every description. Luxurious habits of living, which really furnish the distressed with the fairest grounds for application, are too often urged as a motive for withholding assistance, and produced as a plea for having little to spare. Let her who indulges such habits, and pleads such excuses in consequence, reflect, that by retrenching *one* costly dish from her abundant table, the superfluities of *one* expensive desert, *one* evening’s public amusement, she may furnish at least a week’s subsistence to more than one person, as liberally bred perhaps as herself, and who, in his own country, may have often tasted how much more blessed it is to give than to receive — to a minister of God, who has been long accustomed to bestow the necessaries he is now reduced to solicit.

‘ Even your young daughters, whom maternal prudence has not yet furnished with the means of bestowing, may be cheaply taught the first rudiments of charity, together with an important lesson of economy: they may be taught to sacrifice a feather, a set of rib-

bons, an expensive ornament, an idle diversion. And if they are thus instructed, that there is no true charity without self-denial, they will *gain* more than they are called upon to *give*: for the suppression of one luxury for a charitable purpose, is the exercise of two virtues, and this without any pecuniary expence.

‘ Let the sick and afflicted remember how dreadful it must be, to be exposed to sufferings, without one of the alleviations which mitigate *their* affliction. How dreadful it is to be without comforts, without necessaries, without a home,—*without a country!* While the gay and prosperous would do well to recollect, how suddenly and terribly those for whom we plead, were, by the surprising vicissitudes of life, thrown from equal heights of gaiety and prosperity. And let those who have husbands, fathers, sons, brothers, or friends, reflect on the uncertainties of war, and the revolution of human affairs. It is only by imagining the possibility of those who are dear to us being placed in the same calamitous circumstances, that we can obtain an adequate feeling of the woes we are called upon to commiserate,

‘ In a distress so wide and comprehensive, many are prevented from giving by that common excuse—“ That it is but a drop of water in the ocean.” But let them reflect, that if all the individual drops were withheld, there would be no ocean at all; and the inability to give much ought not, on any occasion, to be converted into an excuse for giving nothing. Even moderate circumstances need not plead an exemption. The industrious tradesman will not, even in a political view, be eventually a loser by his small contribution. The money raised is neither carried out of our country, nor dissipated in luxuries, but returns again to the community; to our shops and to our markets, to procure the bare necessities of life.

‘ Some have objected to the difference of *religion* of those for whom we solicit. Such an objection hardly deserves a serious answer. Surely if the superstitious Tartar hopes to become possessed of the courage and talents of the enemy he slays, the Christian is not afraid of catching, or of propagating the error of the sufferer he relieves.—Christian charity is of no party. We plead not for their faith, but for their wants. And let the more scrupulous, who look for desert as well as distress in the objects of their bounty, bear in mind, that if these men could have sacrificed their conscience to their convenience, they had not now been in this country. Let us shew them the purity of *our* religion, by the beneficence of our actions.

‘ If you will permit me to press upon you such high motives, (and it were to be wished that in every action we were to be influenced by the highest,) perhaps no act of bounty to which you may be called out, can ever come so immediately under that solemn and affecting description, which will be recorded in the great day of account,—*I was a stranger, and ye took me in.*’—

An Essay on the Scurvy: shewing effectual and practicable Means for its Prevention at Sea. With some Observations on Fevers, and Proposals for the more effectual Preservation of the Health of Seamen. By. Frederic Thomson, a Surgeon in the Royal Navy. 8vo. 4s. Boards. Robinsons. 1790.

IT is difficult to conceive what can have been the author's motive for this publication, since its production cannot add an iota to the knowledge already promulgated on the subject of the sea scurvy. Notwithstanding we are told in the Preface of his 'having no desire to become an author,' we are unwilling to suppose his object any thing less commendable than the love of literary fame, but it must be confessed he has by no means obtained that end in the instance before us, since all that is good in the work and even a number of his quotations, are collected from Dr. Lind, who very judiciously and appositely cited them in historical succession in his valuable Treatise on the same subject.

In seeking after what is most novel for the information of our readers, we have fixed on the following observations on the antiscorbutic effects of hops, which the author advises to be infused in treacle-beer and employed as a beverage in long voyages.

'The hop plant in common use, of which I mean to treat, is cultivated in plantations, and is so well known that it is unnecessary to describe it. Suffice it then to say, that the scaly heads of the plant, or the parts which are commonly used, have an agreeable flavour, and are possessed of an aromatic, subtile, austere, *discutient*, bitter; not ungrateful to the palate. Being replete with aromatic, subtile, active qualities, they stimulate the solids; from their austerity they act as a powerful tonic, and from their discutient quality they prove resolvent and diuretic.

'A combination of these properties heightened by fermentation fits them for attenuating viscid chyle; correcting the morbid quality of the bile in scorbutics; preventing or removing obstructions in the glands or capillaries; bracing and invigorating the solids, and promoting the regular secretions and evacuations. Hence would hops appear justly entitled to a preference, as an antiscorbutic, to almost any substance we are acquainted with; and what enhances this consideration is, that they are very convenient for exportation; easily preserved in all climates; and so little liable to damage, that it is only necessary to keep them dry.

'Another favourable circumstance is, that an extract is easily prepared from hops, retaining almost all their qualities; which will keep for years, and will require but little room for stowage; there,

therefore the extract may be thought most convenient for use at sea.

• Hops give out their virtue to spirit by maceration without heat, and to water by warm infusion—but in making hop-beer I prefer boiling the hops slowly for some time, with a cover made to fit the copper exactly, but so as to pass into the copper, to lay on the hops, and to press them down into the water. The usual lid or cover should likewise be kept almost close, so that the evaporation of the volatile parts may be diminished as much as possible, without danger of bursting the copper. By these means the water will act more powerfully in extracting the virtues of the hops, the liquor will be more fully impregnated with their salutary qualities; and, as hops contain a *very considerable proportion of essential oil*, (a great part of which is lost in the common mode of brewing) I think, by boiling them in the manner just mentioned, *a great part of the oil may be retained*, and the decoction will be more saturated with it than in the common way.

• The copper heads lately adopted by many of the brewers answer this purpose extremely well, as they prevent the oil, &c. flying off; and when these can be used, they are certainly preferable to any other method. There can be no objection to their use in the navy.

• The *essential oil* of hops may be obtained with more ease and certainty by *compression* than by distillation; but it has been found by experiment, that, for the preservation of beef, the austere, as well as the mild and unctuous parts of the hops are absolutely necessary; and that beer cannot have the full benefit of the hops in any other way than by coction. By the manner of boiling hops as mentioned above, I imagine that the spirituous and volatile parts of them are so entangled and blended with their oil, and mucilage, that they are in a great measure prevented escaping.

Our author's ingenious mode of preventing the *escape of the essential oil* in the foregoing process, cannot have escaped the chemical reader's observation, any more than the truly Hibernian mode of obtaining *essential oil* by *expression*. We shall conclude this article with a passage equally puzzling to medical readers of the modern school. The author, treating of the proximate causes of scurvy, says,

• The above changes usually take place without fever; but, should a feverish access now supervene, *the salts and oils* not being duly incorporated, will be *beated and exalted*, and will greatly contribute to acrimony and dissolution.

The History and Antiquities of the County of Somerset, collected from authentic Records, and an actual Survey made by the late Mr. Edmund Rack. Adorned with a Map of the County, and Engravings of Roman and other Reliques, Town-Seals, Baths, Churches, and Gentleman's Seats. By the Rev. John Collinson, F. A. S. 3 Vols. 4l. 14s. 6d. Boards. Robinsons. 1791.

THE history of a county is, in miniature, the history of a kingdom. Inconsiderable as it appears in the map, surrounded by a variety of other provinces, no sooner is it selected by the topographer, and made the subject of distinct consideration, than its limits and contents become enlarged and multiplied: Many scenes and objects which, through the minuteness of the scale, were either unperceived or invisible, are now plainly protruded to the sight, and seem to possess their peculiar importance. The little spot which before was confused in the aggregate, being magnified by the microscopic power of the observer, expands itself into an ample chart; and is found to boast its *aborigines*, its ancient monuments, laws, and customs, its eminent characters, and remarkable events; together with its appropriate blessings and curiosities of nature, in as interesting a degree as the most extensive regions.

Exclusively of the entertainment resulting from these local accounts, their advantages are numerous, with respect to the materials which they furnish towards the general history of the country.

* These are the sources from which a great part of the most authentic information belonging to the latter may be drawn, and by which it may in future ages be in a great measure confirmed or corrected. They may not only serve to ascertain property, preserve the genealogies of families, record illustrious actions, uphold the memory of great characters, and retrace and bring to view the peculiar modes of life, laws and customs of past ages; but also contribute to perpetuate our happy constitution *itself*. The historic page, reciting local claims and privileges, has often proved a considerable barrier against the violence of despotism on the one hand, and the inconsiderate rage of popular fury on the other.

* Nor, lastly, is the communication of intelligence respecting the natural productions of any particular territory a matter of the smallest moment. There is scarcely any district so defective as not to furnish some subject of entertainment and improvement; and Somersetshire seems to have its share of the wonderful works of providence. By an intuition of these, science is delightfully improved; the mind exults in pursuing the Deity through all his operations, and dispensing different blessings to different regions.*

The preliminary information to be expected in the history of a county, is its latitude and longitude. These, however, are wholly omitted; and we learn only that 'Somersetshire' (or, more properly, *Somerjet*, the adjunct *shire* being synonymous with *county*)—

—Is a maritime county in the south-west part of England, having the Bristol Channel on the west; Gloucestershire, and the city and county of Bristol on the north; Wiltshire on the east; Dorsetshire on the south-east; and Devonshire on the south and south-west.

Its form is oblong, being in length from north-east to south-west upwards of eighty miles, in breadth from east to west between thirty and forty, and in circumference two hundred.'

A judicious description follows of its coast, rivers, (of which there are ten) hills, moors, vegetable, animal, and mineral productions, springs, and rare plants. This county once possessed five forests, three chaces, and several vineyards; of which last, two were at Bath and Glastonbury.

In vegetable and animal productions, Somersetshire is by no means deficient; the hills, plains, vallies, rivers, and seas, abound with commodities useful to mankind, and adequate to the necessary wants of life. The vallies, whether distributed into meads, pasture, or tillage, are in general very rich, and many of the hills, a few years since unacquainted with the plough, are now, by the improvements in husbandry, brought to such a state of cultivation as to produce large crops of grain. Hemp, flax, teazels, and woad, are cultivated in considerable quantities. The plains are remarkable for their luxuriant herbage, particularly the moors, on which are fattened great numbers of nearly the largest cattle in England. The cheese made in this county is esteemed remarkably fine, and in distant parts is produced as one of the dainties of the table. The sheep are generally of the smaller kind; the Mendip mutton is well known for its peculiar sweetness.

The hills produce various sorts of valuable ore; in those of Mendip are dug immense quantities of lead and lapis-calaminaris, and some copper: the Quantock-hills also produce lead and copper; the Broadfield-downs, and other wilds, have their mines of calamine; and iron-ore has been found, though little worked, in various parts of the county; on the rocks near Porlock, silver in small quantities is discoverable. The coal-mines in the northern part, at Clutton, High Littleton, Midsummer Norton, Timbury, Paulton, Bedminster, Ashton, Nailsea, Clapton, and other places, are valuable treasures to the neighbourhood, and supply great part of the cities of Bath and Bristol with most excellent fuel. The former city has in great measure been raised by the fine free-

stone

stone of its neighbouring quarries. The blue Kenton stone is admirable for paving. The rocks on the coast contain marble, alabaster, and talc; and those in the inland parts are generally composed of limestone, and abound with pyrites, spar, lava, and curious petrifications. On Mendip are found the green foliaceous talc, with small spangles, brown elasmis, brown pellucid selenite, bright oligædra, dull white arthrodium, with a variety of spars and crystals. Peculiar also to these hills is the hard yellow undulated secomia, which is found in large quantities, lying mostly deep. Several other varieties of the secomia are also to be met with here, and in many other parts of the county. The other natural productions of Mendip are the brown gaiophragmium with snow-white earthy partitions, the pale yellow septaria with a rust-coloured nucleus, hard heteropyra with brown and purplish crusts, oblong geodes with a single blackish crust, thick shelled enhidri, friable pale red lithozugium with white veins and red nodules, blue crystalline petridium, silver, gold colour and white marcasites. In some of the perpendicular fissures of the strata of stone is found that beautiful species of the saburra, *saburra faxea nivea tenuior*, or fine snow-white stony grit. The dull white coarse stony grit is more common, and is found in many parts of the county, particularly in the stone quarries near Bath. Of ochres there are various species found in these parts, such as, the hard heavy pale yellow ochre at Ashwick, near the road from Bath to Shepton Mallet, lying in a stratum about eighteen feet deep; the right friable gold-coloured ochre, which is frequently discovered hanging to the sides of old mines; and the heavy friable yellow ochre, which is found in many parts of the county. At Chew and Winford is found that species of red ochre commonly called ruddle, so well known for its use in marking sheep; of this there are three different sorts, the first of which is that in general use for the above purpose; the second is much harder, makes an indifferent kind of paint, and is frequently substituted by druggists for bole-armeniack; the third is peculiar to a very confined space on the top of Windford hill, and differs materially from either of the other kinds in the brightness of its colour, the evenness and smoothness of its texture, in its ponderosity, its not crumbling between the fingers, and in being indissoluble in water. It is found at about the distance of six fathoms from the surface of the ground, in a stratum of four feet, lying on a bed of black marble, beneath strata of soft reddish earth, clay, rock, and loam. It affords a most excellent and splendid colour, and is in every respect equal to that ochrous earth which is dearly imported under the denomination of Terra Persica.

The mineral springs, besides those at Bath, are, at Ashill, Alford, Horwood near Wincaunton, Horton, Dillington, Goat-hill,

hill, Yeovil, and Queen's Camel. At East Chinnock is a salt spring.

'The rivers of this county furnish trout, salmon, roach, dace, perch, eels, pike, gudgeon, carp, and tench; and on the sea-coast we meet with tublin, flounders, sandabs, hakes, pipers, shrimps, prawns, crabs, muscles, soles, herrings, plaice, porpoises, skaits, and star-fish.

'The most remarkable birds are, the heath-hen, wild-duck, curlew, rail, gull, and wheatear.

'In Exmoor and other lower parts of the county are abundance of red deer.

'On the hills and desert wastes we find the dwarf juniper, the cranberry, and the whortleberry; the last by the natives is called *brurts*, and produces a pleasing fruit, growing singly like gooseberries, on little plants from a foot to eighteen inches in height; the leaves are ovated, and of a pale green, growing alternately on the branches. On the rocks upon the coast are great quantities of laver, lichen marinus, or sea-bread; in the moors, once deluged by the sea, grows the gale, or candleberry myrtle.'

To this physical detail, succeeds an alphabetical list of an hundred and thirteen *more rare plants*.

'The district now called Somersetshire was in ancient times inhabited by the Belgæ, a brave Gaulish people but of Celtic origin, who migrated hither out of Gaul, A. M. 3650, three hundred and thirteen years before the birth of Christ, and repelled the Britons, the aboriginal inhabitants of the country, whose Carnedd's still crown some of our highest mountains, to other parts of the island. The possessions of this people extended over a very large tract of country, including Somersetshire, Dorsetshire, Devonshire, part of Cornwall, Wiltshire, Hampshire, Sussex, and part of Middlesex; in all which they established colonies, and in the waste marshy grounds practised those arts of industry to which they had been habituated in Gaul, and in which they instructed those Britons who chose to intermix in their society. About two hundred and fifty years after their settlement in these parts, Divitiacus, king of the Sueffones, or Soissons, and according to Cæsar the most powerful prince in Gaul, *minged himself* to bring over into Britain a considerable army of the continental Belgæ, and by the addition of his forces to enable the former emigrators to extend the line of their possessions. The expelled Britons had doubtless made frequent attempts to regain their native seats, and by inroads to perplex the innovating barbarians. Upon the arrival of this prince, a plan of compromise and treaty seems to have been suggested, and a line drawn to define the boundaries of either people. This was effected by throwing up a large and deep fosse or dike, called, from the circumstance of its division, Wansdike, which

which to this day exists in many places in perfect preservation, one of the greatest curiosities in antiquity. It commences at Andover in Hampshire, and thence passes nearly in a straight direction to Great Bedwin within the confines of Wilts, near which, upon its track, have been discovered celts and instruments of war. It then crosses the great forest Savernack and the wild Marlborough-downs, where it appears in its pristine state, exceedingly deep, and flanked by a very lofty mound, after the manner of the elevated rampire of a castle, attracting by its singular appearance the attention of the curious traveller. Quitting the downs, it visits Calston, Edington, and Spey-park, crosses the river Avon near Bennacre, and again, after being lost in the tilled fields, meets with the same meandering river at Bath-Hampton, where it enters the north-west portion of the Belgic territories. Its course is then continued over Claverton-down to Prior-park, Inglishcombe, Stanton-Prior, Publow, Norton, Rong-Ashton, and terminates in the Severn sea, near the ancient port of Portishead, forming a line of upwards of eighty miles in length, in more than three parts of which it is still visible.

• Hence it will be seen how far the territories of the ancient Belgæ extended towards the north, and that even some parts of this county, much of Wiltshire, and the whole of Gloucestershire, were excluded out of their dominions. The chief cities which they had were Ivelchester, Bath, and Winchester, two of which are within the limits of our county, and prove in some measure that this was as it were the metropolitan seat of their empire.

• A long succession of savage and tumultuous contentions intervened betwixt this period and the arrival of the Roman arms in the Belgic states of Britain. This was about the year of Christ 40; and nine years after, two trophies were erected by the emperor Claudius, in consequence of his having utterly annihilated the Cangi, a posthumous clan of those Belgæ who last migrated into this country with the Sueffonian king.

• During the stay of the Romans in this region, they exerted their national activity in building themselves towns, throwing up roads from station to station, and in fabricating camps as occasional places of security. Their cities were Aqua Solis, or Bath, and Iscalis, or Ivelchester; and those places whose ancient names are not transmitted to the present day, but are demonstrated to have been Roman by the foundations of their walls, and the discovery of unquestionable reliques of Romanity, were, Camolet, Hamden, Wellow, Coker, Chilcompton, Conquest, Wiveliscombe, Bath-Ford, Warley, Sreet, Long-Ashton, Postlebury, South-Petherton, Watgore, Wigborough, Yeovil, Putsham, Kilton, Stogumber, Edington, Inglishcombe, &c. Their principal road was the Fosse, extending in a south-west direction from Bath to Perry-street, on the borders of Devonshire. Another road

ran nearly parallel to it from the forest of Exmoor through Taunton, Bridgwater, and Axbridge, to Portishead on the Bristol Channel, where it intersected Wanfdike, and whence there was a trajectory to the city of Isca-Silurum, now called Caerleon, in the county of Monmouth. A vicinal way extends from the Fosse through Stoke-under-Hamden. Their camps were, Camalet, Meaksnol, Bowditch, Masbury, Doleberry, Worleberry, Blacker's-hill, Burwalls, Stokeleigh, Cadbury, Tedbury, Doufborough, Modbury, Godshill, Cow-castle, Trendle-castle, Turk's-castle, Brompton-Bury-castle, Hawkridge-castle, Mounceaur-castle, Newborough, Neroche, Stanton-Bury, &c.

The Romans quitted this country between A. D. 440 and 444; and the Saxons insidiously supplying their stations, and subverting the general œconomy of the country, imposed upon this province the new name of Sumeppretercype, or Somersetshire, either from Somerton, the chief town at that particular period therein, or in regard that they found this the seat of summer, compared with the frigid situations which they had so lately abandoned. In their division of this kingdom into petty states, in effecting which much blood was shed to obtain little territory, it constituted part of the kingdom of Wessex, or the West-Saxons.

In the reign of king Ina, a prince in prudence and moderation much unlike the majority of those who swayed the Saxonian sceptre either before or after him, Christianity, notwithstanding the disorders and confusions which necessarily attend the emulous contentions of barbarian powers, began to dawn, and to become the national religion of Britain. And although the isle of Avalon can never justly boast of the honour of that holy visit which monks, bewildered by error and superstition, have even in the most distant lands bestowed upon it, yet it must at least be granted the felicity of having acquired the rudiments of the Christian religion, as soon, if not much sooner than most other parts of Britain. The monastery of Glastonbury, the bishoprick of Wells, were then founded, and other works of piety were instituted.

The reign of good king Alfred, who was the fifth in succession to Egbert the reducer of the Saxon heptarchy into one sole dominion, was marked with many troubles. The Danes, a furious tribe sprung from the frozen bosom of the north, had in his time nearly overrun the whole face of Britain, and desolated almost every province. Somerset, Wilts, and Hants, were the only districts to which they had not conveyed the terror of their arms. At length, A. D. 878, they entered these confines, and, after many encounters in which the efforts of placid expiring virtue gave way to the increasing violence of savage cruelty, Alfred was constrained to seek an humble asylum in the fens of Athelney, and await the day wherein providence should place him peaceably

on his legal throne. Nor was it far distant. At Edington he defeated the combined body of the Danes, and retiring to his court at Aller, where he caused Guthrun, the pagan king, to receive the rite of baptism, in gratitude to God, laid the foundation of a noble monastery to the honour of St. Saviour and St. Peter the apostle, at Athelney, the seat of his pristine solitary retirement.'

Passing over the 'prolix series of invasions, battles, and innovations,' that prevailed in England during many subsequent ages, Mr. Collinson proceeds to the æra of the Norman conquest, Here we are presented with a list of the religious foundations, and of those persons who attended the Conqueror in his expedition, whom he enriched with the division of his plunder. •

'The feudal system being, in its improved state, introduced into this country by the Normans, the lands, which heretofore had been possessed by thanes and vassals of the Saxon court, were now condensed into large baronies, each comprising a great number of estates, held under the respective lords, as they themselves held under the crown, by military service. On the principal estate or head of each barony, castles were erected, and the several owners were by their tenure obliged to support the outrages of ambition and the madness of crusades.'

An enumeration is given of the principle barons in this county, in the time of Henry II. and the most eminent possessors of its land in the reign of Edward I. 'a reign distinguished by many and various features of provincial popularity;' of the county members from the year 1298, to 1790; of the sheriffs from 1154, to 1791; of the lords, knights, esquires, and gentlemen, resident in the county, during the reign of Henry VII.; of the magistrates named in the commission of the peace, issued in 1787, together with those added by subsequent seals; of the earls and dukes of Somerset; and of 'Les Chivaliers & Hommes du Maek,' (in the counties of Dorset and Somerset.) 'L'Ann. xvii. du Roy Edward le Primer.'

'In this county was shed the first blood in the Revolution of 1688, and the last in the insurrection of the duke of Monmouth, which terminated by his total defeat in Sedgmoor, July 6, 1685. To shew that the severities exercised upon the duke's unhappy and deluded followers have not been exaggerated, I shall produce the following document :

'Somersetshire. { Edward Hobbes, esq; sherreife of y^e countie
aforesaid, to the con^{bles} and other his Mat^{ties}
officers of the cittie and burrough of Bath, greeting : whereas I
have rec^d a warr^t under the hand and seale of the right hon^{ble} the
lord

lord Jeffreys for the executing of several rebells within yo^r said cittie, these are therefore to will and require yo^r immediately on sight hereof to erect a gallows in the most publike place of yo^r said cittie to hang the said trayto^r on, and that yo^r provide halters to hang them with, a sufficient number of faggotts to burthe the bowells of fower traytors, and a furnace or cauldron to boyle their heads and quarters, and salt to boyle therewith, halfe a bushell to each trayto^r, and tarr to tarr y^m with, and a sufficient number of speares and poles to fix and place their heads and quarters: and that yo^r warne the owners of fower oxen to be ready with a dray and wayne and the said fower oxen at the time hereafter mencioned for execution, and yo^r yo^rselves togeather with a guard of fortie able men att the least to be present on Wednesday morning next by eight of the clock, to be aiding and assisting to me, or my deputie, to see the said rebells executed. Given under my seal of office this 16th day of November, A^o 1^o Jacobi secundi 1685.

EDWARD HOBBS, Vic.

- Yo^r are alsoe to provide an axe and a cleaver for the quartering the said rebells.

• The total tax for Danegeld in this county paid into the king's treasury at Winchester, in the time of king William the Conqueror, was five hundred and nine pounds.

• The number of inhabitants that paid to the subsidy of 51 Edward III. was fifty-four thousand six hundred and three.

• The number of houses which paid chimney-money in this county in 1685, was forty-four thousand six hundred and eighty-six.

Somersetshire contains forty hundreds, seven liberties, two cities, seven boroughs, twenty-nine market-towns, one bishopric, three arch-deaconries, thirteen deaneries, and four-hundred and eighty-two parishes.

The Introduction is concluded with the names of those warriors, nobles, and ecclesiastic bodies, by whom lands were holden in this county, when the grand survey of the kingdom was made at the Conquest, with a description of their claims, and with an index to the book of Doomſday, (relative to Somersetshire) from which these memorials are extracted.

(To be continued.)

Topsy Turvy: with Anecdotes and Observations illustrative of leading Characters in the present Government of France. By the Editor of Salmagundi. 8vo. 2s. 6d. sewed. And: son. 1793.

IN every violent agitation of a nation, the most unexpected reverses of fortune may be observed. The great change places with the little; the rich with the poor; the servant with his master. Those who are conversant with the history of the civil wars of our own country, must recollect changes of this kind almost as extraordinary as those which mark the present annals of France, and an equal number of persons raised from the lowest offices of society to the seat of empire itself. It is a very remarkable fact, however, that such men seldom can retain authority long. Their abilities and enterprize push them on to fortune, but they want that steadiness of conduct which is requisite to keep their station; they have better talents for effecting alterations than for preserving public or private advantages inviolate. In the extraordinary convulsion of our own country, to which we refer, of the numbers who from obscure situations made good their progress to wealth and consequence; how few retained either that wealth or consequence beyond the period of the Restoration? and whatever turn the affairs of France may hereafter take, we do not believe that Mess. Robespierre, Marat, Danton, &c. &c. will long retain their present importance.—Pétion, Brissot, &c. are already sunk into contempt, and almost into oblivion.

In the mean time, the witty and ingenious author of *Salmagundi* has taken advantage of the temporary elevation of the present great men of France, to furnish the public with an excellent laugh. It is of no consequence whether the anecdotes on which it is founded be fact or legend—it is only necessary to poetry that the fiction be believed, whatever it is. Making this proper and necessary allowance, *Topsy Turvy* cannot be read without considerable entertainment; and it must even contract the features of the stern republican himself into an occasional smile.

‘ Old England is ill at her ease,
She a surfeit has got I can tell ye;
And the cause of Old England’s disease
Is the pudding and beef in her belly:
To the French for relief she applies,
And their *politic doctors* assure her
That they know where her malady lies,
And their *grand panacea* shall cure her.

“ Ah!

Topfy Turvy.

" Ah ! what panacæa so grand
" Can my *old constitution* repair ?"
Why, dame ! on your head you must stand,
And kick up your heels in the air :
Then your health will be equal and good,
Nothing else can from ruin preserve ye :
For *equality well understood,*
Means to turn all the world topfy-turvy.

Our counsel you never can say 'tis
Like that of your medical elves,
Since you find that we offer you gratis
The prescription we follow ourselves :
It's *blest operation* you 've seen,
So 'tis plain that it never miscarries ;
And you long in the habit have been
Of adopting the fashions of Paris.

Behold our republican state
To perfection advancing apace ;
Ever since, where the head stood of late,
We 've erected *the tail* in it's place !
All distinctions we nobly despise,
Yet who views our *convention* must own us
A groupe who all merits comprize,
And each member " *Rex et Sutor bonus.*"

There's Pethion first on the lists
Of levellers stands with good reason ;
He can shew you that *wisdom* consists
In burglary, outrage and treason ;
His logick will make it out plain
That allegiance and duty a farce is ;
And *dignity* none can retain
But rogues without rags to their ——.

“ In committing to Danton * the seals
We have shewn ourselves wiser than you are ;
For, whenever the state 's out at heels,
We 've a *farrier* provided to shoe her :

* M. Danton was the son of a butcher ; he procured the protection of the late princess de Lamballe, by marrying a relation of the maid of one of her *femmes de chambre*. By the interest of the princess he was appointed *farrier* to the count d'Artois' stud ; he practised also as a doctor, but was so unsuccessful that the count constantly threatened any of his servants who displeased him with the attendance of Danton. He was one of the principal instigators of the horrid massacre committed on his former benefactress, and is now the minister of justice.

He was nurst in the shambles, 'tis known,
And now practises slaughter afresh,
To prove "What is bred in the bone
"Will never be out of the flesh,"

' Marat *, whom all ruffians applaud,
Will to slaughter or robbery lead 'em ;
This *tergiverse champion of fraud*
Shall extend the dominion of freedom :
Tho' our credit with (Cambon's good care)
As threadbare is worn as our coats,
Tho' with famine we groan, and despair,
Marat can soon *alter our notes.*'

' Atheistic Dupont for his pains
With honour 'tis fit we should mention ;
This globe of the world, he maintains,
Made itself, *like our Gallic convention* :
So, to prove ourselves creatures of chance,
We determine (and none shall gainsay us)
By disorgazination of France
To establish the empire of Chaos.'

' Thus you see in how striking a light
True merit we strive to exhibit,
When our senators sage we invite
From the *gallies*, the *forge*, and the *gibbet* ;
And of equal desert we can boast
Legislators, some hundreds or more,
Who with reason, you'll own, rule the *roast*,
They were, half of 'em, *turnspits* before.'

' Even now is your church undermin'd
With Priestley's *polemical mitre*.
Which exploded, you'll presently find
The *red night-cap* take place of the mitre.
A sure as his regimen works,
From old orthodox leaven 'twill purge ye ;
And of Hebrews, Dissenters, and Turks,
Make right apostolical clergy.

* * M. Marat, who makes so conspicuous a figure in the annals of anarchy, at the time when he was accused of being an accomplice in the forgeries of the billets d'escompte, or notes of the bank of discount, established by M. Neckar, bore the name of *Champion* ; he judged it expedient, however, on this occasion, to *turn his back* upon his name and country, and take refuge in England.

Strike the flint of his heart on the steel
Of freedom ; lawn sleeves be the tinder,
Well brimstone your match with his zeal,
And again make St. Paul's a huge cinder ;
Rare news for the shade of good Price * !
With joy he will sing like a thrush :
So let Perigord post with advice,
To exhilarate *freedom's apostle.*

* For instruction repair to Paine's school,
And observe what a picture he 'll draw,
Of a brother of Mahomet's mule,
Call'd, " The church as establish'd by law ;"
By the Hierarchy 'got on the state
That with fishes and loaves loads his crupper,
While sectaries squint at the bait,
And get nothing but *kicks* for their supper.

* What ! shall prelates or nobles forsooth,
In fine cloaths shew their insolent riches,
And basely oppose naked truth
By *philosophers* taught *without breeches* !
No—let us of raiment bereave
All aristocratical fots,
For our ancestors Adam and Eve
Were, at first, like ourselves, *sans culottes*.
But, no longer in innocence dress'd,
When they courted the figleaf's protection
And green breeches put on, 'tis confess'd
They were fall'n from their pristine perfection :
Then survey us so dauntless and bare,
Nor dispute the perfection we claim,
Who rival that primitive pair,
Unincumbered with breeches or shame.

We think the *forte* of our author is ridicule ; and, indeed, in this particular line, we have not met with any thing superior to his productions, since the time of our old acquaintance the author of the heroic epistle to sir W. Chambers.

* How ought we then to be affected, who firmly believe that, in so short a space of time, (i. e. about fourteen or twenty years agreeably to a previous accurate calculation), we may see our deceased friend again, and be able to tell him, what he will be as eager to learn, how those things, about which he most interested himself, went on after his death ; and such is the prospect now opening before us, respecting the enlargement of civil and religious liberty, that the longest liver will have the *best news* to carry him.

Priestley's Sermon on the Death of Dr. Price, p. 8.

Sermons on different Subjects. By J. Hewlett. Vol. II. 2vo, 6s. Boards. Rivingtons. 1791.

WE owe many apologies to our ingenious author for having so long omitted to notice the present volume. In the complex business of a Review, articles are necessarily overlooked or mislaid; and though we have no reason to accuse our collector of remissness, yet the chance that an advertisement may escape his observation is so great, that though it is not our intention to be in arrears with the public, it is next to impossible in all cases to avoid it.

The expectations of those readers who have attended to our review of Mr. Hewlett's former volume, would naturally be excited by the appearance of a second; and many of them have doubtless anticipated our commendations. The author has certainly not disgraced his former production by the present; which, indeed, we are inclined to believe will be found rather superior on the whole. The subjects of the Sermons are selected with great judgment, and the style is interesting, pathetic, and harmonious. To enable our readers, however, fairly to judge for themselves, we shall first present them with a short account of the contents of the volume, and afterwards with such extracts as will afford the most impartial specimen of the execution.

Ser. I. On a doubtful Mind. The principal object of this Discourse is to shew how a doubtful, wavering state of mind, obstructs our duty and undermines our happiness. It concludes by pointing out the means of escaping its dangers and vexations.

Ser. II. and III. On the relative Duties of the Young and the Aged.

Ser. IV. On the interesting Subject of Recognition in a future State. The reasons that render it probable we shall recognise each other hereafter, are deduced principally from the general tenor of Scripture language, the soul's consciousness, and the body's identity. The practical improvements on this subject are highly important.

Ser. V. On the Union of Godliness with Contentment. In this Discourse Mr. Hewlett accurately discriminates between virtuous contentment, and that indolence of mind, which arises from satiety of enjoyment, or mere apathy.

Ser. VI. Is an admirable Discourse on the Duty of Forbearance.

Ser. VII. Religion considered as the Principle of true Fortitude.

Ser.

Ser. VIII. On the Yoke of Christ; in which the restraints of Christianity are considered as easy, when compared with Judaism and idolatry; and equally necessary to our duty and rational enjoyments.

Ser. IX. On Superstition.

Ser. X. On Pride; its natural tendency to degradation and misery fully illustrated.

Ser. XI. On Beneficence; the duty of discrimination enforced, with necessary rules and cautions for rendering our beneficence effectual.

Ser. XII. On the Character and Conduct of Zaccheus.

Ser. XIII. Godly Sorrow, and the Sorrow of the World contrasted.

Ser. XIV. On the Character and Conduct of St. Peter.

Ser. XV. The Duty of examining into our secret Faults recommended.

Ser. XVI. The Depravity of Idleness; and its pernicious Effects fully stated.

Ser. XVII. and XVIII. The probable Causes of Infidelity considered, and the Insufficiency of Deism, as affording religious Principles of Conduct, insisted on.

Ser. XIX. On the Duty of praising God.

Ser. XX. On the Character and Conduct of Pontius Pilate.

Ser. XXI. Sobriety recommended, in our Pleasures, our worldly Pursuits, and more particularly in the Indulgence of our Passions.

The first Sermon is a very masterly production.—How far the following extract will suffice to give the reader an adequate idea of its merits, we will not presume to determine.

‘ But doubtfulness of mind, as we have hitherto considered it, might proceed from causes which, we hope, are venial; it might arise from casual negligence, and be increased by natural infirmities. It might spring up in the season of calamity, before the soul is acquainted with its own powers, or formed to virtue by the needful discipline of life. It will always surprise those whom adversity has never forced to think, and who would catch at the promiscuous enjoyments of passion, without relinquishing their sense of duty.

‘ But it often proceeds from a more depraved source. There are many who will encourage this evil habit, from the most selfish and corrupt motives. The votary of pleasure and the man of the world cherish it, as a principle of comfort and of ease. They experience none of the distresses which attend the conflicts of an ingenuous mind. Their view is gratification. They wish not to have any struggles with reason, or with conscience; but to hang

as loose from all obligation as possible. By doubting, therefore, the truth of religion, the propriety of her restraints, and the sanction of her laws, they form a very convenient system of conduct for themselves, equally adapted, as the predominate passion takes place, for carrying on the schemes of licentious pleasure, or prosecuting the plans of worldly advantage. Mention to the man of a doubtful mind duties which he neglects to practise, he can tell you of the prejudices of education; the different manners of different times and countries; the endless diversity of the human character; and the uncertainty of real good, as it regards beings who widely differ from each other in opinion, in the strength and tendency of their passions, in their original constitutions, and the natural powers of their mind. Hint to him the necessity of extending his enquiries, and improving his mind with useful knowledge, he will attempt to excuse his indolence, and yet foster his vanity, by asserting, perhaps, that the wisest of philosophers affirmed of himself, "All that I know for certain is, " that I know nothing."

'There is, indeed, scarcely a duty of life which a wicked man might not, by this universal expedient of a doubtful mind, calmly and systematically transgress. In vain you might prove the existence, and enlarge on the perfections of the Deity, the benefits of revelation, and the reasonableness of imitating, what we cannot but adore; in vain you might preach the immortality of the soul, the necessity of a future judgment, and enforce the whole duty of man by urging the heavenly example of a Saviour; all these illustrious truths will have no influence on his conduct, who is not prepared to take any decided part in the grand drama of human life; but floats at large down the stream of time, and wishes not to receive any impulse but from the gratification of the present moment.'

In selecting the following passage we have principally had regard to the instruction of the younger part of our readers.

'No society, therefore, can be more beneficial to the young, than an occasional intercourse with those, whom length of days hath taught wisdom, and whose comforts are derived chiefly from reason and reflection, instead of appetite and passion. Were there, indeed, no other motives to enforce it, the pleasure arising from variety would be sufficient. Unvaried gratification soon becomes tiresome and insipid; if, therefore, we wish to cultivate true happiness, we must diversify even the rational enjoyments of life. None but the morose would debar youth from pleasure, provided it be neither vicious nor degrading; but to retire from the scenes of festivity and joy, and anticipate the benefits of experience from the admonitions of the aged, is not only the way to enlarge the

understanding and fortify the heart, but the best means of rendering the return of other pleasures innocent and delightful.

By thus furnishing the mind with various powers of enjoyment, it is prevented also from being lost in sensuality, or enslaved to the idle gratifications of vanity and pride. Taught to watch for ourselves, from the strange vicissitudes that have befallen others; we first submit to the duty, and then enjoy the benefit of thought and meditation. When the pleasures of the world are interrupted, or withdrawn, which must often be the case, we can retire without regret from what delighted the eye, or charmed the ear, and derive comforts from a purer source; comforts that are independent of others, and accompany us in solitude and silence, in the season of calamity, and at the hour of death. To acquire this discipline over the mind, with which so many blessings are connected, nothing can be more effectual than frequent intercourse with the aged.

Many young persons, I know, are ready to alledge their gravity and moroseness, their indifference to amusements, or their condemnation of pleasure, as bars to this desirable society. But consider, it is not an accession of spirits and vivacity that you want; your foolish confidence and blind credulity need not be increased; and surely the ardor of your passions and desires is already sufficiently dangerous. These require not to be inflamed, but controuled; and we wish you to frequent the company of the aged for what you chiefly want, and they are particularly qualified to bestow;—habits of thought and reflection, sobriety of sentiment, the warnings of experience, and the grand duty of guarding against the temptations of the world.

But you must not expect at once the beauties of the spring, and the fruits of autumn; you must not be disappointed, if you do not find the wisdom of age, enlivened by the gay hopes and boundless confidence of youth; nor must you regret that the exercise of the more amiable virtues is unattended with the raptures of passion, or the endearments of sensibility. That would be as preposterous as to look for roses in December, or to expect that the setting sun should shine with the fervid splendor of noon.

Beside the gradual abatement of appetite and passion, the apathy which satiety or frequent repetition produces, and not to mention the many infirmities of the aged, there are other causes to render them, what we might call, morose, suspicious, and severe. They have seen and are assured of the folly and the danger which attend the pleasures of the world; they have often grieved, and, perhaps, suffered, for the baseness and depravity of men; they have often chased the phantoms of hope, till they have vanished into air; and when other illusions supplied their place, they have grasped at happiness, perhaps, but embraced misery. Can you wonder then that prudence should sometimes teach them to apprehend

hend evil, where you see nothing but good? And that their expectations should be moderate, their wishes sober, and their passions subdued?"

The fourth Sermon is extremely curious; the subject is important, and the argument well conducted.—The succeeding observations appear unanswerable.

‘ Among the many distinguishing properties of the soul, which, while they exalt us far above mere matter, seem to give us an earnest of immortality, is consciousness; or that power by which we are assured of our existence, and capable of recognizing our own actions. The reasons which lead us to believe, that this attribute of our intellectual nature will accompany us hereafter, are various. It seems, indeed, to be one of the most essential qualities of the soul; nor can we conceive how it could exist without it. What, for instance, can give it identity, if deprived of consciousness by the stroke of death?

‘ We judge of every thing by its properties. If we take from matter, figure or extension, we can no longer have any adequate idea of it; and if we withdraw from spirit the property of consciousness, we reduce it to mere inanity. Nor is it easy to imagine that this attribute of the soul, which seems necessary to its existence at all times, should attend us at one particular period, and not at another. Were consciousness suspended in the soul of man, he would be virtually lost till it should be restored again; and were it to cease with regard to the past, at any particular stage of our being, and admit only the events of futurity, such a cessation would be equivalent to the production of an entirely new creature.

‘ To imagine, therefore, that the chain of existence shall be broken, that there will be a chasm between this life and the next, or that the veil of eternal oblivion will be spread over the past, is to admit a supposition that seems inconsistent with the wisdom, grandeur, and simplicity of the Creator’s works.

‘ Besides, we cannot conceive how a poor trembling child of dust can be a proper object of condemnation before the Almighty Father, who has no knowledge, no remembrance of what is past. Surely, it would neither become his wisdom nor his mercy to “enter into judgment” with one who was no longer conscious of his errors, and therefore incapable of feeling the justice of his sentence. But on this head the scripture, indeed, is sufficiently clear: besides the passage of the text, we are told by our Lord himself, “that every idle word, that men shall speak, they shall give account thereof, in the day of judgment.” To do this, therefore, supposes that such a perfect and extensive consciousness, as the soul in a state of mortality cannot hope to possess. The holy apostle, also, declares, on the authority of the prophet, that “every
“ tongue

"tongue shall confess to God;" and that "every one of us shall give account of himself." Our Saviour's description of the last day evidently implies the same; and St. Peter, in his first general epistle, did not forget to remind the brethren, that they were to "give account to him that is ready to judge the quick and the dead."

'Farther, from a belief in the sacred principle of consciousness; from a conviction that the soul contains within herself the eternal repository of good and evil, we might derive many important reflections, and enforce many salutary truths. Before you suffer yourselves to be enticed to sin by the pleasures and temptations of the world, remember that the consciousness of it will attend you for ever and for ever.

'Much iniquity might pass without reproach among men, and many are "the hidden works of darkness;" but when the vanities of this life are past, it will be impossible to stifle the voice of conscience; and though you "could take the wings of the morning, and remain in the uttermost parts of the sea," you would never escape from the knowledge of yourselves. In the busy pursuits of pleasure and of gain; when we grasp at promiscuous enjoyments, or sigh for the distinctions of power, we might review our transgressions, and remember our manifold neglects without sorrow and without shame; but when the miseries of guilt shall prey upon the mind, without even the pleasures of sin to divert its attention; when we look back on the horrid waste of time, in a world where the crown of immortality was to be won by vigilance and care, or lost by sloth and negligence; when we recollect, with pangs of ingratitude, that teach us to despise ourselves, the mercy and the goodness of God; when we dwell with all the anguish of a broken heart on blessings that were once within our reach, but which are now gone for ever; and, in addition to all this, when, like the poor wretch in the parable, we recognize, perhaps, some spirit in bliss, and see the great gulph of eternity fixed between us; then shall we learn the true value of human life; then shall we find that "one thing only was needful," and that no small share of the sufferings of the wicked must flow from that consciousness, which accompanies every human soul beyond "the valley and shadow of death."

'But as it serves to aggravate the torments of guilt, so, perhaps, will it constitute a part of those exalted pleasures which are enjoyed by the saints in heaven. It must be highly pleasing to an intellectual being of the most exalted order, to look back upon the progressive improvement he has made through a long course of ages; to recollect by what means he was enabled to fulfil the measure of his duty, and by what salutary discipline he was trained to an immortality of bliss.

'Angels of light and ministers of heaven, if not at first creat-

ed what they now are, might look back on the small portion of time, in which they sojourned here, perhaps, as on the first instance of the divine bounty, which gave them capacities of happiness and virtue, and placed them in such a scene of trial as furnished them with proper opportunities of exerting their powers. The various sufferings and sorrows of this life, which mere mortals are apt to consider as the greatest evils, they will contemplate with calm delight. To their exalted minds the remembrance of every affliction and calamity will afford them occasion to triumph for the race which they have run so successfully, and the good fight which they have fought under the Captain of their salvation. All will then appear to have worked together for good, and redound to the praise and glory of the omnipotent Creator. Then will "the chastening which for the present seemed not joyous but grievous, be found to yield the peaceable fruit of righteousness;" and then will it appear, that every difficulty and distress of life was necessary to afford them an opportunity of proving their faith and shewing their love; or of practising the important virtues of patience and resignation, constancy and truth, forbearance and humility. Even the remembrance of their frailties, in the regions of mortality, might inspire the song of adoration to the God of all mercies; while the retrospective view of that life which He has deigned to approve, might create such satisfactions as would increase even the happiness of angels.'

Superstition is, perhaps, too commonly (in an age which arrogantly felicitates itself on its imaginary progress in philosophy and science) an object of contempt; but the candour and judgment of our author are equally evinced by his apology for this passion.

' Superstition, though seldom mentioned but as an alarm to terror, hatred or contempt, proceeds originally from passions rationally excited, and dispositions which, abstractedly considered, are indications of virtue: but which, if thoroughly depraved, become the most abundant source of evil.

' From the desire of pleasing and the fear of offending God, every thing that is praise-worthy occasionally proceeds; but to the same grand motives of piety and goodness, may be ascribed some share of that superstition and credulity which has been known to characterise the minds of men, no less distinguished for their wisdom than their virtue. We never feel our weakness so forcibly, as when we contemplate the wisdom and power of the Deity. The relation in which we stand to Him appears so very distant, the dispensations of his providence are so mysterious, and the dread of incurring his displeasure is so awful and overwhelming, that the mind sinks into helpless imbecility, and joyfully embraces every means of quieting its apprehensions and helping its infirmities.

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‘ In such a state, therefore, when the child of discipline and candidate for heaven, looks back on his manifold transgressions, and considers that “ the prize of his high calling ” is at stake ; can you wonder that fear should sometimes take too strong hold of him, and that he should grasp, with too much eagerness, at every trifling assistance and every feeble stay, which the policy of man could offer, or the anxieties of hope devise ? Can you wonder that human beings, conscious of their own unworthiness, should in all ages and all nations come to the throne of grace, with peace-offerings and sacrifices in every varied form ?

‘ This timid humility of mind, founded on a conviction of its wants, and a deep sense of its frailties, it has been the constant endeavour of interested and corrupt men to abuse. Their endeavours have too often been successful ; and under the appearance of religion, superstitions have arisen so gross and barbarous, as to leave us in doubt whether to wonder more at the baseness, or the folly of mankind. On those passions and principles, which were intended by nature to give fervor to our piety, and more interesting views of the Almighty, systems of the most despicable fraud and cruelty have been formed.

‘ After contemplating these evils, some have shrunk from every thing allied to the principles of superstition, with that jealous dread which we generally feel of dangers that are past, and calamities under which we see others still labour. But in guarding against errors of conduct, and abuses of reason, it is difficult to avoid extremes. Man is too often, in religious concerns, the abject slave of fear and superstition, or the weak, but consequential upstart of vanity and pride.’

These are followed by some excellent remarks on the opposite vice.

‘ Others are so afraid of superstition, that they will shrink from every appointed form of duty, merely to indulge their indolence and vanity ; or to show their exemption from prejudice and their superior wisdom. This is a delusion by which the heart is often betrayed before the understanding is convinced, and will always operate on those who are more attached to the little pride of singularity, than to the generous love of virtue and of truth.

‘ Men there are of a different description, who, partly from nature, prejudice, and education, are equally averse to the ordinances of religious worship. They are perhaps calm and contemplative ; they can meditate on the being, attributes, and providence of the Almighty Father, with as little emotion, and as little interest, as they contemplate the power of gravity, or investigate the laws of motion. The virtues in which they chiefly boast are temperance, chastity, equity and truth. They can form no idea of those satisfactions in religion, which arise from the union
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of reason and sensibility. They will rest satisfied with a few speculative truths; and are content to acknowledge that the Deity is every where, without feeling his presence, or adoring him any where. The ordinances of worship, therefore, and the comforts of prayer are to them, what the gospel was to the Jews and the Greeks; to the one "a stumbling-block, and to the other foolishness."

' Yet this, perhaps, we might treat with some indulgence, if it did not often lead to a sort of supercilious contempt for the practice of others; and if we did not frequently discover a vain effort to magnify a real defect of character into what they please to call superior wisdom, or greatness of mind. But, indeed, there is scarcely a weakness incident to man, which self-love will not endeavour to connect with some degree of excellence. Thus will they often claim the highest merit for virtues which they were under no temptation to violate, and think others of no consequence, because they cannot feel their obligation with sufficient force.'

The Sermon on Idleness cannot be too highly commended for its general utility—A sentiment which frequent experience has made trite, is thus happily and forcibly illustrated by Mr. Hewlett.

' If we consider those of middle life, who might be said to possess the object of Agar's prayer, and to have "neither poverty nor riches," we shall perceive the same vice diffusing its miseries. Under the pleasing delusion of comfort and of ease, we might observe some quitting the active scenes of life, which habit had rendered familiar, and almost natural, in pursuit of happiness in retirement. But it is not every mind that is formed, or prepared for the enjoyment of solitude. To those who have been long-engaged in the business and bustle of the world, it often becomes particularly irksome. Few that retire in this manner carry with them a mind disposed to meditation; or furnished with sufficient knowledge to render it at once profitable and pleasing. Few promise to themselves the sublime and uninterrupted comforts of religion; and many have no taste either for rural pleasures, for the beauties of nature, or the pursuits of science.

' Under such circumstances solitude becomes a burden; and a state of retirement degenerates into a state of idleness. A languid discontent and a peevish neglect of ordinary comforts soon lead to sensuality and excess of every kind. Self-indulgence is the last idol of the heart, and the short remnant of life is often divided between the feebleness, or pain of disease, and the stupors of intoxication.'

We shall conclude with one extract more, which contains a most useful and philosophical sentiment—Indeed we are convinced

vinced that illiberality among Christians, wherever it is found whether with churchmen or Dissenters, is the pure and genuine effect of ignorance.

‘ In recommending the essential truths of Christianity, and endeavouring to extend its influence, we might forget that we are of any particular church, and consider every sincere disciple of Jesus as our friend and brother : for restrain men as you will, bind them with articles and creeds, compel them by the same penalties, and allure them by the same rewards, still they will differ in opinion. It is the prerogative of nature, of all who think ; and were it possible to delineate our minds with accuracy, they would no more resemble each other than our faces. This infinite variety pervades the universe. It is the striking characteristic of the moral, as well as the natural world. And perhaps the different tints of intellectual beauty, the varying contrast of sentiment and thought, the opposite directions of will and the endless combination of the passions might be as pleasing to the Almighty Father, as the hills and valleys, the rivers and mountains with which he has adorned the earth, or the glorious diversity which he first created in the stars of heaven.

‘ The Christian religion clearly admits of this variety, where its essential truths and duties are not concerned ; and, indeed, it is as impossible that men should have precisely the same thoughts and opinions, as it is that the different scenes in nature should be exact counterparts of each other. Even in the history of the holy apostles we may discover a striking contrast between the characters of Peter and John, St. James and Paul. But though every man will claim the privilege of being, in many respects, an individual self, distinct from others, yet let us not convert this natural liberty and independence of the soul into a proud spirit of dissention, nor use it for a cloke of evil. Let us rest satisfied with our own principles and persuasions without invading the rights of others ; and, above all things, let us avoid that tyranny of opinion, which leads some to imagine that they only can discover truth, and that all men else are wandering in the dark. Still let us “ hold fast the form of sound words,” and embrace every means which the goodness of divine providence hath afforded, of cleansing our iniquities and helping our infirmities. In particular, when we look forward to the prize of our high calling, and hope for a blessed immortality through Jesus Christ our Lord, let us be earnest and unwearied in fulfilling the measure of duty that is required, and, like the holy apostles, shew that we all are, on those occasions, “ of one heart and one soul.”

On the whole, the present volume forms a valuable addition to the stock of excellent practical sermons, which the divines of this country have lately produced. The same simplicity

C. R. N. A. R. (VIII.) May, 1793.

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which distinguishes the title is found in the body of the work; as Mr. Hewlet disclaims the meretricious art of holding forth his discourses as peculiarly adapted to the *present times*, so we are of opinion that his labours, being founded on a more durable basis, that of general utility, will long survive those flimsy productions which aim at captivating curiosity, but are incapable of satisfying any rational mind.

A Gazetteer of France, containing every City, Town, and Village, in that extensive Country, shewing the Distances of the Cities and great Towns from Paris. And at the end of the small Towns and Villages noting the Post-Offices through which Letters, &c. are conveyed to each. With a descriptive Account of every Country; Boundaries, Extent, and Natural Produce. Including the chief Harbours, Bay, Rivers, Canals, Forests, Mines, Hills, Vales, and Medicinal Springs. The Whole including above forty Thousand Places. Illustrated with a Map, divided into Departments. 3 Vols. 12mo. 10s. 6d. Boards. Robinsons. 1793.

THE importance of France in the scale of politics at this crisis, renders it impossible to read a newspaper with pleasure, without the assistance of some work such as that now before us. The author of these volumes modestly informs us 'that they are little else than a translation of the *Dictionnaire Geographique portatif de la France*,' which we believe to be the best work of the kind extant as to France, and indeed there is ample reason to be satisfied with the minute attention which has been paid to the topography of that country in the English work, as it appears that scarcely the most trifling village is omitted. A most excellent map of France divided into departments, is prefixed to the first volume, with an alphabetical list of the departments, including their chief towns, and referring to the antient division into provinces and dioceses. The distances of places from each other being so minutely marked, must render this book exceedingly convenient for travellers, and the name of the post-town to which letters are to be conveyed for each village being annexed to those of the respective villages, must greatly facilitate correspondence. The author has retained the description of the antient provinces, and with one or two of these and a few of the towns, &c. as specimens of the execution, we shall conclude our review.

'*Anjou*, a province of France bounded on the east by Touraine, on the north by Maine, on the west by Bretagne, and on the south by Poitou: its greatest length from east to west is about 30 leagues, and its greatest breadth about 24, it is watered by a great

number of rivers but six only are navigable, the Loire which runs through the middle of the province, the Vienne, the Thoue, the Loire, the Mayenne, and the Sartré; the climate is temperate, and the country agreeably diversified with hills, plains, and forests, of which they reckon 33 of oaks and beech. The productions of the land are wines (chiefly white), wheat, rye, barley, oats, flax, hemp, almonds, chefnuts, and most kinds of fruits excellent and in great plenty. It feeds a great number of oxen, cows, and sheep. Coals are dug in the parishes of St. Aubin, de Luigné, Chaudesons, Chalonne, Montejean-sur-Loire, St. Georges, &c. There are quarries of marble and freestone, and the best slate in the kingdom. The commerce of Anjou consists principally in wine, brandy, grain, cattle, cloth, stuffs, ironmongery, &c.'

• *Calais*, a sea-port town in Picardy, strongly fortified, with a citadel, &c. in the diocese of Boulogne, and generality of Amiens: there are regular packets for the mail to and from Dover, as well as other vessels for passengers, and a canal to S. Omers, Gravelines, Dunkirk, &c. it has only one parish, but is supposed to contain upwards of 4000 inhabitants. Calais is 5 leagues from Gravelines, 10 from Dunkirk, 13 from Furnes, 17 Dixmude, 23 from Osteade, 4 from Ardres, 10 from S. Omer, 19 from Bethune, 27 from Arras, 35 from Péronne, 48 from S. Quentin, 15 from Cassel, 27 from Lille, 30 from Tournay, 46 from Bruxelles, 28 from Douay, 36 from Cambrai, 56 from Laon, 67 from Rheims, 77 from Châlons-sur-Marne, 116 from Langres, 132 from Dijon, $8\frac{1}{2}$ from Boulogne, $17\frac{1}{2}$ from Montreuil, $27\frac{1}{2}$ from Abbeville, 38 from Amiens, and 69 from Paris. *Bureau de poste.*

• *Condé*. 1. A small but strong city of Flanders, in the diocese of Cambrai, and generality of Lille; 3 leagues from Valenciennes, 3 from Seuzé, 6 from Ath, 15 from Bruxelles, 7 from Bouchain, 11 from Cambrai, 16 from Lille, 10 from Landrecy, 11 from Maubeuge, 19 from Phillipville, 24 from Givet, 25 from Laon, 30 from Rheims, 46 from Chalons, and $54\frac{1}{2}$ from Paris. *Bureau de poste.* 2. A town of Beauce, in the diocese and election of Chartres. *p. Houdan.* 3. A small town of Picardy, in the diocese and election of Amiens. *p. Amiens.* 4. A village of Brie, in the election of Château-Thierry. *p. Château Thierry.* 5. A village of Champagne, in the election of Epernay. *p. Epernay.* 6. A village of Beauce, in the election of Montfort-l'Amaury. *p. Nogent-le-Rotrou.* 7. A village of Normandy, in the election of Alençon. *p. Alençon.* 8. A village of Picardy, in the diocese and election of Laon. *p. Soissons.* 9. A hamlet of Burgundy, in the bailiwick of Chalon. *p. Chalon.* 10. A small river of Quercy, which rises near Bellemont, and runs into the Aveyron.'

‘ *Escaut*, the Scheld, a river which rises in the Vermandois, passes by Cambray, Bouchain, Neuville, Valenciennes, where it becomes navigable to Tournay, Oudenarde, Ghent, and Antwerp, to Fort Lillo, where it is divided into two streams, which discharge themselves into the German ocean, one by Bergen-op-Zoom, and the other by Flushing. The navigation to Antwerp is stopped.’

‘ *Marseille*, a city and sea port of Provence, large rich and well peopled, carrying on an extensive commerce with all parts of the world, with a good and capacious harbour fit for vessels of merchandize but not of war: it has several parishes, 3 fauxbourgs, a magnificent arsenal, academies of Belles Lettres, painting, and architecture; and supposed to contain 100,000 inhabitants. It is the see of a bishop suffragan of Arles, and was of consequence in the time of the Romans; 8 leagues from Aix, 15 from Toulon, 38 from Fréjus, 50 from Antibes, 58 from Nice, 27 from Avignon, 34 from Orange, 48 from Montelimart, 60 from Valence, 80 from Vienne, 87 from Lyons, 28 from Tarascon, 34 from Nîmes, $45\frac{1}{2}$ from Montpellier, $83\frac{1}{2}$ from Perpignan, and $202\frac{1}{2}$ from Paris. *Bureau de poste.*’

‘ *Ste. Manibould*, or *Menébould*, an ancient and considerable city of Champagne, the capital of Argonne, situated between two rocks on the river Aisne, in the diocese of Rheims and generality of Châlons; it has a governor, is the seat of a bailiwick, election, &c. it was anciently very strong, but the fortifications have been long demolished and suffered to decay; 10 leagues from Châlons, 18 from Vitry le François, 7 from Grandpré, 19 from Mezieres, 14 from Mouzon, 20 from Rheims, 33 from Soissons, 10 from Verdun, 25 from Metz, 24 from Longwy, 37 from Sarrelouis, 43 from Sarebruck, 20 from Montmedy, 29 from Sedan, 56 from Liege, 29 from Thionville, 69 from Lille, $28\frac{1}{2}$ from Troyes, 31 from Nancy, 38 from Luneville, 49 from Sarrebourg, 55 from Deux Ponts, 51 from Biche, 64 from Fort Louis, 74 from Landau, 82 from Spire, 68 from Stratsburg, 75 from Befançon, 4 from Clermont-en-Argonne, and $48\frac{1}{2}$ from Paris. *Bureau de poste.*’

‘ *Normandie*, Normandy, a large province, bordered on the east by Picardy, and the Isle of France, on the south by Perche and Maine, on the west by the ocean, and on the north by the channel, which separates it from England. It contains seven dioceses or bishopricks, Rouen, Bayeux, Avranches, Evreux, Sées, Lisieux, and Côtances, in which they compute 4189 parishes, and 80 abbies; the land is in general very fertile, and produces all sorts of grain in abundance, fruit, and pasturage; here is also in
this

this province mines of copper and iron, and many mineral springs. The principal rivers are the Seine, the Eure, the Aure, the Iton, the Dive, the Andelle, the Rille, the Touque, the Drôme, and the Orne : among the seaports the principal are those of Dieppe, Havre, Honfleur, Cherburgh, and Granville. Rouen is the principal city.

‘ *Valenciennes*, an ancient, strong, and large city of Flanders, the capital of Hainaut-François, situated on the Escaut, in the dioceses of Cambray and Arras, and the generality of Maubeuge; 10 leagues from Douay, 8 from Maubeuge, 19 from Phillippeville, 24 from Givet, 49 from Liege, 13 from Lille, 8 from Mons, 20 from Brussels, 29 from S. Omer, 39 from Calais, 32 from Dunkirk, 42 from Ostend, 4 from Quesnoy, 7 from Landrecy, 11 from Avesnes, 24 from Rocroy, 31 from Mezieres, 36 from Sedan, 44 from Stenay, 55 from Verdun, $70\frac{1}{2}$ from Metz, $110\frac{1}{2}$ from Strasbourg, 22 from Laon, $33\frac{1}{2}$ from Rheims, $43\frac{1}{2}$ from Châlons, $53\frac{1}{2}$ from Ste. Manéhoult, $64\frac{1}{2}$ from Bar-le-Duc, 92 from Epinal, 77 from Nancy, $157\frac{1}{2}$ from Lyons, 68 from Thionville, 14 from Arras, 8 from Cambray, 18 from Péronne, 14 from Bapaume, 25 from Amiens, and $51\frac{1}{2}$ from Paris. *Bureau de poste.*’

‘ *Verdun*. 1. An ancient and strong city of Meffin, situated on the Meuse, in the generality of Metz, the see of a bishop; $15\frac{1}{2}$ leagues from Metz, 19 from Thionville, 23 from Frisange, 28 from Sarlouis, 40 from Sarebourg, $46\frac{1}{2}$ from Saverne, 22 from Nancy, 29 from Luneville, $67\frac{1}{2}$ from Landau, $75\frac{1}{2}$ from Spire, $55\frac{1}{2}$ from Strasbourg, 52 from Schelestat, 57 from Colmar, 10 from Montmedy, 14 from Longwy, 19 from Sedan, 46 from Liege, 24 from Mezieres, 31 from Rocroy, 37 from Chimay, 44 from Avesnes, 55 from Valenciennes, 68 from Lille, 87 from Dunkirk, 48 from Maubeuge, 64 from Brussels, 58 from Cambray, 66 from Arras, 64 from Douay, 10 from Ste. Manéhoult, 20 from Châlons, 30 from Rheims, $41\frac{1}{2}$ from Laon, $31\frac{1}{2}$ from Langres, $49\frac{1}{2}$ from Vesoul, $57\frac{1}{2}$ from Dijon, $104\frac{1}{2}$ from Lyons, and $60\frac{1}{2}$ from Paris. *Bureau de poste.* 2. A city of Burgundy, situated at the conflux of the Doux and the Saône; about 7 leagues from Châllon, and 12 from Dijon. *p. Châllon.* 3. A city of Armagnac, the capital of Rivière-Verdun, situated on the Garonne, about 8 leagues from Toulouse. *p. Grenade.* 4. A village of Upper Languedoc, in the diocese and receipt of S. Papoul. *p. Castelnau.* 5. A village of Rouergue, in the diocese and election of Rhodéz. *p. Rhodéz.* 6. See *Rivière-Verdun.*’

Lysons' Environs of London. (Concluded from Vol. VII. p. 407.)

OF Carshalton we find, p. 122, that it is three miles to the south of Croydon: from the map prefixed, and from fact, for 'south,' we must read 'west.'

In the account of Kingston upon Thames, the following curious article appears:

Price of Provisions, and Labourer's Wages.

	£.	s.	d.
" 24 Hen. 7. Payde for the hyre of a horse to Wynfore	0	0	4
" — A dishe of fythe for my lorde of Merton	0	1	0
" Cost of the Kyngham and Robyn hode, viz.			
" — Kylderkin of 3 halfpenny here and a kylder-			
" kin of singgyl bere	0	2	4
" — 7 bushels of whete	0	6	3
" — 2 bushels and $\frac{1}{2}$ of rye	0	1	8
" — 3 shepe	0	5	0
" — A lamb	0	1	4
" — 2 calvys	0	5	4
" — 6 pygges	0	2	0
" — 3 bushels of colys	0	0	3
" — The coks for their labour	0	1	11 $\frac{1}{2}$
" 16 Hen. 8. Two women for their labour for two			
days	0	0	6
" The bellman half a year's wages	0	2	0
" 24 Hen. 8. A laborer for a day's work	0	0	7
" 1551. Twelve chicken for master Gardener at			
going to court	0	4	9
" 1567. A laborer's wages	0	0	8
" 1571. A gawne of sack for my lord mayor	0	2	0
" 1575. A capon for Mr. Recorder	0	1	8
" 1576. Eight hens and four capons for Mr. Attor-			
ney	0	13	4
" 1589. Two sugar loaves given to Mr. W. Howard			
at 13d. per pound	1	5	2
" 1601. A labourer's wages	0	0	10
" — A master mason or tyler	0	1	2
" 1617. A troute given to the lorde admiral	0	8	0
" — To Mr. Ball for a white stallion to bestow on			
sir Anthony Ben	11	10	0
" 1623. A couple of pheasants for the earl of Holder-			
ness	0	14	0
" 1626. A salmon for the judges	2	17	0

" 1662,

	£.	s.	d.
" 1662. Interest for 200l. for six months	-	6	0 0
" 1666. Two terces of claret	-	13	10 0
" 1688. Twelve bottles of sack and the bottles	-	1	1 0
" ——— 24 bottles of claret and the bottles and flasks	-	1	10 0

A dispute has arisen among the commentators on Shakespeare, concerning sack, the favourite beverage of sir John Falstaff. That liquor is not only here mentioned in 1688, but sack-why is still a provincial term for white-wine-why. Sir John mentions Sherez sack, or wine of Xeres (Cherez) in Spain, now called Sherry. The term sack evidently included all the dry (*sec*) white wines, in contradistinction to Malmsey and Canary, &c. or the rich sweet white wines.

In the parish church of Lambeth, is the tomb of Thomas Clere, esq. who died in 1545: over it was formerly a tablet with the following epitaph, written by the celebrated earl of Surrey.

" Epitaphium Thomæ Clere qui fato functis est 1545, auctore Henrico Howard comite Surrienfi in cujus felicis ingenii specimen et singularis facundia argumentum appensa fuit hæc tabula per W. Howard, filium Thomæ nuper ducis Norf. filii ejusdem Henrici comitis Surrienfis.

" Norfolk sprung thee, Lambeth holds thee dead,
Clere of the count of Cleremont thou light,
Within the womb of Ormond's race thou bred,
And sawest thy coffin crowned in thy sight;
Shelton for love, Surrey for lord thou chase,
Aye me while life did last that league was tender,
Tracing whose steps thou sawest Kellsall blase,
Laudersey burnt and batter'd Bulleyn's render:
At Murrell gates hopeles of all recure,
Thine earl half dead, gave in thy hand his will,
Which cause did thee this pining death procure;
Ere summers four-times seven thou couldest fulfill,
Aye, Clere, if love had booted care or cost
Heaven had not wonne, nor earth so timely lost."

Among the tombs enumerated in the burial-ground in the High-street Lambeth, we find that of William Milton an engraver, who died in 1790: we believe this is the exquisite artist, who executed the views in Ireland, in a style of various and finished minuteness and elegance, never to be surpassed.

Mr. Lysons carefully marks the comparative state of population in each parish: as a specimen of this department of his work, we shall extract his remarks relating to Lambeth.

* The parish register commences in the year 1539, and, excepting a few deficiencies in the latter part of the last century, appears to have been very accurately kept.

Average of Baptisms.			Average of Burials.		
1580—1589	—	74	—	—	90
1680—1689	about	185	about	—	265
1780—1789	—	510	—	—	629
1780—1785	—	473	—	—	625
1785—1789	—	547	—	—	633
1790	—	632	—	—	626
1791	—	618	—	—	620

* The period of 1680—1689 is not quite perfect in the register, but the average may be calculated pretty nearly at the numbers set down. It may be observed, that the burials have uniformly exceeded the baptisms; and that they have both increased, from the first period to the time of the last average, in a ratio of nearly 7 to 1. In the period 1780—1789, the average of baptisms, during the last five years, exceeds that of the former five by 74; that of burials being nearly equal. By an account taken in the beginning of the present century, it appears, that the parish of Lambeth then contained 1400 houses. In 1778, the houses being numbered by Mr. Middleton, amounted to 2270. In October 1788, they were numbered again, and were found to be increased to 3759. At Michaelmas 1791, the number was 4030. The present number is about 4150, including those which are empty, building, or newly built, and not yet inhabited; these are calculated at nearly 500. The building of Westminster-bridge may be considered as the æra when the rapid increase of the population of this parish commenced. The work-house, which is under very excellent regulations, contains about 300 hundred persons.

* In 1603 there were 566 burials, of which 522 were in the last six months. Twelve corpses were frequently buried in one night; sometimes fourteen. In 1625 there were 623 burials; in 1665, 753; the greatest mortality prevailed in the autumn of each year, as may be seen by the following table:

1625.			1665.		
In July	-	61	In July	-	25
August	-	179	August	-	71
September	-	177	September	-	170
October	-	68	October	-	194
November	-	39	November	-	134
December	-	13	December	-	45

Yet November can hardly be accounted an autumnal month in this climate: the season of 1665 must have been very mild.

The

The following anecdote may somewhat relieve the dryness of our preceding extracts.

“ 1588, May the first daye, buried Mr. Andrew Perne, doctor.” Doctor Perne was a native of Norfolk, dean of Ely, and master of Peter-House Cambridge. He is accused of having changed his religion four times in twelve years; it is acknowledged at the same time, that by his influence he saved many innocent people from the flames. Dr. Perne was much given to jesting, of which the following instance is told among many others:—One day he happened to call a clergyman a fool, who was not wholly undeserving of the title; but who resented the indignity so highly, that he threatened to complain to his diocesan the bishop of Ely.—“ Do,” says the doctor, “ and he will confirm you.” Fuller tells an extraordinary story relating to Dr. Perne’s death, which he attributes to the mortification he received from a jest passed upon him by the queen’s fool:—The doctor was at court one day with the archbishop Whitgift, who had been his pupil. The afternoon was rainy, yet the queen was resolved to ride abroad, contrary to the inclination of the ladies of the court, who were to attend her on horseback. They employed Clod, therefore, the queen’s jester, to dissuade her majesty from so inconvenient a journey. Clod readily undertook the task, and addressed her majesty thus:—“ Heaven dissuades you, it is cold and wet; earth dissuades you, it is moist and dirty. Heaven dissuades you, this heavenly-minded man archbishop Whitgift; and earth dissuades you, your fool Clod, such a lump of clay as myself; and if neither will prevail, here is one who is neither heaven nor earth but hangs between both, Dr. Perne, and he also dissuades you.” “ Hereat, says Fuller, the queen and the courtiers laughed heartily, whilst the doctor looked sadly; and going over with his grace to Lambeth, soon died.”

Our ingenious antiquary brings from his treasure, things new and old: the account of alderman Barber, to be found in the description of Mortlake parish, may amuse our readers:

“ John Barber, esq. alderman of London, was buried Jan 9, 1741.” The alderman, who was son of a barber in the city of London, was bred a printer, in which business, by a successful train of circumstances which brought him acquainted with lord Bolingbroke, Swift, Pope, and others of the most eminent writers of the age, he acquired considerable opulence. A remarkable story is told of his dexterity in his profession:—Being threatened with a prosecution by the house of lords for an offensive paragraph in a pamphlet which he had printed, and being warned of his danger by lord Bolingbroke a few hours before the state messengers came

to seize the books, he called in all the copies from the publishers, cancelled the leaf which contained the obnoxious passage throughout the whole impression with wonderful expedition, and returned them to the booksellers with a new paragraph supplied by lord Bolingbroke, so that when the pamphlet was produced before the house, and the passage referred to, it was found perfectly unexceptionable. Mr. Barber acquired great wealth by the South-sea scheme, which he had prudence enough to secure in time, and purchased an estate at East-Sheen with a part of his gain. In principles he was a Jacobite, and on his travels in Italy, whither he went for the recovery of his health, was introduced to the pretender, which exposed him to some danger on his return to England; for immediately on his arrival he was taken into custody by a king's messenger, but was released without punishment. After his success in the South-sea adventure, he was chosen alderman of Castle Baynard ward, and in the year 1773, was lord mayor of London. During his mayoralty, it happened that the scheme of a general excise was brought forward, by his active opposition to which he acquired for a time a considerable degree of popularity, though he is accused of procuring clandestinely from Mr. Bosworth the city chamberlain, the documents which enabled him to make so conspicuous a figure upon that occasion. Among the alderman's public actions it should be mentioned, that he put up a monument to Butler in Westminster-abbey, upon which occasion Pope is said to have written the following severe lines, which he proposed should be placed on the vacant scroll under Shakspeare's bust;

" Thus Britain loved me, and preserved my fame
Pure from a Barber's or a Benson's name."

* Alderman Barber by his will, dated Dec. 28, 1740, desired that his body might be buried at Mortlake, as near as possible to the ground which he had given to enlarge the church-yard; he bequeathed 300*l.* to lord Bolingbroke, 200*l.* to Dr. Swift, and 100*l.* to Mr. Pope. He died a few days afterwards, and was buried pursuant to his request.

* On his tomb is the following inscription :

" Under this stone are laid the remains of John Barber, esq. alderman of London, a constant benefactor to the poor, true to his principles in church and state. He preserved his integrity and discharged the duty of an upright magistrate in the most corrupt times. Zealous for the rights of his fellow-citizens, he opposed all attempts against them; and being lord mayor in the year 1733, was greatly instrumental in defeating a scheme of a general excise, which (had it succeeded) would have put an end to the liberties of his country. He departed this life January 2, 1740-41; aged 65."

The celebrated sir John Barnard, another patriotic citizen

is also buried at Mortlake. The account of Dr. Dee, the magician, who resided at Mortlake, is very curious, and well drawn up: it is accompanied with a portrait, but the style of the engravings in this class, to be found in the present volume, we cannot approve; it is too uniform and pretty, and does not give an exact impression of the features.

From the parish of Putney, we shall extract the following short account of Mr. Wood the traveller.

“ Robert Wood, esq. late member of parliament, buried in a new vault in the new burial ground, Sept. 15, 1771.” Mr. Wood is well known to the public as a scientific traveller and a classical writer. In the year 1751, he made the tour of Greece, Egypt, and Palestine, in company with Mr. Dawkins; and at his return published a splendid work in folio, entitled “The Ruins of Palmyra, otherwise Tedmor in the Desert,” being an account of the ancient and modern state of that place; with a great number of elegant engravings of its ruins by Fourdrinier, from drawings made on the spot. This was followed by a similar work respecting Balbec. Mr. Wood was meditating future publications relating to other parts of his tour, especially Greece, when he was called upon to serve his country in a more important station, being appointed under secretary of state by the late earl of Chatham; during the whole of whose prosperous administration, as well as in those of his two immediate successors, he continued in that situation. Mr. Wood was author also of an Essay on the Genius of Homer, and left him several MSS. relating to his travels, but not sufficiently arranged to afford any hopes of their being given to the public. The house in which he lived in Putney is situated between the roads which lead to Wandsworth and Wimbledon, and is now the residence of his widow. Mr. Wood purchased it of the executors of Edward Gibbon, esq. whose son, the celebrated historian, was born there. The farm and pleasure grounds which adjoin the house are very spacious, containing near fourscore acres, and surrounded by a gravel walk, which commands a beautiful prospect of London and the adjacent country. Mr. Wood was buried in the cemetery near the upper road to Richmond. On his monument is the following inscription, drawn up by the hon. Horace Walpole (now earl of Orford) at the request of his widow:

“ To the beloved memory of Robert Wood, a man of supreme benevolence, who was born at the castle of Riverstown near Trim, in the county of Meath, and died Sept. 9th, 1771, in the fifty-fifth year of his age; and of Thomas Wood his son, who died August 25th, 1772, in his ninth year; Ann, their once happy wife and mother, now dedicates this melancholy and inadequate memorial of her affection and grief. The beautiful editions of
Balbec

Balbec and Palmyra, illustrated by the classic pen of Robert Wood, supply a nobler and more lasting monument, and will survive those august remains."

In the biographical memoir, concerning Christian, countess of Devonshire, in the time of Charles I. and II. we think we can trace, as in some other parts, the skillful hand of Horace Walpole, earl of Orford, to whom the book is dedicated. The wine of Vascony, p. 448, should be wine of Gascony (*Vasconia*.)

At the end of the volume there is an Appendix, containing additions to many of the parishes, and an account of Bermondsey parish, which was at first understood to belong to the borough of Southwark, and of course not to fall under the plan of this work; but was afterwards found to be totally unconnected with the borough. In describing this parish, Mr. Lysons observes, p. 548, that the traditional appropriation of very ancient houses to king John, is not unfrequent. May it not refer to king John of France, who, when a prisoner here, might be lodged in many different houses?

The following very singular entry occurs in the register of this parish, A. D. 1604.

"The forme of a solemne vowe made betwixt a man and his wife, havinge bene longe absent, through which occasion the woman beinge married to another man, tooke her againe as followeth:

The man's speach :

"Elizabeth, my beloved wife, I am right sorie that I have so longe absented mysealfe from thee, whereby thou shouldest be occasioned to take another man to be thy husband. Therefore I do now vowe and promise, in the sighte of God and this companie, to take thee againe as mine owne; and will not onlie forgive thee, but also dwell with thee, and do all other duties unto thee, as I promised at our marriage.

The woman's speach :

"Raphe, my beloved husband, I am right sorie that I have in thy absence taken another man to be my husband; but here, before God and this companie, I do renounce and forsake him, and do promise to kepe mysealfe only unto thee during life, and to performe all duties which I first promised unto thee in our marriage."

Then follows a short occasional prayer, and the entry concludes thus:

"The first day of August 1604, Raphe Goodchild of the parish of Barking in Thames-streat, and Elizabeth his wife, were agreed to live together, and thereupon gave their hands one to another,

another, making either of them a solemn vowe so to doe, in the presence of us,

William Stere, parson.
Edward Coker,
and Richard Eires, clerk."

* The following entry is also singular:

" James Herriott, esq. and Elizabeth Josey, Gent. were married Jan. 4, 1624-5. N. B. This James Herriott was one of the 40 children of his father, a Scotchman."

This volume closes with a state of the population of the parishes described, whence it appears that the number of houses amounts to 18,061, of inhabitants to 108,790.

Upon the whole, the present volume deserves great approbation, and we shall rejoice to see the work completed upon the same plan.

An Historical Journal of the Transactions at Port Jackson and Norfolk Island, with the Discoveries which have been made in New South Wales and in the Southern Ocean, since the Publication of Phillip's Voyage, compiled from the Official Papers; including the Journals of Governors Phillip and King, and of Lieut. Ball: and the Voyages from the first sailing of the Sirius, in 1787, to the return of that Ship's Company to England, in 1792, by John Hunter, Esq. Post Captain in his Majesty's Navy. 4to. 11. 11s. 6d. Boards. Stockdale. 1793.

A JOURNAL of voyages in remote parts of the globe, when executed with fidelity, is usually productive of some addition to the funds both of geographical knowledge and natural history; and on this account, though the incidents should not prove highly interesting, it yet merits the attention of the public. The volume now before us may be regarded as a work of this nature; and the object becomes more remarkable, as the materials it contains are derived from no less important a source in a political view, than the transportation of convicts to Botany Bay.

The Journal commences the 25th of October, 1786, when his majesty's ship *Sirius*, and the Supply armed tender, were commissioned for the purpose of transportation; the command of the former being given to Arthur Phillip, esq. and that of the latter to lieutenant Henry Lidgbird Ball. The author of the Journal was soon after appointed second captain of the *Sirius*, with the rank of post-captain, and with power to command her in the absence of the principal captain. On the 13th of February, 1787, the two vessels sailed from the
Mother.

Mother Bank, in company with six transports, having on board six hundred male, and two hundred female convicts, and three store ships, carrying provisions and various other stores. In the beginning of June they arrived at the Canary Islands, where we meet with an account of the towns of Laguna and Santa-Cruz. The plain on which Languna stands is pleasant and fertile, ornamented likewise with many gardens. It is surrounded by very high mountains, down the sides of which, in the rainy season, vast torrents of water proceed. The journalist saw nothing of the lake from which this place derives its name; but was informed that it is now a very inconsiderable piece of water. Probably the accounts given of there having been a large lake in that part, may have originated from the plain being quite a swamp during the fall of the heavy rains.

The town of Santa-Cruz is very irregularly built: the principal street is broad, and has more the appearance of a square than a street. At the lower end of it there is a square monument, commemorating the appearance of Notre Dame to the Guanches, the original inhabitants of the island. The outskirts of the town have more the appearance of a place deserted and in ruins, than a place of trade; for many of the houses are either left half-built, or have fallen to decay from some other cause; and the stone-walls which were their principal fences, are broken down and in ruins.

On the 14th of July the voyagers passed the equator, in longitude $26^{\circ} 10'$ west, and with $5^{\circ} 00'$ west variation. The south-east trade-wind now made ample amends for the failure of the north-east, which they had a little before experienced: for it blew a fresh and steady breeze from east-south-east to east, a circumstance which Mr. Hunter believes to be rather uncommon, when the sun has so great north declination. On the 6th of August the voyagers reached the island of Raz, a low flat island. The ships in general had been remarkably healthy: the whole number buried since they left England was sixteen, of which only six had died between Teneriffe and this place; though it is a very trying part of the voyage to people who have not been accustomed to warm climates, and have fed on salt provisions during the passage. The voyagers received the most civil treatment at this island. A day or two after their arrival, the whole of the officers were introduced to the viceroy, who seemed desirous of making their accommodation as agreeable as possible, consistent with his instructions, relative to foreigners, from the court of Portugal.

The place next visited by the voyagers was the Cape of Good Hope, from which, after a short stay, they departed

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on the 13th of November. In the beginning of January they perceived the sea covered with luminous spots, resembling lanterns floating on its surface. Whether this appearance proceeded from the spawn of fish, which may swim in small collected quantities, or from that animal of jelly-like substance, which is known to sailors by the name of blubber, the author of the journal does not take upon him to determine; but he is inclined to ascribe it to the latter, as they had seen in the day some of the blubber of a large size.

In those parts of the ocean were seen many animals playing by the sides of the ships. At first it was imagined they were seals; but after having seen a great number of them, Mr. Hunter was satisfied that they were of a different species. Their heads, different from those of the seals, were long, and tapered to the nose. They had very long whiskers, and frequently raised themselves half the length of the body out of the water, to look round them; and often leaped entirely out. From these circumstances, the author judged them to be a species of the sea-otter.

On the 26th of January, 1788, the voyagers anchored in Port Jackson, on the coast of New Holland. As it may not be unacceptable to our readers to have a short account of the natives of this remote region, from so good authority as that of the present journalist, we lay before them the following extract.

A few days after my arrival with the transports in Port Jackson, I set off with a six-oared boat and a small boat, intending to make as good a survey of the harbour as circumstances would admit: I took to my assistance Mr. Bradley, the first lieutenant, Mr. Keltie, the master, and a young gentleman of the quarter-deck. During the time we were employed on this service, we had frequent meetings with different parties of the natives, whom we found at this time very numerous; a circumstance which I confess I was a little surprised to find, after what had been said of them in the voyage of the *Endeavour*; for I think it is observed in the account of that voyage, that at Botany-bay they had seen very few of the natives, and that they appeared a very stupid race of people, who were void of curiosity. We saw them in considerable numbers, and they appeared to us to be a very lively and inquisitive race; they are a straight, thin, but well made people, rather small in their limbs, but very active; they examined with the greatest attention, and expressed the utmost astonishment, at the different covering we had on; for they certainly considered our cloaths as so many different skins, and the hat as a part of the head: they were pleased with such trifles as we had to give them, and always appeared chearful and in good humour:

humour : they danced and sung with us, and imitated our words and motions, as we did theirs. They generally appeared armed with a lance, and a short stick which assists in throwing it : this stick is about three feet long, is flattened on one side, has a hook of wood at one end, and a flat shell let into a split in the stick at the other end, and fastened with gum ; upon the flat side of this stick the lance is laid, in the upper end of which is a small hole, into which the point of the hook of the throwing stick is fixed ; this retains the lance on the flat side of the stick ; then poising the lance, thus fixed, in one hand, with the fore-finger and thumb over it, to prevent its falling off side-ways, at the same time holding fast the throwing-stick, they discharge it with considerable force, and in a very good direction, to the distance of about sixty or seventy yards. Their lances are in general about ten feet long : the shell at one end of the throwing-stick is intended for sharpening the point of the lance, and for various other uses. I have seen these weapons frequently thrown, and think that a man upon his guard may with much ease, either parry or avoid them, although it must be owned they fly with astonishing velocity.

While employed on the survey of the harbour, we were one morning early, in the upper part of it, and at a considerable distance from the ship, going to land, in order to ascertain a few angles, when we were a little surprised to find the natives here in greater numbers than we had ever seen them before in any other place : we naturally conjectured from their numbers, that they might be those who inhabited the coves in the lower part of the harbour, and who, upon our arrival, had been so much alarmed at our appearance, as to have judged it necessary to retire farther up ; they appeared very hostile, a great many armed men appeared upon the shore wherever we approached it, and, in a threatening manner, seemed to insist upon our not presuming to land. During the whole time we were near them, they hailed each other through the woods, until their numbers were so much increased, that I did not judge it prudent to attempt making any acquaintance with them at this time : for, as I have already observed, we had only a six-oared boat and a smaller one ; our whole number, leaving one man in each boat, amounted to ten seamen, three officers, and myself, with only three muskets ; we therefore for the present, contented ourselves with making signs of friendship, and returned to the ship. In two days after, we appeared again in the same place, better armed and prepared for an interview. Their numbers were not now so many, at least we did not see them, although it is probable they were in the wood at no great distance : but having occasion to put on shore to cook some provisions for the boats crews, I chose a projecting point of land for that purpose, which we could have defended against some hundreds of such

Each people : I ordered two marine centinels upon the deck, in order to prevent a surprize, and immediately set about making a fire. We soon heard some of the natives in the wood on the opposite shore ; we called to them, and invited them by signs, and an offer of presents, to come over to us, the distance not being more than one hundred yards across : in a short time, seven men embarked in canoes and came over ; they landed at a small distance from us, and advanced without their lances ; on this I went up to meet them, and held up both my hands, to shew that I was unarmed ; two officers also advanced in the same manner ; we met them and shook hands ; but they seemed a good deal alarmed at our five marines who were under arms by the boats, upon which they were ordered to ground their arms and stay by them ; the natives then came up with great cheerfulness and good humour, and seated themselves by our fire amongst us, where we ate what we had got, and invited them to partake ; but they did not relish our food or drink.

The men in general are from five feet six inches, to five feet nine inches high ; are thin, but very straight and clean made ; walk very erect, and are active. The women are not so tall or so thin, but are generally well made ; their colour is a rusty kind of black, something like that of foot, but I have seen many of the women almost as light as a mulatto. We have seen a few of both sexes with tolerably good features, but in general they have broad noses, large wide mouths and thick lips ; and their countenance altogether not very prepossessing ; and what makes them still less so, is, that they are abominably filthy ; they never clean their skins, but it is generally smeared with the fat of such animals as they kill, and afterwards covered with every sort of dirt ; sand from the sea beach, and the ashes from their fires, all adhere to their greasy skin, which is never washed, except when accident or the want of food obliges them to go into the water. Some of the men wear a piece of wood or bone, thrust through the septum of the nose, widens the nostril, and spreads the lower part very much ; this, no doubt, they consider as a beauty ; most of those we had hitherto met, wanted the two foremost teeth on the right side of the upper jaw ; and many of the women want the two lower joints of the little finger of the left hand, which we have not yet been able to discover the reason or meaning of. This defect of the little finger we have observed in old women, and in young girls of eight or nine years old ; in young women who have had children, and in those who have not, the finger has been seen perfect in individuals of all the above ages and descriptions ; they have very good teeth in general ; their hair is short, strong, and curly, and as they seem to have no method of cleaning or combing it, it is therefore filthy and matted. The men wear their

C.R. N. A.R. (VIII.) May, 1793. H beards

beards which are short and curly, like the hair of the head. Men, women, and children go entirely naked, as described by captain Cook; they seem to have no fixed place of residence, but take their rest wherever night overtakes them: they generally shelter themselves in such cavities or hollows in the rocks upon the sea shore, as may be capable of defending them from the rain; and in order to make their apartment as comfortable as possible, they commonly make a good fire in it before they lie down to rest; by which means the rock all round them is so heated as to retain its warmth like an oven for a considerable time; and upon a little grass which is previously pulled and dried, they lie down and huddle together.'

The voyagers had reason to believe, that the nations associate in tribes of many families together. It afterwards became evident, that they have one fixed residence, and the tribe takes its name from the place of their general habitation. We are assured that they are by no means a brave and determined people, except when passion overcomes them; and then they act, as all savages, like madmen.

With respect to religion, the voyagers were not able to discover that the natives have any object of adoration. That they burn their dead, appeared from indubitable evidences. The animal described in the voyage of the Endeavour, and called the kangaroo, was found in great numbers. One which was shot weighed 140 pounds: its tail was 40 inches long, and 17 in circumference at the root. It is said to be well described in Phillip's voyage. The voyagers ate the flesh with great relish, and think it good mutton, though not so delicate as what is sometimes found in the London market. The opossum is also very numerous, but not exactly like that of America. There are several other animals of a smaller size, down as low as the field-rat, which, in some part partakes of the kangaroo and opossum. The voyagers have caught many rats with a pouch for carrying their young when pursued; and the legs, claws and tail of this rat are exactly like those of the kangaroo. It would appear, says our author, from the great similarity in some part or other of the different quadrupeds found in this country, that there is a promiscuous intercourse between the sexes of those different animals.

There is in this country a great variety of birds, particularly of the parrot tribe. The common crow is found in great numbers, but the sound of their voice and manner of croaking are very different from those in Europe. There are also vast numbers of hawks, of various sizes and colours; with pigeons, quails, and a great variety of smaller birds; but our author has not found one with a pleasing note.

The variety of insects is as great as that of the birds. Of reptiles, there are snakes from the smallest size known in England, to the length of eleven feet, and about as thick as a man's wrist; with many lizards of different kinds and sizes.

The dogs appear to be domesticated, as in Europe; they are of the wolf kind, and of a reddish colour.

The native plants and flowers of the country are mentioned as numerous and beautiful; but of these Mr. Hunter gives no particular detail. He has however favoured his readers with a general account of the weather at this settlement, during each month, from the end of January, 1788, when the voyagers arrived, until March, 1789.

In February, 1790, on account of a disappointment of supplies, governor Phillips saw a necessity of dividing the settlement, and therefore resolved on sending a certain number of marines and convicts to Norfolk Island, at which place, he understood, there were many resources which Port Jackson did not afford. This plan was accordingly carried into execution with all possible dispatch. A number of marines and convicts were put on board the *Sirius*, and safely debarked on Norfolk island; but after the principal part of the provisions had been landed, the ship, in consequence of tempestuous weather, was unfortunately lost. This accident threw the infant colony into the utmost distress; and they must have run the hazard of perishing by famine, had it not been for a species of bird, with which the place abounded, and which the author on this occasion, emphatically calls "the bird of Providence." It appeared to resemble that sea bird in England, called the puffin.

Norfolk Island, according to Mr. Hunter's account, is about five miles long, and nearly three in breadth; very thickly covered with wood, of which there are six or seven different kinds. The most conspicuous is the pine-tree, which grows to a prodigious size; being from 150 to 203 feet high, and in circumference, from 12 to 14 feet; some to 28 and 30 feet. This little island is extremely well watered. Our author informs us, that if laid down in a plan, with all the hills and vallies represented accurately, it would very much resemble the waves of the sea in a gale of wind; for it is composed entirely of long, narrow, and very steep ridges of hills, with deep gullies, which are as narrow at the bottom as the hills are to the top, so that there is scarcely any level country upon it; but as viewed from the sea, it appears quite level, the different ridges being nearly the same in height. This great unevenness of the ground occasions much labour in cultivation, and renders it wholly impossible to use the plough, even if the ground were sufficiently cleared, and there were cattle to

work; every labour of that kind must be done by hand. When our author left the island, in February 1791, there was little more than a hundred acres cleared for the colony, exclusive of private gardens; but all the roots of the trees were left in the ground, and must in his opinion, occupy a fifth part of it. A more luxuriant soil than that of the whole island, Mr. Hunter assures us, he never met with in any part of the world,

Our limits will not permit us to extend the account of the present volume to greater length; but it contains much information respecting the state and proceedings of the British colonies in the southern hemisphere. Among the numerous articles of intelligence, we learn that a whale-fishery is established on the coast of New South-Wales; and it seems probable, that, from habits of industry, prompted by necessity, the convicts will, in time, be reclaimed from the destructive courses which proved the cause of their transportation. Exclusive of the Historical Journal and Voyages, this work is enriched with meteorological, astronomical, and natural observations, separately exhibited, as well as with charts; the whole of which afford evidence of judgment, attention, and accuracy.

MONTHLY CATALOGUE.

POLITICAL.

The Crisis stated; or, serious and seasonable Hints upon War in general, and upon the Consequences of a War with France. 8vo. 1s. Debrett. 1793.

Although the period is past for which this intelligent little pamphlet was avowedly calculated, and we are actually plunged into a war, the author has rendered society a very acceptable service, by setting in its true light the atrocious practice of transforming men into machines, and inducing them to destroy each other without any personal motive.

‘It is wonderful, says the author, with what indifference and unconcern, a crisis, so serious as the present, is beheld. But our wonder will be diminished, when we enumerate the mean and despicable artifices which governments ever employ to produce this insatiation, and to make war (the curse of the whole human race) a subject palatable to the people. They keep them in profound ignorance of its effects, they inflame their passions, flatter their pride, and deceive them by all the empty and disgusting pageant-ries which march in the train of military preparations. Armaments, reviews, drums, flags, crowds, and acclamations, are the
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hacknied stage-tricks employed to cover a measure which will not bear a cool examination.

‘ But war is neither the innocent, amusing, nor honourable pastime, which ministers and their adherents often represent it to be. It is at no time, and under no circumstances, a very desirable measure: it is an evil to be endured when unavoidable, rather than coveted when unnecessary. Religion condemns the practice of war; reason forbids it; true policy is averse to it; and experience declares it to be the scourge of mankind.’

We shall conclude our remarks with the following passage, which applies to the present state of this country with respect to war.

‘ Of a war commenced contrary to reason, contrary to justice, we cannot calculate the calamity, nor anticipate the disgrace. The evils of such a war it is our duty to attempt to shorten, if we cannot altogether prevent. Should an unjust, impolitic, and ruinous contest be commenced, we have still left constitutional means of complaint. No confidence in ministry, no treasury favours, no political connections, no indiscreet pledges, no external regards, ought to suppress our patriotism, or to supersede that superior and paramount duty, of attempting to bring to a speedy conclusion, by every lawful means, the miseries of an absurd, destructive, and abominable war.’

The Authentic State Papers which passed between M. Chauvelin, Minister Plenipotentiary from France, and the Right Hon. Lord Grenville, principal Secretary of State for Foreign Affairs, from 12th May 1792, to 24th of January 1793, and presented to the House of Commons, Jan. 28th, 1793. 8vo. 2s. Ridgway. 1793.

The title of this pamphlet sufficiently describes its contents, on which it is unnecessary for us to make any comment.

A Discourse on National Fasti. By W. Fox. 8vo. 2d. Gurney. 1793.

Mr. Fox is determined that the authors of the present war shall find no rest for the soles of their feet, while he wields the formidable instrument of a severe and sarcastic pen. Though, however, we cannot subscribe implicitly to every sentiment which this pamphlet contains, yet it would be injustice to deny that it comprehends some strong and pointed truths, and contributes to place the present war in a still more striking point of view than his former publication on this subject.

‘ Of all the wonderful absurdities which the history of man presents to our view, perhaps, there is none so extraordinary as the associating of religious rites with those criminal purposes to which we should imagine the rudest and simplest ideas of religion must be inimical. Adam, when he first transgressed against his maker,

very naturally hid himself amongst the trees of the garden: but his more profligate posterity, hardened in guilt, when associated together to commit any crime of peculiar enormity, and extensive mischief, boldly rush into his presence, claim him as a partner in their guilt, and demand his assistance in perpetrating their crimes.

‘ One would naturally imagine that, when men were determined to give a loose to their criminal passions, they might be satisfied with immolating their fellow-creatures, by thousands, and by millions, at the shrine of their ambition, their cruelty, or their avarice. And we may surely ask why they should wantonly and unnecessarily insult their Maker? — but we will have the candour to suppose, that they do not believe there exists any Supreme Being, whom they can insult by thus profaning his name. We will admit that they consider religion as a mere political engine. Yet may we not ask, whether it be not degrading the state to dress it out in the tattered remnants of a religion which we despise? we may give to our crimes a factitious glare. Captain Macheath is not so despicable a character as Mother Cole. Let it then be considered whether it be not more becoming the character of men to give to our crimes the manly boldness of the former character, than, with the latter, to form an unnatural compound of vice and religion.’

In speaking of the nature of prayer, and of the impropriety of invoking the Divine vengeance upon the heads of those whom we are pleased to call our enemies, our author thus pointedly expresses himself.

‘ Numerous as are the passages, in the epistles of the apostles, where prayer is mentioned; they uniformly refer to spiritual blessings, or to those miraculous and peculiar circumstances appropriate to those times. Christians were commanded to pray for kings, and all in authority: but it was that they might live quiet and peaceable lives, in godliness and honesty. And if they asked for food, it was only as daily bread, which, by supporting that life which had been forfeited by their transgressions, was a continual manifestation of the divine long suffering towards them. And when Paul prayed night and day for the Thessalonians, it was that they might increase and abound in love, and might be unblameable in holiness before God. If then Christian prayer be thus limited, profane in the extreme must it be for us to apply to heaven that our favourite army may destroy the adverse one. It must, even supposing we were thoroughly acquainted with the merits of the dispute, and the purpose meant to be effected, and were satisfied that those disputes, and that purpose, was perfectly consonant to the commonly received law of nations, which certainly bears no great resemblance to the law of Christ. To return good for evil; forgive injuries; do good to all men, form no very prominent

minent feature in it. The New Testament is extremely defective in this respect, that it gives us no idea of a *just* war; it even speaks of all war, as arising from our lusts; yet the principal object of Grotius, is to shew from whence wars may lawfully originate. But it is remarkable, that in the present war we are perfect strangers to its purpose. In former wars, though the people were never in the secret of their real object, and consequently while they were telling God it was just and necessary for one purpose, which was avowed, government was prosecuting it for one totally different. Yet, this must be admitted, that a specific object was always held out. A nation was to be weakened, because it was strong; or it was to be destroyed, because it was weak. Another was to be divided, and another was to have a barrier. One to be attacked, because they had the assurance to say they had not injured us; and another, because we imagined they would resent the injuries we had done them. Some nations we attacked, because they made treaties we did not like; and others, because the treaties we made for them they did not choose to adopt. Sometimes we were informed, a country would be of use to us, and therefore we must seize it; and then we must seize another, because without it the first would be useless. Some wars were engaged in to protect our piracies, and our smugglers; one to aggrandise our colonies, and then another to weaken them. But in the present war, we are perfect strangers to the object it is to obtain. Mr. Burke says, we ought to be so. Admit it. Yet surely then we ought not to be called on to pray for success on his majesty's arms, without knowing how they are to be employed; and to assure God that their object is perfectly just and necessary, while we are ignorant of what that object is. All we can possibly know is, that two thousand men, from England, are to be joined to sixteen thousand more, which the king of England has hired of the elector of Hanover; and that these men are to be employed somewhere in killing their fellow-creatures. This is the sum total of our knowledge on this business. But this circumstance certainly possesses one advantage; for, as nobody knows how his majesty's arms are to be employed, every body may suppose they are to be employed to his own mind, and every body is left at liberty to assert, as it suits his purpose at the time to contend they ought to be employed. Hence, any man might have asserted, that they were only to have been employed in protecting Holland, and the Scheldt; and two months since he could not have been contradicted. Then, it might have been asserted, they were to secure Flanders, as a barrier for Holland. When that was effected, it might be pretended, we were only to deprive them of their other conquests, as Mr. Pitt had declared, that it was not intended to meddle with the internal affairs of France. But as she will probably have abandoned her remaining trifling acquisitions, before the fact shall have taken place, it will then evidently fol-

low that the success we pray for, and the object of that war which we shall then tell God, is both just and necessary; is, not that which Mr. Pitt declared to be the object, but that which he expressly disclaimed, an interference with the internal affairs of France. In such case, it must be inferred that Mr. Pitt is not in the secret of the present measures, and that he has not their conduct and controul; or, that he said the thing that was not. In the first moment in which the foreign armies enter the territories of France, it will be for him to come forward, and explain his tremendously ambiguous expression of "*pushing France at all points*:" but, alas! nothing will be explained but by the event. The authors of this tragedy know how to conduct the plot too well, to suffer the *denouement* to be discovered till towards the conclusion of the piece. Is France and Poland, and every country where principles of liberty may dawn, and which may endanger surrounding despotisms, to be dismembered? If so, England must be included: from her having emanated those principles; and never can the despotism of Europe be secure while there they are suffered to remain. It will not be sufficient even to restore the ancient despotism of France. Governments must be formed both there and here, in comparison of which the former despotism of France was liberty itself. For, let it be recollected, that from the art of printing, all the evils which are now deplored have resulted; and if that art be not totally annihilated, if it be suffered to exist even in that limited state which it did in France, all those consequences which have already resulted from it will again recur. But, if the continental princes should be able, with our assistance, effectually to subjugate France, the whole plan may be easily executed. Conceited indeed must be that Englishman, who imagines that this country would, in such case, be able to resist the confederacy.'

Proceedings of the French National Convention on the Trial of Louis XVI. late King of France and Navarre; to which are added, several interesting Occurrences and Particulars attending the Treatment, Sentence, and Execution of the ill-fated Monarch; the whole carefully collected from authentic Documents, and republished with Additions, from the Paper of the World. By Joseph Trapp, A. M. 8vo. 5s. Boards. Murray. 1793.

Over the fate of the unfortunate and ill-treated Louis we have dropped many an unfeigned tear. The proceedings against him were evidently influenced by the mob of Paris, and demonstrate such an ignorance in the people of France, both of the principles and forms of justice, as we could scarcely have suspected. The publication before us is compiled from the newspapers, and contains nothing but what the public has seen over and over again through the ordinary channels.

The

The Trial at large of Louis XVI. late King of France. Containing a most complete and authentic Narrative of every interesting and important Circumstance attending the Accusation, Trial, Defence, Sentence, Execution, &c. of this unfortunate Monarch. Communicated in a Series of Letters, by a Member of the late National Assembly, to a Member of the British Parliament. To which is subjoined a Copy of his Majesty's Will. 8vo. 2s. 6d. Miller. 1793.

The character of the preceding article is exactly applicable to this. The compilers of neither have been very accurate in their attention to diction or grammar.

Falsehood, Paine, and Company, disarmed by Truth and Patriotism, and a Dressing to the Addressee of the 'Address to the Addressees on the late Proclamations.' Also, Friendly Caution to 'the Friends of the People.' Benevolent Retaliation, or Good for Evil; a Division of France into several Free States recommended. And a Prophetical Fragment. Respectfully dedicated to all true Britons. By Timothy Shaveclose. 8vo. 2s. Owen. 1793.

We suspect Mr. Shaveclose to be no counterfeit, but really and bona fide some talkative village barber, who has collected scraps of political criticism from his shop customers on a Saturday night, and patched them together with a few off-hand jokes, collected in a dispute between the squire and the parson. To use his own words—'It is impossible, that a well informed and sensible person can peruse *this man's TRASH* without feeling a mixture of indignation and disgust!'

The Village Association, or the Politics of Edley. Containing, the Soldier's Tale; the Headborough's Mistake; the Sailor's Tale; the Curate's Quotations; and Old Hubert's Advice. 8vo. 1s. 6d. Ridgway. 1793.

A detail of the proceedings of a small society of villagers who meet beneath the friendly canopy of an oak to discuss the subject of their political rights. Old Hubert, who acts the part of moderator, adopts the language of Sancho Pancho, and inculcates the love of rational liberty, and a veneration for the constitution of England, in a variety of apposite proverbs; which, however, we think, follow each other too closely, and in many instances are deficient in point of application. The truly valuable part of the work, indeed, consists of a series of striking and impressive quotations, from popular authorities on the subject of government.

Our author concludes,

'They must be rash, indeed, who would think of pulling down the building, without first trying what may be done by such judicious alterations as will restore it nearly to its original state. But they, on the other hand, are still more daring, who chuse to withhold

hold the necessary repairs, at the risk of having the house fall upon their heads.

‘ In plain terms, an abolition of abuses, and a steady adherence to those principles on which the constitution was established at the revolution, is absolutely necessary to prevent men from being urged, by despair, to make rash and dangerous experiments. Since, should the necessary reformation be withheld, there is every reason to fear that the people may, at some future period, be overwhelmed with the evils resulting from the mal-administration of ignorant or profligate governors; and that, galled by the recollection of former injuries, and smarting under immediate sufferings, they may be induced, not only to *abate the nuisances*, but to wreak their revenge on those whom they may esteem the last authors of their calamities.’

Upon the whole, though the composition before us is a little heterogeneous, it is evidently written with a good intention, and may prove amusing to that class of readers in whose estimation good sense does not always suffer by plain language.

Food for National Penitence; or, a Discourse intended for the approaching Fast Day. 8vo. 6d. Johnson. 1793.

From the occurrence of the general fast the author of this sensible pamphlet takes occasion to turn the attention of the public to our own national delinquencies; to the horrid abuse of impressing seamen; to the slave trade; to the sanguinary conduct of the British in India. As a specimen of the style we shall select our author's reflections on the immediate objects of the present war.

‘ We are a people *politically free*, and we justly boast of this freedom as our noblest distinction among the nations. We know our civil rights, and what it has cost to maintain them. Our ancestors, at a time when the genuine principles of liberty were yet new in the world, boldly asserted them against the arms of tyrants, and the arguments of bigots. Through scenes of contest and blood, through good report and ill report, they struggled to establish their birthrights against foreign and domestic foes, and they succeeded. What inconsistency, what degeneracy must it then be, to be induced by mean jealousy, partial prejudices, and petty interests, to aid in forging for others, fetters which ourselves have broken! Against attempts to disturb our own tranquillity, against usurpations on the properties of unoffending neighbours, we have a right to employ the power which God has given us; but never let us be led to join with unprincipled despots, in controuling the operations of a sovereign people, when employed in settling their internal affairs according to their own ideas. Should such an interference prove successful, ought we to complain if the same unjust policy were practised against ourselves, by those to whom freedom, in any shape, is a galling spectacle?’

An Account of Captain Gawler's Dismission from the Army, with Copies of the Letters which passed, on that Occasion, between that Gentleman and the Officers of the Second Regiment of Life Guards. 8vo. 3d. Ridgway. 1792.

Nearly the whole of this transaction has already been laid before the public through the medium of the daily papers. From the account now before us we see nothing which demanded from the officers of captain Gawler's corps a requisition to him to resign the Constitutional Society, and still less any thing which warranted his expulsion from the regiment, if his declaration is to be credited, that, 'so long as he remains in his majesty's service, he shall think himself bound by his duty to shed his last drop of blood in defence of his majesty's person and government.'

Remarks on the Hon. Thomas Erskine's Defence of Thomas Paine, and on his Assertion that the Monarchy of Great Britain is elective. 8vo. 6d. Bell. 1793.

Personal abuse should ever be discouraged by all who have a respect for virtue and the happiness of individuals; and it is particularly to be censured when it is directed against great and estimable characters; against such a man as Mr. Erskine, who is no less a prodigy in the present age for his independent spirit than for his incomparable eloquence and brilliant talents.

Rules for reducing a great Empire to a small One. By the late Benjamin Franklin, LL. D. F. R. S. Dedicated to the Right Hon. Alexander, Lord Loughborough. To which is subjoined, the Declaration of Independence by the Representatives of the United States of America in General Congress assembled. 8vo. 3d. Ridgway. 1793.

This work has been several times before the public; but particularly during the American war, to which it principally if not solely refers. In many points, however, it may be supposed to apply to the state of politics at this juncture; a circumstance which, no doubt, has occasioned its republication; but we cannot think the application very striking. The editor, not inaptly, dedicates it to the present lord chancellor, 'whose talents, he says, were so eminently useful in procuring the emancipation of our American brethren.'

Postscript to the real Grounds of the present War with France, suggested by recent Events. By John Bowles, Esq. 8vo. 6d. Debrett. 1793.

This pamphlet should have been termed 'John versus Bowles,' or 'a Recantation of the political Errors of John Bowles, esq.'—In his former pamphlet Mr. Bowles expresses himself in the following strong terms, relative to the interference of one nation in the

the internal government and domestic concerns of another, which he justly stigmatizes as an *intolerable* act of tyranny.

• It is essential, says Mr. Bowles, to a free and *independent* state to be subject to no *foreign controul or influence* whatever, in the regulation of its domestic affairs; and if by the introduction of a foreign force the government of a country were to be changed or modelled, by what means could the people free themselves from the dominion necessarily resulting from such interference? Would it be *prudent* to *rely* on the generosity and disinterestedness of the power at whose mercy they lay to abandon all views of ambition and avarice, and to relinquish the opportunity of aggrandizement which had been thus acquired? would the pretence of affording assistance in recovering their liberty, be a sufficient security that no advantage should be taken of the dependent situation to which they had been by that very assistance reduced? No, they would soon discover that their *generous friends*, who were ready enough to liberate them from their own government, would be as *ready* to *substitute* in its place, the *intolerable* dominion of a foreign yoke.

This argument is placed in a much stronger light in another part of the pamphlet, in which it is asserted, that for any nation to attempt to legislate or establish a government for another, is an affront to every free state whatever.

• Nor can it be considered in any other light than as aggression against the tranquillity, the honour, the rights, and the independence, of every other state.

These sentiments, however well they might be adapted to the former state of affairs, do not, it seems, suit the *present* views of Mr. Bowles' employers. This pamphlet is, therefore, published to say—'That to *sheath* the sword, before the present power of France is *completely demolished*, before it is destroyed *root and branch*,' would be baseness 'on the part of Great Britain,' in 'withdrawing herself from the *confederacy* of which she *forms* a part, and of which she ought to be the *animating soul*.' Even the monarchical constitution of 1791, and the plan of Dumourier, are entirely condemned by our author, and nothing less will do than 'the restoration of that *brilliant* and *vigorous* monarchy, so long the pride and adoration of the people.'—Alas! we remember the time, when to have spoken thus of the diabolical despotism of the old government of France, would have been deemed a *libel* in Britain!

Thoughts on the Causes of the present Failures. 8vo. 6d. Johnston. 1793.

• This pamphlet before it reached us (notwithstanding the diligence of our collector in procuring these temporary publications) had already run through one edition, and if we are not utterly mistaken

mistaken in our conjectures, it will have a more extensive circulation than any publication of the kind within our memory. It is, indeed, highly valuable and interesting to every class of society.—It will amuse the politician, and instruct and inform the merchant and the tradesman. It possesses the profound information of Dean Tucker, with a better and more animated style.

To attempt any abstract of its contents would be no favour to our readers, as we should deform instead of elucidate.—Let it suffice to say that the author with great sagacity inquires into the state of the nation previous to the present crisis, and into the foundations of that prosperity which the country then experienced. The nature of the paper credit is investigated with uncommon acuteness and judgment. The political state of Great Britain is examined with much candour from the conclusion of the American war; and the real causes of the increase of our manufactures pointed out. The causes of the increase of the African, American, and West India trades, are also laid open.

* Our author appears, on the whole, a friend to paper credit, and certainly states many unquestionable advantages arising from it. The operation of war upon the paper credit of a nation, is illustrated by many new and curious observations. From this part we shall present our readers with a short extract, only premising that its full force can hardly be seen in a disjointed state, and severed from the chain of arguments with which it is connected.

* Though purporting to be a mere personal security, a bill of exchange is universally received as a sign of property; and presupposes a degree of stability in the drawer of it, adequate to the amount.—Whatever therefore tends to diminish the value of property in general, tends to diminish the credit of bills of exchange: for although the persons liable may have been competent to the performance of their engagements under the existing circumstances at the time they entered into them, it is evident they may be rendered unable to fulfil them by the depreciation of their property in consequence of subsequent events.—Hence, in all cases of public commotion, a general impression is made unfavourable to paper circulation; and this is again increased beyond measure by observing the actual effects produced by a war, not only on every particular branch of commerce, but upon almost every different species of property. For instance, the bills drawn in the West Indian islands derive their principal credit from the idea that the persons who issued them are possessed of considerable estates there; so that in case it should be necessary to call upon them, they will be able to discharge the amount. But one of the probable consequences of a war is, that these islands may be captured by the enemy. The actual value of these estates is, therefore, considerably diminished; and the credit of the owner, and consequently that

that of his circulating bills, sinks in proportion. The situation of the manufacturer is yet more critical; the enormous expence of his buildings and machinery, the astonishing number of workmen employed by him, amounting in some instances to several thousands, the constant payment of duties, and the purchase of raw materials, pour out his property daily, with the rapidity of an immense torrent, which can only be supplied by a perpetual and adequate influx. Of this he is deprived by the war, which closes the market for his commodities, or positively prohibits his sale. From that moment, the very property which he lately considered as his capital and his riches, producing to him a princely revenue, becomes not only unproductive, but an expence and an incumbrance upon his hands.—Even those persons who may be supposed to be the most effectually sheltered from the effects of the calamity, often feelingly partake in its consequences. Estimating his property at the value it bore a few months since, a stockholder may have entered into positive engagements, which at that time he conceived himself able to make good; but when he is called upon to fulfil them, he finds that by the fall of the funds he is unexpectedly deprived of perhaps a fourth part of his capital; and that at a season when no possible help is to be obtained from any other quarter. The value of every different species of property being thus inevitably reduced, the sign of that property also sinks in the same proportion. But the least diminution of full and perfect confidence, is the total destruction of paper credit—unlike a piece of substantial coin, a bill of exchange is of no value, unless it be negotiable for its full amount, nor is there any medium between the receiving it for the value it purports to bear, and its absolute and final rejection.

Perhaps at no period was the commerce of these kingdoms so critically circumstanced, as at the commencement of the present war. The disturbances on the continent had afforded an opportunity of aggrandizement, which had been improved by the merchants and manufacturers of this country with equal skill and avidity. The popular idea that the purposes which the minister had in view were incompatible with a war, and the apparent uniformity of his determination to avoid all interference with continental essentials, gave rise to a degree of confidence, which had extended the trade of Great Britain far beyond what it had been at any former period. That confidence had even afforded an opportunity for enterprize and adventure, in which mercantile men are perhaps of all others the most apt to indulge—Hence undertakings were begun without substantial capitals, and being once engaged in, were obliged to be supported by a circulation of paper, which exceeded what was requisite for the legitimate purposes of commerce, and rendered any interruption still more dangerous. In this situation an alarm at length took place. Its symptoms were
apparent.

apparent. At the first suggestions of war, a thousand apprehensions arose in the mind of the trader. The disappointment of his due returns; the danger of the failure of foreign houses; the safety of our West Indian possessions; the fear of internal commotion—all conspired to destroy the general confidence in that mode of intercourse on which the commerce of the country so intimately depended. The faith in negotiable paper instantly diminished; specie again rose to its full standard; and the discount of bills at any remote date, was effected with difficulty. These were sufficient indications of the consequences that would ensue from an open declaration of hostilities. War was, however, determined upon, and the scene of commercial havoc immediately begun. Suspicion took the place of confidence, and occasioned the very evils which it dreaded. Houses of high mercantile character, but of widely extended connexions, were obliged to stop payment. With the supporting trunk fell the dependent branches; and the failures of the capital were necessarily accompanied by many others throughout every trading town in the kingdom. The insolvency of the merchant led on the ruin of the manufacturer, and by his misfortunes a large portion of the labouring class of the community are now deprived of the only employment, which by education and habit, they are capable of exercising.

After pursuing the investigation with equal ability, he adds:

‘There are some, perhaps, that may attempt to account for the present calamities, by attributing them entirely to the wild speculations of industry, and the improper extension of paper negotiation. But solitary instances of misconduct will not account for national disasters. Uninfluenced by the causes before stated, the unsuccessful enterprizes of a few daring adventurers, would on this as on former occasions, have been confined in their operation to the ruin of themselves, and those with whom they were immediately connected: but where is the rank of society that does not feel the effects of the present shock? Had the returns in bills and produce, received from abroad, been convertible into specie as heretofore, there is every reason to believe, that many persons who are now obliged to solicit indulgence from their creditors, or to resign the management of their concerns into other hands, would have been enabled to make good their engagements. To stop the circulation of the blood, is as fatal as to exhaust the veins. Situated as we were with respect to continental politics, the trader had perhaps a right to presume that the commerce of this country would remain uninterrupted; and this idea was strengthened from time to time by the national sentiment, and by declarations from the minister to the same effect. Who was to foresee from these grounds that the commerce of Great Britain was shortly to be sacrificed to the shutting up of the Scheldt?’

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The conduct of the bank is next animadverted on with some severity; and the author adds, 'what are we to expect from the claims of friendship, while the minister holds out an inducement of upwards of 10 per. cent. by a new loan?'

He next inquires into the means of putting a stop to the progress of these calamities, viz. by temporary expedients, and mercantile associations—Many judicious hints are suggested in this part of the pamphlet. The author then takes a broader field, and inquires into the state of the national credit during the late war; but still persists in his idea, that considering the circumstances of the nation, previous to the commencement of the present hostilities, *the paper credit of the nation was not unduly extended.*

'Without the assistance of paper credit, can it be pretended that the manufactures of Great Britain could have been circulated in foreign parts, or the produce of foreign parts been imported into Great Britain, even to one fifth of the extent that has actually taken place? or would the minister have been enabled to exult monthly, and weekly, over the amount of his revenue? Either this felicity was ideal and visionary, or being real and substantial, has been incautiously undermined and overthrown. Whatever may be thought of our days of exultation, certain it is, there is nothing imaginary in our present calamities. They try the bone, and search to the marrow. Numbers, who but a few weeks since might reasonably have expected to have been able to console themselves, under every possible change of public affairs, with the certainty of a sufficiency to procure the conveniencies, and perhaps the elegancies of life, sink at once under the pressure of unforeseen misfortunes—or, if they yet look forward, it is only with dreadful apprehensions of being dragged to perish in the cold precincts of a prison, to gratify the caprice of a resentful creditor. Still more distressing, these misfortunes are often participated by a numerous family, educated to enjoy that competence which they long have been entitled to expect. As the calamity descends through subordinate classes, its victims, though less distinguished, are more numerous; and the poor disbanded mechanic sits amidst his weeping family, and curses his useless hands that are no longer able to procure them food.'

The author further complains that *the real object of the war is hid in mystery and uncertainty, and that its consequences it is impossible to foresee*, and hints at the probability of certain rivals in trade *starting up and depriving us of our exclusive advantages.*

On the whole, we cannot too earnestly recommend this pamphlet to the attentive perusal of the trading and manufacturing part of the nation, whose cause the author so warmly and energetically pleads.

Mr. King's Third Letter to Thomas Paine, Author of the Rights of Man. 8vo. 6d. Riley. 1793.

Mr. King is a writer of spirit, and shows independency of principle. This Third Letter is at least not inferior, in point of composition, to the two former.

P O E T I C A L.

An Elegy, supposed to be written in the Place de la Revolution, after the Murder of Louis XVI. By J. Clay. 4to. 1s. Deighton. 1793.

This is the most miserable madrigal that the subject has yet produced; witness the following lines—

‘ Mysterious heav’n suffer’d men
To seal his mortal doom;
But who dare say he was not snatcht
To ’scape the wrath to come.
Adieu! dear lord, whilst I have life
And pow’r, thy fate I’ll mourn,
’Tis all, alas! this feeble arm
Is able to return.
For boundless favours, by thy grace,
Confer’d upon thy foes,
Ungratefully they paid your love,
For which my sorrow flows.’

Gower's Patriotic Songster; or Loyalist's vocal Companion: being a Selection of the most approved constitutional and loyal Songs, that have appeared from the various Associations in this Kingdom, for preserving Liberty and Property against Republicans and Levellers. Together with suitable Toasts and Sentiments. To which is added, two Soliloquies of the unfortunate French Monarch Louis XVI. and other poetic Pieces, on his Imprisonment and Execution. 12mo. 6d. Downes. 1793.

This tuneful compilation professes to supply the honest associators against republicans and levellers, with materials for the exercise of their loyal voices. We accordingly recommend it as a suitable vade mecum for all tavern-goers, dinner-hunters, and church and king clubs, who happen to be gifted with stentorian lungs, and feel themselves capable of doing the poetry and the subject proper justice. The toasts are of a piece with the songs, and the concluding soliloquies below criticism.

Verses occasioned by the Death of the late unfortunate Louis the Sixteenth. By John Macaulay, Esq. M. R. I. A. 4to. 6d. Harlow. 1793.

The Royal Irish Academy, of which we suppose Mr. Macaulay to be a member, will derive no honour from the publication of C. R. N. A. (VIII.) May, 1793. I these

these verses, whose merits, to speak the most favourably of them, are of the negative kind. The author, like many others, has been betrayed by his feelings into the imprudent measure of writing poetry, but we can by no means congratulate him on his success in the present attempt.

L A W.

Mr. Justice Ashurst's Charge to the Grand Jury for the County of Middlesex. Folio. 1d. Stockdale. 1792.

We feel no disposition to dissent from the general principles contained in this Charge, which are no other in fact than the true and well known theoretical maxims respecting the excellence of the British constitution; but we cannot approve any address from a judge which has the smallest tendency to inflame or influence the minds of a jury. However criminal the culprit may be, still justice can hardly be said to be impartially administered when this is the case.

Justice to a Judge. An Answer to the Judges' Appeal to Justice, in Proof of the Blessings enjoyed by British Subjects. A Letter to Sir W. H. Ashurst, Knight; in Reply to his Charge to the Grand Jury of Middlesex, in the Court of King's Bench, Nov. 19, 1792. 8vo. 3d. Ridgway. 1793.

This is a shrewd and sarcastic attack upon the learned author of the preceding Charge, and exposes some of the proceedings in our law courts with considerable acuteness, as will appear from the following extracts.

‘ Again, by the authority of Dr. Law, which is adopted by lord Lyttleton, in his Persian Letters—“ It is certain that the whole power of the king of England cannot force an acre of land from the weakest of his subjects; but a knavish attorney will take away his whole estate by those very laws, which were designed for his security. The judges are uncorrupt, appeals are free; and notwithstanding all these advantages, it is usually better for a man to lose his right than to sue for it.” I present, sir, the sentiments of authors of reputation rather than argument, because I have ever observed men of your profession to be extremely partial to authorities. In this paragraph you are pleased to add, that “ the power of the crown on the one hand, and the liberty of the subject on the other, are both effectually secured, and at the same time kept within their proper limits.” The power of the crown is indeed strongly secured:—that its limits are defined, appears to be denied by the late far-famed vote of the house of commons—“ the power of the crown has increased, is increasing, and ought to be diminished.”—Whether the liberty of the subject be limited, we need not inquire; every man, especially in those times, feels the forceful truth of the position; whether it be secured, let us.

as ask the sufferers under *press-warrants*, general warrants, the powers of an attorney-general, &c.’

‘ Next, with respect to crimes—“ crimes,” (you say), “ must not go unpunished.” But in no country do so many go unpunished, as in our own ; for instance, Barrington, sixteen-string Jack, &c. &c. “ We may venture to boast, that in the administration of the criminal law, no nation has ever been so *careful of the lives* and liberty of the subject.” This is not a technical, but indeed a real truth ; and a truth of sorrow to the just and the discerning. The public papers stated the following cases—April 17th, 1790. At the Old Bailey before lord Kenyon, a woman was indicted for stealing a *law* cap ; the evidence of theft was clear, and the poor creature trembled for her fate : when lo ! the cap turned out to be *muslin*—verdict *not guilty*. September, 1789 : Maria Morris was indicted at the Old Bailey for robbing her ready furnished *lodgings* ; the robbery was proved, the goods were found at a pawn-broker’s, pledged by her ; the defence was, that she rented the *whole house* for a year certain : *ergo*, Maria could not possibly be guilty of robbing *lodgings* ; she only robbed the *whole* house : Maria was legally acquitted.

‘ I will state one other instance—December 8, 1764. Balf and M’Quirk, leaders of a hired mob at Brentford election, were convicted of aiding in the murder of Mr. Clarke ; after the trial, the prisoners’ counsel moved that there was a *flaw* in the indictment, and this was debated on the Monday following : when Mr. justice Aston quoted the following reprimand from that great lawyer Hale :—“ The picking out of flaws in indictments, whereby justice is evaded, is a scandal to law, a degradation to justice, and a dishonour to God ;” and yet these cut-throats were again turned loose upon the public.’

A Charge to the grand Jury of the Court Leet for the Manor of Manchester. Containing an Account of the internal Government of that Town ; and of the Nature, Jurisdiction, and Duties of Court-Leets in general. Delivered at the Michaelmas Court, on the 15th of October, 1788. By W. Roberts, Esq. 8vo. 1s. Whieldon and Butterworth. 1793.

This able Charge contains a very accurate account of the institution of the court leet, its connection with the sheriff’s town as well as with the sessions, its objects, utility, and advantages. The great defect of it is, the want of power to enforce its decrees ; for its original authority was, we apprehend, derived from personal influence.

RELIGIOUS, &c.

A Sermon preached in the Chapel of the Asylum for Female Orphans, before the President and Guardians of that Charity, on Friday, April 19, 1793; being the Day appointed for a General Fast and Humiliation, on Account of the present War. By the Rev. Septimus Hodson, M. B. 8vo. 1s. Cadell. 1793.

We recollect, some years ago, a very singular charge of plagiarism was brought against our author, and as singularly defended: for, instead of publishing the Sermon which was challenged as the pirated discourse, he published *another*, and laid the blame on his memory for having somehow unaccountably introduced a long and remarkable passage from Dr. Ogden into the sermon that was said to be stolen.

On the present occasion we must do our author the justice to say, that we believe any such charge would be unfounded or unfair; for when men do steal or purchase, it is generally matter much superior to what appears in this production. In the commencement our author seems exceedingly embarrassed, and uncertain whether he shall preach or *prophecy*; but at length, discarding the office which at first, we imagined, he was about to undertake, of a commentator on the *prophecies*, he proceeds on the no less arduous enquiry, 'with what propriety we implore the blessing of God on a state of warfare;' and, after some egotism, introduces the following remarkable passage, which is certainly, to say the least, rather *mal'apropos*, on the present occasion:

'Nevertheless, the history of every country, ancient and modern, is stained with the detail of blood shed upon pretences altogether different from those which I have now stated. The wit of man has been employed to invent plausible reasons to delude the multitude, whose treasure was to be exhausted, and whose lives were to be sacrificed; when, in fact, avarice, ambition, or private designs against public freedom, have been the only real causes of erecting the bloody banner. On these occasions too, in every country a parade has been instituted of religious solemnity; and impious invocations have been made to the Deity to sanctify hostilities waged against reason and nature. This unhappy state of warfare, which at no one time has been totally banished from civilised and Christian nations, forms one of the most melancholy proofs, that the spirit of our blessed religion has not yet produced its full effect upon the hearts of mankind.'

'Blessed be God, there has been found in all times a remnant of *individuals* who have glorified their Saviour, and illustrated the beauty of the evangelical dispensation! But I believe that this has been at no time a *national* character. The politics of every nation,

Gon, whether the government has been free or absolute, have always been formed upon principles in no wise connected with religion, and in many cases directly opposed to it. *Interest* is the pervading principle of politics; and good faith is preserved or broken as this principle points.'

The phrase, 'a remnant of individuals,' sounds a little singular in our ears.

After having got involved in this difficulty, our *sublime* preacher extricates himself, by 'thanking God, that we were forced into this conflict.'

He proceeds to describe the French as a most dreadful set of banditti, and plunderers, 'who have taken an *exception* (he means, we apprehend, a *liking* or *affection*) to all private property.'—He expresses dreadful apprehensions to the worthy inhabitants of the Borough and St. George's Fields, of these terrible marauders coming to *take their property*, though surely there can be little ground for these apprehensions, if what he asserts be true, that 'they (the French) have made the *possession* of it (property), a public crime worthy of death.' Mr. Hodson, however, we presume, is in possession of some collection of the *private* decrees of the national convention, as no such decree has ever come within the scope of our notice.

In the following sentence we appeal to our readers if there is either grammar or sense, and yet it stands entirely unconnected both with what precedes and follows:

'They have released us from the *pity* which a benevolent mind feels for the calamities even of an enemy, because they have thrown aside the very nature and attributes of men in a state of cultivated society.'

'In the following sentence we have another *private* decree, and also a new verb introduced into the language.—'They have also spared us the trouble of *conflicting* with fellow Christians, for that name they have rejected, &c.' After all these crimes, however, our *profound* preacher finds out 'that they form no *justifiable* cause of war on our part,' and he declares himself under most tremendous fears, 'lest our own national *offences* should *intercept* the success which otherwise we may so reasonably expect.' The principal of these offences, on further examination, turns out to be that cursed democratic spirit which every now and then peeps out among us.

It would be an endless task, and greatly exceed our limits, to point out the innumerable blunders of this wretched farrago.—But we cannot conclude without noticing a *new mode of puffing*, which our author appears to have introduced. It is well known that most of the public charities in the metropolis are converted into public exhibitions, where the populace pay their money for

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an oratorical display as much as at a theatre. On certain occasions, therefore, when the curiosity of the public becomes more languid than usual, the chaplain, and a few friends of the charity, meet together in a committee, and publish a vote of thanks, &c. in the newspapers.—What would the public think if the managers of Covent Garden, or Drury Lane, were to return public thanks to an author for the *most excellent farce*, which had lately been performed at their theatre?

The Death of his most Christian Majesty Louis XVI. considered. A Sermon preached in the City of New Sarum, on Sunday, February 10, 1793. By the Rev. John Adams. 8vo. 6d. Matthews. 1793.

Unassisted by the title-page, the reader would find a difficulty in supposing this to be a sermon. It breaks out thus—

‘Blood! blood! is a most tremendous sound!—O that our ears were stopped from hearing of blood!—but they are not, and I fear never will be.’

The reverend writer afterwards takes a text, very suitable for such a discourse as he has announced, from Genesis xlix, verses 6 and 7, but presently tells us he only means this as ‘a fit motto to the subject on which he proposes to treat.’ Then follows what might, if found in a newspaper, be considered a decent sort of political lucubration, in which the author insists, on what all the world allows, the unsuitness, the cruelty, and the impolicy of the French king’s execution. The following extract will afford our readers a specimen of this curious kind of sermon-writing :

‘With regard to the late French monarch’s character, but little can be said with precision, at present; it appears, however, from the whole of his reign, which commenced May the 10th, 1774, that he was more humane than most of his predecessors. His disposition and temper was such as greatly favoured the revolution. He was not a profound politician, or a man of stern resolution; he evidently was alternately rash and timid, and therefore not capable of succeeding in his principal schemes. Ever since the commencement of the revolution it was conspicuous that he was not able to support himself with dignity in the convulsed state of his kingdom; and to all who were solicitous for his preservation, he gave repeated cause to fear that he was not capable of conducting himself in such a manner as to avoid an untimely death. His supposed prevarication and perjury are asserted at a time when passion and prejudice have so much influence in swaying men’s judgment, that it is absolutely improper to decide at present on that head; and indeed a full and correct character is not now to be obtained, and perhaps will not be for some years. The most glaring instance of impolicy in him, was his engaging against this country in the American

rican war, and which eventually has accomplished his ruin. Whilst the philosophers at home were teaching the people the theory of a revolution, his army in America were learning the art of putting it in practice.—If we consider him through his close imprisonment to the time of his death, he shewed resignation, humility, great filial affection, and regard for religion; in short, he behaved through the whole with great propriety, in his situation, and has hereby left an impression, much in his favour, on the minds of most people, if not all.'

A Sermon, preached in the Parish Church of St. Laurence Jewry, before the Right Hon. the Lord Mayor, Aldermen, and Sheriffs, on Sunday the 6th of Jan. 1793, being the Day of sacramental Qualification for the chief Magistracy of the City of London. By the Rev. Tho. Rob. Wrench, M. A. Chaplain to his Lordship. 4to.

These sermons are generally published as a matter of course, and are scarcely a fair object of criticism. That before us has little in it either to commend or to disapprove. The matter is trite, and the language is remarkable neither for beauties nor defects. The text is from Deut. vi. 3. and the subject is the general utility of religion in the concerns of civil life.

A Sermon preached at Fitz-Roy Chapel, on Occasion of the general Fast, appointed to be held on Friday the 19th Day of April, 1793, for imploring the Divine Blessing on his Majesty's Arms by Sea and Land. By the Rev. R. A. Bromley, B. D. Minister of that Chapel. 4to. 2s. Dilly. 1793.

This is the first sermon we ever remember to have seen advertised under the express title of 'No Peace.' A certain person, whose example and precepts Mr. Bromley seems, upon this occasion at least, to have rather forgotten, exhorts us to *love our enemies, to do good to them that hate us, and to pray for (not against) those who despitefully use us and persecute us.*

From the happy specimens which we exhibited in our last Review of Mr. Bromley's oratorical powers, and particularly in that figure which is called the *unintelligible*, the majority of readers will conceive him to be no improper person to raise a *war-hoop*, and in this they will not be disappointed. Our author black-balls poor Jezebel and the French, in the same elegant language in which he panegyrised Mr. West.—'To *compact* for peace with queen Jezebel, would have been to exclude Samaria and all Israel from enjoying it.'—He finds out that 'the war into which we are now *thrown*,' is 'brought on' by principles perfectly similar to those of Jezebel (that is *idolatrous* principles), for 'they *presume* on the semblances of reason and philosophy.' He speaks of 'the usurpation of *wild* controul,' (a species of controul we profess perfectly *new* to us); of 'consequences undeniable in *their* *facts*;' of 'miseries

series authenticated to be undergone;’ of ‘ a moral creation.’ He is for *nourishing* the country in which we live;’ and ‘ embracing’ all ‘ the opportunities of speaking on public affairs which are *put in his way* by the command of the executive power,’ &c. &c.

The matter of this sermon is quite on a par with the style. Mr. Bromley has a strong inclination to convert the late defeat of Dumourier into a miracle.

MISCELLANEOUS.

The Minor Jockey Club, or, a Sketch of the Manners of the Greeks.
8vo. 2s. 6d. Farnham. 1793.

An avowed imitation of a late publication, containing much nonsense and ribaldry, and exhibiting characters which, if any other than the creatures of the author’s brain, must be totally unknown to any of our respectable readers.

An Address to the Faculty, and the Public, on the Expediency of establishing a Fund, for the Benefit of the Widows and Orphans of Medical Men, in the Counties of Durham and Northumberland, and the Town of Newcastle upon Tyne. By F. Glendon, Surgeon.
8vo. 1s. Symonds. 1792.

We can only wish well to the design and the objects of this truly judicious and benevolent Address.

Louisa Matthews. By an Eminent Lady. 3 Vols. 12mo. 9s.
Lackington. 1793.

The authorefs of this production, if we regard the inaccuracies of it, is, we suspect, not much entitled to the appellation of eminent. Her novel, as usual, exhibits the most perfect virtue, and the most consummate vice; characters which, we apprehend, are little calculated for initiating her readers in a knowledge of real life. Dukes, marquisses, and noble ladies, are scattered with unbounded profusion through her work; while a damsel run away with, perfidious friends, and dying lovers, complete the group. The heroine, after being the object of universal admiration, encounters the most poignant distress; but is at length, in strict poetical justice, made completely happy.



T H E

CRITICAL REVIEW.

For J U N E, 1793.

The Works of Cornelius Tacitus; by Arthur Murphy, Esq. With an Essay on the Life and Genius of Tacitus; Notes, Supplements, and Maps. 4to. 4L 4s. Boards. Robinsons. 1793.

AMONG the various remains of antiquity there are none, perhaps, which have a stronger claim upon our attention than the works of Tacitus. They are equally instructive to the philosopher, the historian, the moralist, and the politician. They regard some of the greatest and most interesting events which have occurred in the world; they exhibit a greater variety of character than any similar production; they abound in the most pointed and useful reflexions; and, for energy of sentiment and beauty of composition, stand unrivalled by any historical writings ancient or modern.

Posterity is, perhaps, under a more serious obligation to Tacitus than to any other historian. He is the author among the ancients who has depicted the horrors of despotism in the most striking colours, and who has afforded the most impressive lessons against that debasement of national character, which submits tamely to the yoke of slavery. To princes not less than to the people he affords the best instruction; in displaying the internal misery of tyrants, he warns those who are clothed with authority to avoid their fate.

It is a very singular circumstance, that while most of the monuments of Greek and Roman genius have been made familiar to the British nation by excellent translations, none has before appeared of this distinguished historian, which a person of good taste would even endure to peruse: yet there were three English translations extant previous to this of Mr. Murphy. The first was published so early as the reign of queen Elizabeth, by Greenway and sir Henry Saville; the second was by Dryden and others, but this we suspect to be chiefly a spurious translation from the French; the third was by Mr. Gordon, which has become almost proverbial for the vicious and affected style in which it is composed. It is, indeed, in

C. R. N. ARR. (VIII) June, 1793. K some

some parts, scarcely intelligible, and is assuredly not English, since neither the grammar nor the idiom of that language is preserved. In the course of our review we shall compare a few specimens of Mr. Gordon's translation with that before us, in order to enable our readers to judge more perfectly of the merits of Mr. Murphy's performance. We omit in this enumeration the elegant translation of the Manners of the Germans, and the Life of Agricola, by Dr. Aikin, as they constitute so small a portion of the works of our historian.

One reason why no person, from the time of Mr. Gordon to the present period, has attempted to present this invaluable work to the public in an English dress, is undoubtedly the difficulty of the undertaking. Tacitus is not only obscure, but he possesses a style of such peculiar animation, so condensed, so brilliant, that even men of abilities, feeling the disadvantageous comparison that must be drawn by every man of letters between the copy and the original, have shrunk from the task. On this account, had Mr. Murphy been even less successful than we think him, the attempt would have been glorious; to achieve even something is a kind of triumph where most adventurers have failed or been discouraged.

The volumes before us are dedicated to Mr. Burke: as a compliment due to a man of genius and an eminent scholar, we should have cordially approved of the conduct of our translator in this instance, had he not imprudently exhibited his patron in the character of 'a patriot spirit, the champion of truth and of his country.' Great as is our respect for Mr. Burke as a man of talents, we cannot forget his conduct and his sentiments during the American war, contrasted with those which he at present avows. Either he was wrong then, or he is wrong now; either then he was not the *champion of truth*, or he is not so at the present crisis. We cannot forget the manner in which he has formerly expressed himself of the first personage in the kingdom, compared with the flattery and compliment which he has since lavished upon every head that wears a crown: either at that period he was not a *patriot spirit*, or we cannot account him such at present. They are not Mr. Burke's friends who bring him too forward to the public eye in these characters. Neither can we agree that 'the vigilance, the zeal, and ardour, of Mr. Burke have saved this country from being the theatre of rapine,' &c.—We should rather say, that the imprudence of Mr. Burke excited a contest in this country which might have been fatal to the constitution, had not the still superior imprudence, or rather the atrocious conduct, of the French republicans, supplied us with a seasonable antidote.

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This circumstance, however, does not detract from Mr. Murphy's merit as a translator of Tacitus, and we mention it lest it should be misconstrued to his disadvantage. Every amiable man must feel a bias from private friendship; and the prejudices of a translator, when confined to a Dedication, cannot make the work either worse or better.

The Dedication is succeeded by an 'Essay on the Life and Genius of Tacitus,' which does credit both to the author's taste and industry. Mr. Murphy candidly confesses that all that can be given of the life of his author is to be collected from a few scattered fragments: he might have added, chiefly from the *disiecta membra* found in the letters of the Younger Pliny.

Tacitus appears to have been born about the year of Rome 809 or 810, and applied himself early to the labours of the bar, in which he gained very considerable reputation. Having married the daughter of Agricola, the road to public honours was laid open to him in the reign of Vespasian; but during the sanguinary and capricious tyranny of Domitian, he, as well as his friend Pliny, appears to have retired from the theatre of public affairs. The reign of Nerva restored these luminaries of Roman literature to the metropolis, and we find Tacitus engaged, in the year 850, to pronounce the funeral oration of the venerable Virginius Rufus, the colleague of the emperor in the consulship, and afterwards succeeding him as consul for the remainder of the year.

The Treatise on the Manners of the Germans was published in 851.—In the year 853, Pliny and Tacitus were appointed by the senate to plead the cause of the oppressed Africans against Marius Priscus, a corrupt proconsul, who was convicted before the fathers, and the patriot orators were honoured with a declaration that they had executed their trust to the entire satisfaction of the house.

The exact time when Tacitus published his history is uncertain, but it was in some period of Trajan's reign, who died suddenly, A. U. C. 870, A. D. 117.—The history comprises a period of twenty-seven years, from the accession of Galba, 822, to the death of Domitian, 849. The history being finished, he did not think he had completed the tabature of slavery; he went back to the time of Tiberius, and the second work, which, however, comes first in the order of chronology, includes a period of fifty-four years from the accession of Tiberius, 767, to the death of Nero, 821: this work is termed 'Annals:'

'The style, says Mr. Murphy, of the Annals differs from that of the History, which required stately periods, pomp of expression, and harmonious sentences. The Annals are written in a strain more subdued and temperate: every phrase is a maxim: the

narrative goes on with rapidity ; the author is sparing of words, and prodigal of sentiment : the characters are drawn with a profound knowledge of human nature, and when we see them figuring on the stage of public business, we perceive the internal spring of their actions ; we see their motives at work, and of course are prepared to judge of their conduct.

'The Annals, as well as the History, have suffered by the barbarous rage, and more barbarous ignorance of the tribes that overturned the Roman empire. Part of the fifth book, containing three years of Tiberius, the entire four years of Caligula, the six first of Claudius, and the two last of Nero, have perished in the wreck of literature. We find that Tacitus intended, if his life and health continued, to review the reign of Augustus, in order to detect the arts by which the old constitution was overturned to make way for the government of a single ruler. This, in the hands of such a writer, would have been a curious portion of history ; but it is probable that he did not live to carry his design into execution. The time of his death is not mentioned by any ancient author. It seems, however, highly probable that he died in the reign of Trajan, and we may reasonably conclude that he survived his friend Pliny. Those two writers were the ornaments of the age ; both men of genius ; both encouragers of literature ; the friends of liberty and virtue. The esteem and affection, with which Pliny thought of our author, is evident in several of his Letters, but no where more than in the following passage : " I never was touched with a more sensible pleasure, than by an account which I lately received from Cornelius Tacitus. He informed me that, at the last Circensian games, he sat next to a stranger, who, after much discourse on various subjects of learning, asked him if he was an Italian, or a provincial ? Tacitus replied, your acquaintance with literature must have informed you who I am. Ay ! said the man ; pray then is it Tacitus or Pliny I am talking with ? I cannot express how highly I am pleased to find that our names are not so much the proper appellations of men, as a kind of distinction for learning itself." Had Pliny been the survivor, he, who lamented the loss of all his friends, would not have failed to pay the last tribute to the memory of Tacitus.'

We shall conclude this sketch of the author with our ingenious translator's remarks on his literary character in general :

'To the generous and noble principle that guided his pen throughout his work, he united a fund of knowledge, and the colours of eloquence. Every short description is a picture in miniature : we see the person, acting, speaking, or suffering : our passions are kept in a tumult of emotion ; they succeed each other in quick vicissitude ; they mix and blend in various combinations ; we glow with indignation, we melt into tears. What a picture have we of

Tiberius, the close, disguised, systematic tyrant! the slave in the isle of Caprea to his unnatural vices; and, amidst his pleasures, a prey to his own guilty conscience! We behold his inward torture, *the laniatus pectoris!* In what an amiable light is Germanicus represented! How noble his speech to the seditious soldiers! What landscape painter can equal the description of the field covered with the limbs of the legions slaughtered under Varus? And when at last we see Germanicus on his death-bed in Syria, can a more interesting and pathetic scene be presented to our imagination? When his wife, Agrippina, at the port of Brundisium, issues forth from the ship, leading her children, with the urn of Germanicus in her hand, and her eyes fixed on that melancholy object, amidst the mournful, and, it may be said, the eloquent silence of spectators crowded on the walls, on tops of houses, and on the coast, can the terrible graces of that whole description be sufficiently admired? Messalina is represented in the truest colours; odious for her vices, detested for her crimes, yet, by the magic pencil of Tacitus, made in the end an object of compassion. When we see her in the gardens of Lucullus, stretched on the ground, with her mother weeping over her; when we hear that mother exhorting her to end her misery; when we see the daughter with a feeble arm aiming a poinard at her breast, yet irresolute, hesitating, unable to execute her purpose; and at last, with the assistance of the tribune, dying in the arms of her afflicted mother; we yield to the sensations of humanity; we pity the unhappy victim, and, almost forgive her crimes. In the account of Agrippina, the mother of Nero, conducted from a ship-wreck to her own villa, and, after all the uproar of crowds and mariners on the sea-coast, terrified by the mournful silence all around her, we have a picture of distress that keeps the heart in agitation; and it may be asked, in the whole compass of history, is there any thing so truly affecting as her two last words, *Ventrem feri?* The mother of Nero says to the centurion, plunge your sword in my womb! An ingenious French critic has selected the passages in Homer that present subjects for the canvass of the artist; but it may safely be said, that a more interesting collection may be found in Tacitus. The wife of Arminius coming forth from the castle, where she was besieged with Segestes her father, presents a subject worthy of the finest painter. We see her before us, breathing the spirit of her husband, determined, silent, not a tear falling, with her eyes fixed on her womb, then pregnant with an infant to be born in slavery. To mention all the instances of a similar nature, were an endless task; for, in fact, the Annals may be called an historical picture gallery. It is by that magic power that Tacitus has been able to animate the dry regularity of the chronologic order, and to spread a charm through the whole, that awakens curiosity, and enchains

attention. How different from the gazette style of Suetonius, who relates his facts in a calm unimpassioned tone, unmoved by the distress of injured virtue, and never rising to indignation. Tacitus, on the contrary, sits in judgment on the prince, the senate, the consuls, and the people; and he finds eloquence to affect the heart, and through the imagination to inform the understanding. The History of Tacitus is Philosophy teaching by examples.

The love of brevity, which distinguishes Tacitus from all other writers, was probably the consequence of his early admiration of Seneca; and, perhaps, was carried farther by that constant habit of close thinking, which could seize the principal ideas, and discard all unnecessary appendages. Tacitus was sparing of words, and lavish of sentiment. Montesquieu says he knew every thing, and therefore abridged every thing. In the political maxims and moral reflections which, where we least expect it, dart a sudden light, yet never interrupt the rapidity of the narrative; the comprehensive energy of the sentence gives all the pleasure of surprise, while it conveys a deep reflection. The observations, which Quintilian calls *lumina sententiarum*, crowded fast on the author's mind, and he scorned to waste his strength in words; he gave the image in profile, and left the reader to take a round-about view. His style may be compared to the mode adopted by Poppæa, who, we are told, wore a veil that shaded, or seemed to shade her face, lest her beauty, by being too much displayed, might tarnish in the eye of the public; or because that style of dress was graceful and becoming. It may be asked, is Tacitus never obscure? He certainly is: his own laconic manner, and, it may be added, the omissions of the copyists, have occasioned some difficulties; but he, who has made himself familiar with the peculiarities of the style, will not be much embarrassed. By due attention to the context, the true, or at least the probable meaning may be always found. But still it may be said, that, in so long a work, one continued strain of studied brevity fatigues the ear, and tires the reader by an unvaried and disgusting monotony. Variety, it must be admitted, would give new graces to the narrative, and prevent too much uniformity. The celebrated Montagne observes, that Tacitus abounds with strong and vigorous sentences, often constructed with point and sublety, agreeably to the taste of the age, which delighted in the gay and brilliant; and when those were not in the thought, the writer was sure to find an antithesis in the expression. And yet it is remarkable that the same writer, who owns that for twenty years together he read by fits and starts, tells us himself, that he read Tacitus a second time in one regular strain without interruption.

Annexed

Annexed to these remarks is a copious, and, we believe, a correct account of the best editions and translations of Tacitus.

In conformity with our promise, and to enable our readers fairly to judge of the merit of this translation, compared with that of Mr. Gordon, we shall select a few passages from both. The first relates to the character of that despicable hypocrite, who first effected the ruin of Roman liberty.

MR. GORDON'S Translation.

Hence much and various matter of observation concerning Augustus. The superstitious multitude admired the fortuitous events of his fortune; "that the last day of his life, and the first of his reign, was the same; that he died at Nola, in the same village, in the same house, and in the same chamber, where his father Octavius died. They observed to his glory, his many consulships, equal in number to those of Valerius Corvinus and of Caius Marius joined together: that he had exercised the power of the tribuneship seven and thirty years without interruption: that he was one and twenty times proclaimed *imperator*; with many other numerous honours repeated to him, or created for him." Men of deeper discernment entered further into his life, but differed about it. His admirers said, that his filial piety to his father Cæsar, and the distractions of the republic, where the laws no longer governed, had driven him into a civil war; which, whatever be the first cause, can never be begun or carried on by just and gentle means. Indeed, to be revenged on the murderers of his father, he had made many great sacrifices to Anthony; many to Lepidus. But when Lepidus was become sunk and superannuated in sloth; when Anthony was lost headlong in sensuality, there was then no other remedy for the distracted state, rent piece-meal by its chiefs, but the sovereignty of one. Augustus, however, never had assumed to rule over his country as king, or dictator, but settled the government under the legal name of *Prince of the Senate*. He had extended the empire, and set for its bounds the distant ocean, and rivers far remote; the several parts and forces of the state, the legions, the provinces, the navy, were all properly balanced and connected; the citizens lived diffidly under the protection of the law, the allies in terms of respect, and Rome itself was adorned with magnificent structures. Indeed, in a few instances, he had exerted the arbitrary violence of power; and in but a few, only to secure the peace of the whole."

In answer to all this it was urged, that "his filial piety, and the unhappy situation of the republic, were pure pretences; but the ardent lust of reigning, his true and only motive: with this spirit he had solicited into his service, by bribery, a body of ve-

teran soldiers; and, though a private youth, levied an army. With this spirit he had debauched, and bought the Roman legions under the consuls, while he was falsely feigning a coalition with Pompey's republican party; that soon after, when he had procured from the senate, or rather usurped the honours and authority of the pretorship; and when Hirtius and Panfa, the two consuls, were slain, he seized both their armies; that it was doubted whether the consuls fell by the enemy, or whether Panfa was not killed by pouring poison into his wounds, and Hirtius slain by his own soldiers; and whether the young Cæsar was not the contriver of this bloody treason; that by terror he had extorted the consulship in spite of the senate; and turned against the commonwealth the very arms with which the commonwealth had trusted him for her defence against Anthony. Add to all this, his cruel proscriptions, and the massacre of so many citizens; his seizing from the public, and distributing to his own creatures, so many lands and possessions; a violation of property not justified even by those who gained by it. But, allowing him to dedicate to the manes of the dictator the lives of Brutus and Cassius (though more to his honour, had it been to have postponed his own personal hate to public good,) did he not betray the young Pompey by an insidious peace, betray Lepidus by a deceitful shew of friendship? Did he not next ensnare Mark Anthony, first by treaties, those of Tarentum and Brundisium; then by a marriage, that of his sister Octavia? And did not Anthony, at last, pay with his life the penalty of that subdole alliance? After this, no doubt there was peace, but a bloody peace; bloody in the tragical defeat of Lollius, and that of Varus, in Germany; and at Rome, the Varrones, the Egnatii, the Julii, (illustrious names!) were put to death." Nor was his domestic life spared upon this occasion, "He had arbitrarily robbed Nero of his wife big with child by her husband; and mocked the gods by consulting the priests, whether religion permitted him to marry her before her delivery, or obliged him to stay till after. His minions, Tedijs, and Vedijs Pollio, had lived in scandalous and excessive luxury; his wife Livia, who wholly controuled him, had proved a cruel governess to the commonwealth, and to the Julian house a more cruel step-mother. He had even invaded the incommunicable honours of the gods, and, setting up for himself temples like theirs, would, like them, be adored in the image of a deity, with all the sacred solemnity of priests and sacrifices. Nor had he adopted Tiberius for his successor, either out of affection for him, or from concern for the public welfare; but having discovered in him a spirit proud and cruel, he sought future glory from the blackest opposition and comparison." For, Augustus, when, a few years before, he solicited the senate to grant to Tiberius another term of the authority of the tribuneship, though he mentioned him with honour, yet taking notice of his

add humour, behaviour, and manners, dropt some expressions, which, while they seemed to excuse him, exposed and upbraided him.'

MR. MURPHY'S Translation.

' Augustus now became the subject of public discussion. Frivolous circumstances engaged the attention of the greater number. They observed that the anniversary of his accession to the imperial dignity, was the day of his death. He died at Nola, in the same house, and in the same chamber, where Octavius his father breathed his last. They called to mind, in wonder and amaze, the number of his consulships, equal to those of Valerius Corvinus and Caius Marius put together. The tribunitian power continued in his hands during a series of seven and thirty years; he was saluted Imperator no less than one and twenty times; and other titles of distinction were either invented or revived, to adorn his name. Reflections of a different kind were made by thinking men. They rejudged the life of the emperor, and pronounced with freedom. By his apologists it was argued, "that filial pity to his adoptive father, the distraction of the times, and the ruin of the laws, made the part he took in the civil wars an act of necessity; and civil war can neither be undertaken nor conducted on principles of honour and strict justice. To revenge the death of Julius Cæsar, was the primary motive. To obtain that end, he made concessions to Anthony, and he temporised with Lepidus: but when the latter grew grey in sloth, and the former fell a victim to his voluptuous passions, the commonwealth, convulsed by party divisions, had no resource but the government of one. There was, however, no monarchy, no dictator; content with the unassuming title of Prince of the Senate, he established peace, and settled the constitution. The ocean and far distant rivers marked the boundaries of the empire. The legions, the provinces, and the fleets of Rome acted in concert, with all the strength of system. Justice was duly administered at home; the allies were treated with moderation; and magnificent structures rose to adorn the capital. Violent measures were rarely adopted, and never but for the good of the whole."

' To this it was answered, "Filial piety, and the distraction of the times, were nothing but a colour to varnish over the lust of dominion. It was the ambition of Augustus that gained the veterans by a profusion of largesses; it was ambition that raised an army, when he was yet a young man, and in a private station. By bribery and corruption he seduced to himself the forces of the consuls. To the friends of Pompey's party he wore a mask, affecting republican principles: he deceived the senate; and by an extorted decree possessed himself of the fasces, and the prætorian authority. How long did the consuls Hirtius and Pansa survive that event?

event? They were both cut off. Did they fall by the hand of the enemy? Who can be certain that Pansa did not die by poison infused into his wound, and Hirtius by the treachery of his own soldiers? If that was their fate, is it clear that Augustus was not an actor in that scene of iniquity? That he put himself at the head of both their armies, is a fact well known. Having extorted the consulship from a reluctant senate, he threw off the mask, and turned against the commonwealth the arms which had been entrusted to him in the cause of liberty against Mark Anthony. What shall be said of the fury of proscriptions? He seized the lands of Roman citizens, and divided them among his creatures. These were acts of violence, to this hour unjustified even by those who advised the measure.

“To atone for the death of a father, Brutus and Cassius sell a sacrifice: so far, perhaps, may be allowed; but whether that deadly feud, when the good of the commonwealth required it, might not have been, to his immortal honour, appeased in silence, may still be made a question. Be it as it may, the younger Pompey was ruined by an insidious peace, and Lepidus was undone by treachery. Mark Anthony relied upon the treaties of Tarentum and Brundisium: he went further; he married the sister of Augustus; and, in consequence of that insidious alliance, lost his life. Peace, it is true, was soon after established: but what kind of peace? The slaughter of Lollius and Varus stained it in Germany; and the massacre of the Varros, the Egnatii, and the Julii, made Rome a theatre of blood.”

From the public conduct of Augustus, a transition was made to his domestic character. “Livia was taken by force from Tiberius Nero, her lawful husband; she was then advanced in her pregnancy: whether in that condition she was under a legal disability to contract a second marriage, was indeed referred to the pontifical college; but that very reference was a mockery, that turned all religion to a jest. His two favourites, Quintus Tedi-
us and Vedius Pollio, were distinguished by nothing but riot and debauchery. To crown the whole, Livia ruled him with unbounded sway; to the commonwealth a fatal empress, and to the Cæsarian family a pernicious step-mother. The honours due to the gods were no longer sacred: Augustus claimed equal worship. Temples were built, and statues were erected, to him: a mortal man was adored, and priests and pontiffs were appointed to pay him impious homage. In calling Tiberius to the succession, he neither acted from motives of private affection, nor of regard for the public welfare. He knew the arrogance and innate cruelty of the man, and from the contrast hoped to derive new lustre on himself.” That he knew the inward frame and cast of Tiberius, appears from a fact that happened a few years before. The business

nests of granting to that prince a renewal of the tribunitian power, was depending in the senate. Augustus, in his speech upon that occasion, made honourable mention of him; but, at the same time, threw out oblique reflections on his conduct, his deportment, and his manners. With affected tenderness he seemed willing to palliate all defects; but the malice of the apology wounded the deeper.

The history of the infamous *lex majestatis* cannot fail to be interesting.

MR. GORDON'S Translation.

'The ornaments of triumph were this year decreed to Aulus Cæcina, Lucius Apronius, and Caius Silius, for their services under Germanicus. The title of *Father of his Country*, so often offered by the people to Tiberius, was rejected by him: nor would he permit swearing upon his acts, though the same was voted by the senate. Against it he urged "the instability of all mortal things; and that the higher he was raised, the more slippery he stood." But for all this ostentation of a popular spirit he acquired not the reputation of possessing it: For he had revived the law concerning violated majesty; a law which in the days of our ancestors, had indeed the same name, but implied different arraignments and crimes, namely those against the state; as when an army was betrayed abroad, when seditions were raised at home; in short, when the public was faithlessly administered, and the majesty of the Roman people was debased. These were actions, and actions were punished, but words were free. Augustus was the first who brought libels under the penalties of this wrested law, incensed as he was by the insolence of Cassius Severus, who had in his writings wantonly defamed men and ladies of illustrious quality. Tiberius too, afterwards, when Pompeius Macer, the prætor, consulted him, "whether process should be granted upon this law?" answered, "that the laws must be executed." He also was exasperated by satirical verses written by unknown authors, and dispersed; exposing his cruelty, his pride, and his mind unnaturally alienated from his mother.'

MR. MURPHY'S Translation.

'Triumphal ornaments were this year decreed to Aulus Cæcina, Lucius Apronius, and Caius Silius, for their conduct under Germanicus. The title of *Father of his Country*, so often pressed upon him by the people, Tiberius once more declined; nor would he consent that men should be sworn on his acts, though a vote for that purpose had passed the senate. For this self-denial, he alleged the instability of human affairs, and the danger of the sovereign, always growing in proportion to the eminence on which

he stands. Popular as this sentiment was, no man thought it sincere. He who had lately revived, in all its rigour, the law of violated majesty, could not be considered as the friend of civil liberty. The title, indeed, of that law was known in ancient times, but the spirit of it differed from the modern practice. During the old republic, the treachery that betrayed an army, the seditious spirit that threw the state into convulsions, the corrupt administration that impaired the majesty of the Roman people, were the objects of the law. Men were arraigned for their actions, but words were free. Augustus was the first who warped the law to new devices. The licentious spirit of Cassius Severus, whose satirical pen had ridiculed the most eminent of both sexes, excited the indignation of the prince; and the pains and penalties of violated majesty were, by a forced construction, extended to defamatory libels. After his example, Tiberius, being asked by the prætor, Pompeius Macer, whether in such prosecutions judgment should be pronounced, returned for answer, that the law must take its course. The fact was, Tiberius in his turn had felt the edge of satire in certain anonymous verses, circulated at that time, and keenly pointed at his pride, his cruelty, and his dissensions with his mother.²

It was not long before Tiberius had an opportunity of putting this law in force.

• About this time, Libo Drusus, descended from the Scribonian family, was accused of a conspiracy against the state. The history of this transaction in all its stages, its rise, its progress, and its final issue, shall be here laid open. The detail will not be uninteresting; since we are now arrived at that black period, which engendered that race of men, who, for a series of years, were the scourge and pest of society. Libo owed his ruin to his intimacy with Firmius Catus, a member of the senate. Catus saw in his friend, besides the impetuosity of youth, a cast of mind susceptible of vain illusions and superstitious credulity. He saw that the judicial astrology of the Chaldeans, the mysteries of the Magi, and the interpreters of dreams, would be sure to make their impression on a wild and distempered imagination. In such a mind the flame of ambition might be easily kindled. With that intent, he urged the dignity of Libo's ancestors: Pompey was his great grandfather; Scribonia, once the wife of Augustus, was his aunt; the two young Cæsars were his relations; and his house was crowded with images, that displayed an illustrious line of ancestors. Having thus inflamed his pride, he contrived to engage the young man in a course of luxury, and, by consequence, to involve him in a load of debt. He watched him closely in the hour of wild profusion, and in the scenes of distress that followed; affecting

with tender regard to be his constant companion, yet lying in wait for evidence; and playing the part of a friend, to be at last a pernicious enemy.

Having procured a competent number of witnesses, and among them such of the slaves as knew their master's course of life, Catus demanded an audience of the emperor. By the means of Flaccus Vesularius, a Roman knight, much in the confidence of Tiberius, he had before hand disclosed the nature of his business. The emperor refused to grant an interview, and yet encouraged the informer, willing through the same channel to receive further intelligence. Libo in the mean time was raised to the dignity of prætor. He was a frequent guest at the imperial table. In those convivial moments, Tiberius never betrayed a symptom of suspicion. With gentle expressions, and looks of kindness, that master of dissimulation knew how to hide the malice of his heart. The follies of Libo's conduct might have been checked in the beginning; but Tiberius chose to collect materials for a future day. It happened at last that one Junius, who pretended to raise the dead by magic incantations, was appointed, at the request of Libo, to exhibit the wonders of his art. This man hastened with the secret to Fulcinius Trio, at that time a noted informer, who possessed dangerous talents, and by any arts, however pernicious, wished to raise himself into public notice. Libo was cited to appear. Trio applied to the consuls for a solemn hearing before the senate. The fathers were convened to deliberate, as the summons informed them, on matters of moment, and a charge of the blackest nature.

Libo changed his dress. In a mourning garb he went from house to house, attended by a female train of the first distinction. He importuned his friends, and among them hoped to find some one willing to undertake his defence. His application was without effect. His friends deserted him, with different excuses; but all from the common motive of fear. On the day of trial, sinking under his distress, and faint with real or pretended illness, he was carried in a litter to the senate-house. He entered the court, supported by his brother. At the sight of the emperor, he stretched forth his hands in the manner of a suppliant, and in a pathetic tone endeavoured to conciliate favour. Tiberius viewed him with a rigid and inflexible countenance. He then proceeded to open the charge, stating the particulars, and the names of the accusers; but in a style of moderation, neither aggravating nor extenuating the offence.

Fontenius Agrippa and Caius Vibius, two new accusers, joined in support of the prosecution. Being now four in number, they could not agree among themselves which should take the lead. The point was contested with much warmth. Vibius at length observed, that Libo came to the trial without an advocate to support

port him; and therefore, to end the dispute with his associates, he undertook to detail in a plain and simple manner the heads of the charge. Nothing could be more wild and extravagant than some of the articles. He stated that Libo had made it a question to the fortune-tellers, whether he should ever be rich enough to cover with money the Appian road, as far as Brundisium. There were other allegations of the same stamp, equally void of common sense; or, to speak more truly, so weak and frivolous, that they could move no passion but pity.

There was however one fact of a serious nature. A paper was produced, containing a list of the Cæsars, and also several senators, with remarks, or notes, which no man could decypher, annexed to their names. This was exhibited as the hand-writing of Libo. He insisted on his innocence. It was proposed to put his slaves to the torture. Their evidence, by the established rules of law, was inadmissible. By an ancient decree of the senate, it was ordained, that, where the master's life was in danger, no slave should undergo the question. Tiberius, by a master-stroke of invention, found an expedient to evade the law. He directed a sale of the slaves to be made to the public officer, that, the property being altered, they might then be examined on a new principle, unknown to former times. Libo prayed an adjournment to the next day. Being returned to his own house, he sent by his relation, Publius Quirinius, an humble petition to the emperor: the answer was, "he must address the senate."

A party of soldiers surrounded Libo's house, and, with the brutal rudeness of men insolent in authority, forced their way into the vestibule, determined to make themselves heard and seen by the family. The prisoner was then at table, intending to make an elegant banquet the last pleasure of his life: but a mind in agony could relish nothing. Distracted, terrified, he called on his servants to dispatch him; he laid hold of his slaves, and endeavoured to force a sword into their hands. The servants, in agitation, made an effort to escape, and, in the struggle, overturned the light that stood upon the table. This to Libo was funereal darkness: he seized the moment, and gave himself two mortal stabs. His groans alarmed the freedmen, who crowded round their master. The soldiers followed; and seeing him at the point of death, had the decency to withdraw. The prosecution, however, did not die with the unfortunate victim. It was resumed in the senate with unabating severity. Tiberius made an end of the business, by declaring that, if the criminal had not done justice on himself, he intended, notwithstanding the manifest proof of his guilt, to have recommended him to the mercy of the fathers.

The estate of the deceased was divided among the informers. Such of them as were of senatorian rank, were promoted to the prætorship, without the form of an election. Various motions

were

were made in the senate: Cotta Messalinus proposed that the image of Libo should not be carried in the funeral processions of his kindred; Cneius Lentulus, that the surname of Drusus should be no longer assumed by the Scribonian family. On the motion of Pomponius Flaccus, days of public thanksgiving were voted; and gifts were ordered to be presented to Jupiter, Mars, and Concord, at the desire of Lucius Puppianus, Asinius Gallus, Papius Mutilus, and Lucius Apronius. It was further decreed, that the ides of September, the day on which Libo dispatched himself, should be observed as a festival. Of these resolutions, and their several authors, I have thought proper to record the memory, that adulation may be branded to all posterity, and that men may mark how long a servile spirit has been the canker of the commonwealth.

As the journey of Agrippina is accounted, and justly, one of the most beautiful passages of our author, it will afford no bad touchstone of the merits of the rival translations; we shall therefore once more beg leave to introduce Mr. Gordon to our readers:

MR. GORDON'S Translation.

Agrippina, notwithstanding the roughness of winter, pursuing without intermission her boisterous voyage, put in at the Island Corcyra, situated over-against the coasts of Calabria. Here, to settle her spirit, she spent a few days, violent in her grief, and a stranger to patience. Her arrival being the while divulged, all the particular friends to her family, mostly men of the sword, many who had served under Germanicus, and even many strangers, from the neighbouring towns, some in officiousness towards the emperor, more for company, crowded to the city of Brundisium, the readiest port in her way, and the safest landing. As soon as the fleet appeared in the deep, instantly were filled, not the port alone and adjacent shores, but the walls and roofs, and as far as the eye would go, filled with the sorrowing multitude. They were consulting one from one, how they should receive her, landing, "whether with universal silence, or with some note of acclamation." Nor was it manifest which they would do, when the fleet sailed slowly in, not, as usual, with joyful sailors and cheerful oars, but all things impressed with the face of sadness. After she descended from the ship, accompanied with her two infants, carrying in her bosom the melancholy urn, with her eyes cast steadily down; equal and universal were the groans of the beholders: nor could you distinguish relations from strangers, nor the wailings of men from those of women, unless that the new-comers, who were recent in their sallies of grief, exceeded Agrippina's attendants, wearied out with long lamentations.

Tiberius

* Tiberius had dispatched two Prætorian cohorts, with directions, that the magistrates of Calabria, Apulia and Campania, should pay their last offices to the memory of his son. Upon the shoulders therefore of the tribunes and centurions his ashes were borne; before went the ensigns, rough and unadorned, with the fasces reversed. As they passed through the colonies, the populace were in black, the knights in purple; and each place, according to its wealth, burnt precious rayment, perfumes, and whatever else is used in funeral solemnities. Even they whose cities lay remote, attended. To the gods of the dead they slew victims, they erected altars, and with tears and united lamentations, testified their common sorrow. Drusus came as far as Terracina, with Claudius the brother of Germanicus, and those of his children who had been left at Rome. The consuls Marcus Valerius and Marcus Aurelius (just then entered upon their office) the senate, and great part of the people, filled the road; a scattered procession, each walking and weeping his own way. In this mourning, flattery had no share; for all knew how real was the joy, how hollow the grief of Tiberius for the death of Germanicus.

* Tiberius and Livia avoided appearing abroad. Public lamentation they thought below their grandeur; or, perhaps, they apprehended that their countenances, examined by all eyes, might shew deceitful hearts. That Antonio, mother to the deceased, bore any part in the funeral, I do not find either in the historians or in the city journals, though besides Agrippina, and Drusus, and Claudius, his other relations are likewise there recorded by name; whether by sickness she was prevented; or, whether her soul, vanquished by sorrow, could not bear the representation of such a mighty calamity.—I would rather believe her to have been constrained by Tiberius and Livia, who left not the palace; and, affecting equal affliction with her, would have it seem, that, by the example of the mother, the grandmother too and uncle were detained.

* The day when his remains were repositied in the tomb of Augustus, various were the symptoms of public grief; now an awful silence, then an uproar of lamentation, the city in every quarter full of processions, the field of Mars in a blaze of torches. Here the soldiers under arms, the magistrates without the insignia, the people by their tribes, all cried in concert, that, ‘the commonwealth was fallen, and henceforth there was no remain of hope;’ so openly and boldly, that you would have believed they had forgot who bore sway. But nothing pierced Tiberius more than the ardent affections of the people towards Agrippina, while they gave her such titles as “the ornament of her country, the only blood of Augustus, the single instance of ancient virtue;” and, while applying

applying to heaven, they implored "the continuance of her issue, that they might survive the persecuting and the malignant."

There were those who missed the pomp of a public funeral, and compared with this the superior honours and magnificence bestowed by Augustus on that of Drusus the father of Germanicus; "that he himself had travelled, in the sharpness of winter, as far as Pavia, and thence, continuing by the corps, had with it entered the city; round his head were placed the images of the Claudii and Julii; he was mourned in the Forum; his encomium pronounced in the Rostras; all sorts of honours, such as were the inventions of our ancestors, or the improvements of their posterity, were heaped upon him. But to Germanicus were denied the ordinary solemnities, and such as were due to every distinguished Roman. In a foreign country indeed, his corps, because of the long journey, was burnt without pomp; but afterwards, it was but just to have supplied the scantiness of the first ceremony by the solemnity of the last. His brother met him but one day's journey, his uncle not even at the gate. Where were those generous observances of the ancients, the effigies of the dead borne on a bed, hymns composed in memory of their virtue, with the oblations of praises and tears? Where, at least, were the ceremonies, and even outside of sorrow?"

Mr. MURPHY's Translation.

Agrippina pursued her voyage without intermission. Neither the rigour of the winter, nor the rough navigation in that season of the year, could alter her resolution. She arrived at the island of Corcyra, opposite to the coast of Calabria. At that place she remained a few days, to appease the agitations of a mind pierced to the quick, and not yet taught in the school of affliction to submit with patience. The news of her arrival spreading far and wide, the intimate friends of the family, and most of the officers, who had served under Germanicus, with a number of strangers from the municipal towns, some to pay their court, others carried along with the current, pressed forward in crowds to the city of Brundisium, the nearest and most convenient port. As soon as the fleet came in sight of the harbour, the sea-coast, the walls of the city, the tops of houses, and every place that gave even a distant view, were crowded with spectators. Compassion throbb'd in every breast. In the hurry of their first emotions, men knew not what part to act: should they receive her with acclamations? or would silence best suit the occasion? Nothing was settled. The fleet entered the harbour, not with the alacrity usual among mariners, but with a slow and solemn sound of the oar, impressing deeper melancholy on every heart.

Agrippina came forth, leading two of her children, with the urn of Germanicus in her hand, and her eyes stedfastly fixed upon

C. R. N. AR. (VIII.) June, 1793. L that

that precious object. A general groan was heard. Men and women, relations and strangers, all joined in one promiscuous scene of sorrow, varied only by the contrast between the attendants of Agrippina, and those who now received the first impression. The former appeared with a languid air; while the latter, yielding to the sensation of the moment, broke out with all the vehemence of recent grief.

Tiberius had ordered to Brundisium two prætorian cohorts. The magistrates of Calabria, Apulia, and Campania, had it in command to pay every mark of honour to the memory of the emperor's son. The urn was borne on the shoulders of the centurions and tribunes, preceded by the colours, not displayed with military pomp, but drooping in disorder, with all the negligence of grief. The fasces were inverted. In the colonies through which they passed, the populace in mourning, and the knights in their purple robes, threw into the flames rich perfumes, spices, and garments, with other funeral offerings, according to the ability of the place. Even from distant towns the people came in crowds to meet the procession; they presented victims; they erected altars to the gods of departed souls, and by their lamentations marked their sense of the public calamity. Drusus advanced as far as Terracina, accompanied by Claudius, the brother of Germanicus, and the children of the deceased prince that had been left at Rome. The consuls, Marcus Valerius Messala, and Marcus Aurelius Cotta, who a little before had entered on their magistracy, with the whole senate, and a numerous body of citizens, went out to meet the melancholy train. The road was crowded; no order kept, no regular procession; they walked, and wept, as inclination prompted. Flattery had no share in the business: where the court rejoiced in secret, men could not weep themselves into favour. Tiberius indeed dissembled, but he could not deceive. Through the thin disguise the malignant heart was seen.

Neither the emperor nor his mother appeared in public. They imagined, perhaps, that to be seen in a state of affliction, might derogate from their dignity; or, the better reason was, that a number of prying eyes might unmask their inmost sentiments. It does not appear, either in the historians of the time, or in the public journals, that Antonia, the mother of Germanicus, took any part in the funeral ceremony. Agrippina, Drusus, Claudius, and the rest of the prince's relations, are registered by name; but of Antonia no mention is made. She was probably hindered from attending by want of health, or the sensibility of a mother might be unequal to so severe a trial. To speak my own opinion, I am inclined to believe that nothing but the emperor and his mother could restrain her from the last human office to her son. If all three absented themselves, equal affliction might be inferred; and the
uncle

uncle and grandmother might be supposed to find a precedent in the conduct of the mother.

‘The day on which the remains of Germanicus were deposited in the tomb of Augustus, was remarkable for sorrow in various shapes. A deep and mournful silence prevailed, as if Rome was become a desert; and, at intervals, the general groan of a distracted multitude broke forth at once. The streets were crowded; the Field of Mars glittered with torches; the soldiers were under arms; the magistrates appeared without the ensigns of their authority: and the people stood ranged in their several tribes. All, with one voice, despaired of the commonwealth; they spoke their minds without reserve, in the anguish of their hearts forgetting the master that reigned over them. Nothing, however, touched Tiberius so near, as the decided affection of the people for Agrippina, who was styled the ornament of her country, the only blood of Augustus, and the last remaining model of ancient manners. With hands upraised, the people invoked the gods, imploring them to protect the children of Germanicus from the malice of pernicious enemies.

‘There were at that time men of reflection who thought the whole of the ceremony short of that funeral pomp which the occasion required. The magnificence displayed in honour of Drusus, the father of Germanicus, was put in contrast to the present frugality. “Augustus, in the depth of winter, went as far as Tivolum to meet the body; and, never quitting it afterwards, entered the city in the public procession. The bier was decorated with the images of the Claudian and the Livian families: tears were shed in the Forum; a funeral oration was delivered from the rostrum; and every honour, as well of ancient as of modern invention, was offered to the memory of the deceased. How different was the case at present? Even the distinctions usually granted to persons of illustrious rank, were refused to Germanicus. The body was committed to the funeral pile in a foreign land; that was an act of necessity; but, to compensate for the first deficiency, too much could not be done. One day’s journey was all that a brother performed. The uncle did not so much as go to the city-gate. Where now the usage of ancient times? where the bed on which the image of the deceased lay in state? where the verses in honour of departed virtue? where the funeral panegyric, and the tear that embalms the dead? If real tears were not ready to gush, where, at least, were the forms of grief? and where the decency of pretended sorrow?”

After these specimens, our readers, we apprehend, will be disposed to agree with us, that a new translation of Tacitus was really wanted, and that Mr. Murphy has not unsuccessfully endeavoured to supply the deficiency. We mean shortly

to resume our task, and to expatiate more particularly on the translation before us; in the mean time we think it our duty to declare, that we have, in several instances, compared it carefully with the original, and that we have found it extremely correct, and generally animated and agreeable; that our translator appears always to have preserved the sense, sometimes the manner, and not seldom the dignity and spirit of his great original.

(*To be continued.*)

A Selection from the Harleian Miscellany of Tracts, which principally regard the English History; of which many are referred to by Hume. 4to. 1l. 1s. Boards. Kearsleys. 1793.

IN an advertisement prefixed to this useful and entertaining Collection, we are informed that the scarcity and high price of the Harleian Miscellany, has induced the editor of the following work to offer it to the public; that it is composed of a selection of those pieces which regard our own history, and which have been chiefly arranged in chronological order: that the volume contains in quantity one sixth of the Miscellany, and the price of it is a guinea, only one twelfth of what the original work now sells for.

As the Harleian Miscellany was published before the commencement of our Review, we shall give some account of the chief papers contained in the selection before us.

The first article is a life of William the Conqueror, but without a note to inform us by whom it was written. Indeed the want of such information forms the only fault in the present volume; on the other hand it is only fair to acknowledge, that it might not have been possible for the original compilers of this Miscellany to ascertain the author of every tract; and yet this circumstance would scarcely warrant the rejection of interesting or useful matter.

The next paper that follows, is a life of Edward II. supposed to have been written by Henry viscount Falkland. As a specimen of the style, we shall select the following paragraphs:

“But now begins a second fire of a higher nature, that made the kingdom a theatre stained with the noblest blood, that within her confines had or life or being. The king, discouraged with his former fortune, lays aside the thoughts of arms, and recalls into his wanton heart the bewitching vanities of his youth, that had formerly bred him such distemper. He was royally attended; but it was by those that made their tongues, rather the orators of a pleasing falsehood, than a true sincerity. These were fit instruments for such an ear, that would not hear, unless the music answered in an even correspondence. The infidelity of the servant

is, in a true construction, the misery of the master; which is more or less dangerous, as is the weight or measure of his employment. It is in the election of a crown a principal consideration, to choose such attendants whose integrity may be the inducement, as well as the ability, else the imaginary help proves rather a danger than assistance. Neither is it safe or honourable for the majesty of a king, to seem to depend solely on the wisdom, care, or fidelity of one particular servant. Multiplicity of able men is the glory and safety of a crown, which falls by degrees into confusion, when one man alone acts all parts, whence proceeds a world of error and confusion.

The king was not ignorant, that such a course would make such as were his but at second hand, yet he resolves to make a new choice of one to supply the room of his lost, beloved Gaveston. Though his diseased court was furnished with a large variety, yet his eye fixed on Hugh, the younger of the Spencers, who was always tractable and conformable to the king's will and pleasure. This man was in show smooth and humble, of an insinuating spirit, one that knew his master's ways, and was ever careful to observe them. He had applied himself wholly to Edward's will, and fed his wanton pleasures with the strains of their own affection. Heat of spirit and height of blood, consult more with passion than reason, and a short deliberation may serve, where the subject was so pleasing, and to each side agreeable.

The king, to make his resolutions eminent, with more haste than advisement, makes him his lord chamberlain, and lets the world know it was his love and will that thus advanced him. Scarcely is this new great officer warm in his unbenefitting authority, but he exactly follows his predecessor precedent to the life, making all things lawful that were agreeable to his master's will, or his fantastical humour.

The peers of the kingdom, that saw the sudden and hasty growth of this undeserving canker, resolve to lop or root it up, before it should overtop their lustre. Spencer, that in the precedent story of Gaveston, beheld the danger of his own condition, begins in time to provide and strengthen a party. His aged father fitter for his beads than action, he makes a young courtier, and wins the king to give him power and assistance. He labours to remove from his master's ear all such as might endanger him, and supplies their places with such as were his creatures. Those that were too high for such a surprisal, by persuasion, money, or alliance, he seeks to engage, and make the parties of this his coming faction. The body of the court thus assured, his actions in the state went in an even correspondence. Those that held him at a distance, valuing their fidelity and honour before so

bare an advantage, saw themselves disgracefully cashiered, and others installed in their rooms, that had neither worth, birth, or merit. The sycophantic entertainers of his proffered amity, not only enjoy their own, but are advanced higher, which made them but the instruments to act and further the corruptions of his will and wicked nature.

The next piece is a life of Edward the Black Prince, in which we find little remarkable.

A history of Perkin Warbeck succeeds, interlarded with Latin, and debased by some affectation.

This is followed by a most curious and interesting piece, the life of Cardinal Wolsey, written by Cavendish, his gentleman-usher. An account of the editions ought to have been given; and the editor might have known that there is, in the British Museum, a manuscript of this life, containing many variations and additions, which ought to have been printed. As this tract is almost the only specimen of that minute kind of writing, which the French term *memoirs*, to be found among us at so early a period, and is far from being so much known as it deserves, we hope to be pardoned for offering a fair extract.

Wolsey being appointed one of the king's chaplains, on the recommendation of an English knight, the governor of Calais, whom he had served, the first step of his great and sudden elevation depended on his dispatch and ability, displayed in a short embassy to Maximilian the emperor, to which office he was recommended by the bishop of Winchester and sir Thomas Lovell.

The king, being now resolved to employ him in this embassy, commanded him, thereupon, to prepare himself for his journey; and, for his dispatch, wished him to repair to his grace and his council, of whom he should receive his commission and instruction. By means whereof, he had then a fit occasion to repair, from time to time, into the king's presence, who had, thereby, daily experience of his singular wisdom, and sound judgment. Thus having his dispatch, he took his leave of the king at Richmond, about four o'clock in the afternoon, when he launched forth in a Gravesend barge, with a prosperous wind and a tide; and his happy speed was such, that he arrived at Gravesend in little more than three hours, where he tarried no longer than the post horses were provided; and he travelled so speedily, that he came to Dover the next morning, where the passengers were under sail to pass to Calais; so that, long before noon, he arrived there, and having post horses prepared, departed from thence without tarrying, making such hasty speed, that he was that night

with the emperor; who, understanding of the arrival of the king of England's ambassador, would in no ways delay time, but sent for him incontinently; for his affection to the king of England was such, that he was glad of any opportunity to do him a courtesy.

' The ambassador declares the sum of his ambassy unto the emperor, of whom he craved speedy expedition, which was granted him; so that the next day he was clearly dispatched, and all the king's requests fully accomplished and granted. At which time he made no further stay, but took post-horses that night, and rode without intermission to Calais, being conducted thither by divers nobles, appointed by the emperor; and, at the opening of the gates of Calais, he came thither, where the passengers were ready to return for England, insomuch that he arrived at Dover between ten and eleven o'clock in the forenoon.

' And having post-horses in readiness, he came to the court at Richmond that same night; where, taking his repose until morning, he presented himself unto his majesty, at his first coming out of his bed-chamber to his closet, to mass, whom, when he saw, he checked, for that he was not on his journey.

' Sir, quoth he, if it may please your highness, I have already been with the emperor, and dispatched your affairs, I trust, to your grace's contentation; and, thereupon, presented the king with his letters of credence from the emperor. The king, wondering at his speedy return, he being so well furnished with all his proceedings, for the present dissembled his admiration and imagination in that manner, and demanding of him, whether he encountered with his pursuivant, which he sent unto him with letters, imagining him to be scarce out of London, which concerned very material passages which were omitted in their consultation, which the king earnestly desired should have been dispatched in his ambassage.

' Yes, forsooth, quoth he, I met with him yesterday by the way; and though I had no knowledge thereof, yet, notwithstanding, I have been so bold, upon my own discretion, perceiving the matter to be very necessary in that behalf, that I dispatched the same: and, forasmuch as I have been so bold to exceed my commission, I most humbly crave your royal remission and pardon.

' The king, inwardly rejoicing, replied, We do not only pardon you, but give you our princely thanks, both for your good exploit and happy expedition; and dismissed him for that present, and bade him return to him again after dinner, for a further relation of his ambassage, and so the king went to mass.'

There are some typographical errors in this publication, particularly in the dates; but we are surprised at the mistakes, which occur page 101, col. 1, 'the earl of Surry being

being general, when he overthrew the Scots at Blamston, called Hoddenfield,' read Brankston and Floddenfield.

From chap. v, it appears that the cardinal's household consisted of not less than eight hundred persons. His manner of going to Westminster-hall, while chancellor, may give an idea of his magnificence.

' Now must I declare the manner of his going to Westminster-hall in the term time: First, When he came out of his privy-chamber, he most commonly heard two masses in his chapel or chamber. And I heard one of his chaplains say since, that was a man of credit and excellent learning, that, what business soever the cardinal had in the day-time, he never went to bed with any part of his service unsaid, no, not so much as one collect, in which, I think, he deceived many a man: then, going into his chamber again, he demanded of some of the servants, if they were in readiness, and had furnished his chamber of presence, and waiting-chamber: he, being then advertised, came out of his privy-chamber about eight of the clock, ready apparelled, and in red, like a cardinal; his upper vesture was all of scarlet, or else of fine crimson taffata, or crimson sattin ingrained, his pillion scarlet, with a black velvet tippet of fables about his neck, holding in his hand an orange, the meat or substance thereof being taken out and filled again with a part of sponge, with vinegar, and other confections against pestilent airs, the which he most commonly held to his nose, when he came to the presses, or when he was pestered with many suitors: and before him was borne the broad seal of England, and the cardinal's hat by some lord, or some gentleman of worship, right solemnly: and, as soon as he was entered into his chamber of presence, where there were daily attending on him as well noblemen of this realm, as other worthy gentlemen of his own family, his two great crosses were there attending upon him; then cry the gentlemen-ushers that go before him bare-headed, On masters, before, and make room for my lord. Thus, when he went down into the hall with a serjeant of arms before him, bearing a great mace of silver, and two gentlemen carrying two great plates of silver; and, when he came to the hall-door, there his mule stood trapped all in crimson velvet, with a saddle of the same.

' Then were attending him, when he was mounted, his two cross-bearers, and his two pillar-bearers, all upon great horses, and in fine scarlet; then he marched on with a train of gentry, having four footmen about him, bearing every one of them a pole-ax in his hand: and thus he passed forth till he came to Westminster, and there alighted, and went in this manner up to the chancery, and staid a while at a bar, made for him beneath the chancery; and there he communed sometimes with the judges, and sometimes

times with other persons, and then went up to the chancery, and sat there till eleven of the clock to hear suits, and to determine causes; and from thence he would go into the star-chamber, as occasion served him; he neither spared high nor low, but did judge every one according to right.

In chap. xx. Cavendish, who had the best means of information, is a positive evidence that Wolsey's death proceeded from his poisoning himself. The account of his death is very particular and interesting.

On Monday in the morning as I stood by his bed-side, about eight o'clock in the morning, the windows being close shut, and having wax-lights burning upon the cupboard, I thought I perceived him drawing on towards death. He, perceiving my shadow upon the bed-side, asked who was there. Sir, quoth I, it is I. How do you, quoth he, well? Ay, sir, quoth I, if I might see your grace well: What is it o'clock? quoth he: I answered, it was about eight of the clock: Quoth he, that cannot be, rehearsing eight of the clock so many times: Nay, quoth he, that cannot be, for at eight of the clock you shall see your master's time draw near, that I must depart this world. With that, Dr. Palmes, a worthy gentleman, standing by, bid me ask him if he would be shriven, to make him ready for God, whatever chanced to fall out, which I did; but he was very angry with me, and asked, What I had to do, to ask him such a question? Till, at the last, the doctor took my part, and talked with him in Latin, and pacified him.

Next morning Cavendish perceiving his master's illness increase, informed Mr. Kingston, who had been sent to attend him in his journey to London.

' Then I went and acquainted Mr. Kingston that my lord was very sick, and not like to live. In good faith, quoth Mr. Kingston, you are much to blame, to make him believe he is sicker than he is. Well, sir, quoth I, you cannot say, but I gave you warning, as I am bound to do: upon which words he arose, and came unto him, but before he came, my lord cardinal had eaten a spoonful or two of callis, made of chicken, and after that he was in his confession, the space of an hour: and then Mr. Kingston came to him, and bad him good morrow, and asked him how he did. Sir, quoth he, I watch by God's pleasure, to render up my poor soul to him. I pray you have me heartily commended unto his royal majesty, and beseech him on my behalf to call to his princely remembrance all matters that have been between us from the beginning, and the progress: and especially between good Queen Catharine, and him, and then shall his grace's conscience know whether I have offended him or not.

He

• He is a prince of a most royal carriage, and hath a princely heart, and, rather than he will miss or want any part of his will, he will endanger the one half of his kingdom.

• I do assure you, I have often kneeled before him, sometimes three hours together, to persuade him from his will and appetite, but could not prevail: and, Master Kingston, if I had but served God as diligently as I have served the king, he would not have given me over in my grey hairs. But this is the just reward that I must receive for my diligent pains and study, not regarding my service to God, but only to my prince. Therefore, let me advise you, if you be one of the privy-council, as by your wisdom you are fit, take heed what you put in the king's head, for you can never put it out again.

• And I desire you further, to request his grace in God's name, that he hath a vigilant eye to suppress the hellish Lutherans, that they increase not through his great negligence, in such a sort, that he be compelled to take up arms to subdue them, as the king of Bohemia was; whose commons being infected with Wickliffe's heresies, the king was forced to take that course.

• Let him consider the story of king Richard the second, the second son of his progenitor; who lived in the time of Wickliffe's seditions and heresies: Did not the commons, I pray you in his time, rise against the nobility and chief governors of this realm; and, at the last, some of them were put to death, without justice or mercy, and, under pretence of having all things common, did they not fall to spoiling or robbing, and at last, took the king's person, and carried him about the city, making him obedient to their proclamations?

• Did not also the traiterous heretic, Sir John Oldcastle, Lord Cobham, pitch a field with heretics against King Henry the Fourth, where the king was in person, and fought against them, to whom God gave the victory?

• Alas! if these be not plain precedents and sufficient persuasions to admonish a prince; then God will take away from us our prudent rulers, and leave us to the hands of our enemies. And then will ensue mischief upon mischief, inconveniencies, barrenness and scarcity, for want of good orders in the commonwealth, from which God of his tender mercy defend us.

• Master Kingston farewell, I wish all things may have good success, my time draws on; I may not tarry with you, I pray you remember my words.

• Now began the time to draw near, for he drew his speech at length; his tongue began to fail him, his eyes perfectly set in his head, and his sight failed him. Then we began to put him in mind of Christ's passion, and caused the yeoman of the guard, to stand by privately, to see him die, and bear witness of his words and departure, who heard all his communications.

• And

! And then presently the clock struck eight, at which time he gave up the ghost; and thus departed he this life, one of us looking upon another, supposing he prophesied of his departure.

‘ We sent for the abbot of the house to anoint him, who speedily came as he was ending his life, who said certain prayers before that the life was out of his body.

‘ Here is the end and fall of pride; for, I assure you, he was the proudest man alive, having more regard to the honour of his person, than to his spiritual function, wherein he should have expressed more meekness and humility: for pride and ambition are both linked together; and ambition is like choler, which is an humour that makes men active, earnest, and full of alacrity and stirring, if it be not stopped or hindered in its course; but if it be stopped and cannot have its way, it becometh dust, and thereby malign and venomous. So ambitious and proud men, if they find the way open for their rising and advancement, and still get forwards, they are rather busy than dangerous; but, if they be checked in their desires, they become secretly discontented, and look upon men and matters with an evil eye, and are best pleased when things go backwards: but I forbear to speak any further therein.’

The love-letters of Henry VIII. to Anne Buleyn we shall only say are to be found in this volume,

The life of Robert earl of Essex, the parliamentary general, contains many curious anecdotes. This is followed by Naunton's *Fragmenta Regalia*, which relate to Elizabeth's reign; but we can see no reason why an exact chronological order was not followed. As there are few readers who will know what a ‘legar’ is, p. 180, vol. 1. the editor should have explained that it is an ambassador, leiger, as expressed in former lives, that is fixt and resident in a country.

The account of Gourie's conspiracy, drawn up by James I. himself, follows the *Fragmenta*. The same monarch's apology for his conduct to sir Walter Raleigh is, like the former article, more curious than satisfactory. Sir Walter's own tract, *The Prerogative of Parliaments in England*, is interesting; it is in the form of a dialogue,

We must pass several curious pieces without mention, as our limits will not permit us to specify all. At p. 270. we find Eglisbam's *Forerunner of Revenge*, in which that physician formally accuses the earl of Buckingham of poisoning the marquis of Hamilton, and James I. The circumstances, when we consider that Eglisbam attended both the marquis and the king, are singularly suspicious.

‘ The king being sick of a certain ague, and that in the spring was of itself never found deadly; the duke took his opportunity, when

when all the king's doctors of physic were at dinner, upon the Monday before the king died, without their knowledge or consent, and offered to him a white powder to take, the which he a long time refused; but overcome with his flattering importunity, at length took it in wine, and immediately became worse and worse, falling into many swoonings and pains, and violent fluxes of the belly, so tormented, that his majesty cried out aloud of this white powder, 'Would to God I had never taken it, it will cost me my life.'

On Wotton's Life of Buckingham, and lord Brook's five years of king James, we need not dwell. The latter is a long and important article. It is followed by the relation of the proceedings in the Star-chamber against Bastwicke, Burton, and Prynne, 1637. The View of the Reign of Charles I. is a compilation from well known writers.

To this succeeds the noted tract, called 'The Kings Cabinet opened.' 1645, containing letters that passed between Charles I. and his queen.

General Morgan's Memoirs of his Progress in France and Flanders, in the year 1557, 1658, first printed in 1698, contain some curious particulars; but the general vaunts too much, and seems to have had an enmity against Lockhart, the English ambassador. There are several other pamphlets now reprinted, relating to the Commonwealth and Cromwel, many of them well calculated to throw light upon that period.

The reign of Charles II. likewise affords numerous tracts.

In that of William, with which the collection closes, appears the Relation of the Proceedings of the English Troops against the French in the Carribee Islands, 1689, 1690, written by Thomas Spencer, muster-master to a regiment then present. This tract has its value, though the facts are deficient in importance. The letter to a friend concerning a French invasion to restore king James to his throne, and what may be expected from him should he be successful in it, is a well written piece.

The relation of the conspiracy of Blackhead and Young against the bishop of Rochester, (Spratt), written by the bishop, though curious and well written, is perhaps too minute and prolix, and little concerns the history of England.

The last article is, A Letter to a new Member of the House of Commons, concerning the embezzlement of the national Treasure, from the Revolution to the parliament of 1700.

Upon the whole, the editor deserves much commendation for the present work, which will render several interesting tracts more generally known, and will afford considerable entertainment to all who are gratified with historical researches.

Travels through Arabia, and other Countries in the East, performed by M. Niebuhr, now a Captain of Engineers in the Service of the King of Denmark. Translated into English by Robert Heron. With Notes by the Translator; and illustrated with Engravings and Maps. 2 Vols. 8vo. 12s. Boards. Vernor. 1792.

THOUGH these celebrated Travels were published in French many years ago, this, so far as we recollect, is the first English translation; and we shall, therefore, somewhat expatiate, as neither the Danish edition in folio, nor the French in quarto, are much known in this country.

We shall begin with an extract from the Translator's Preface.

' I should offer the following Travels to British readers with no small pride and confidence, if I were sure of having arrayed them in a handsome and becoming English dress. M. Niebuhr was the sole survivor of a party of five Danish travellers, who being selected as men eminently qualified to accomplish the several purposes of such an expedition, were sent into the East at the expence of the king of Denmark, to explore the various curiosities of Egypt, but especially of Arabia. They proceeded first to Egypt. After making an excursion to Mount Sinai, and preparing themselves, by the study of the Arabic language, for the farther prosecution of their journey, they sailed from Suez, down the Red Sea, to Jidda. Having landed at Jidda, they continued their journey southward to Mokha; not without occasional excursions to the N. E. into the interior parts of the country. From Mokha, they travelled nearly in a south-eastern direction to Sana, the seat of the greatest prince in Arabia. By the time they had accomplished this last journey, and returned to Mokha, two of the party were dead; and, by the pernicious influence of the climate, by the unfavourableness of the oriental mode of living to European constitutions, by their inability to relinquish European habits, and by the fatigue necessarily attending their investigations, the health of the survivors was so much impaired, that they were obliged to resolve upon leaving Arabia with the first English ship that sailed for Bombay. M. Niebuhr and another of his companions lived to reach India. This other, after languishing for a while, at last died at Bombay.

' After this event, Niebuhr remained in the East only till he could find a fit opportunity of returning safe into Europe, with the collection of curiosities which was left in his hands.

' Such is the outline of these Travels. They afford the latest, and indeed, almost the only topographical account of Arabia, in the hands of the European public. Being the results of the observation, not of one man only, but of a party of travellers, and

those all well qualified to direct their attention in a proper line of enquiry; they contain such a body of truly valuable information as is to be met with in very few other volumes of travels. Relating to a country famous from the earliest ages of antiquity; they are thus rendered peculiarly interesting by the nature of their subject. They throw much new light on the historical events, the laws, the worship, and the customs recorded in the Old Testament. And I must, upon the whole, confess, that I have never before had it in my power to abuse so good an occasion of receiving real mental improvement with rational amusement, as that which the translating of this work has afforded me.

It would be unfair to neglect advertising the reader, that the whole of M. Niebuhr's account of his travels, and observations in Arabia, is not comprized in these volumes. Various things seemed to be addressed so exclusively to men of erudition, that they could not be expected to win the attention of the public in general, and have therefore been left out.

As to the translation; I cannot indeed say much for it. I entered upon the task with a resolution to perform it carefully, and, as it could not be supposed very arduous, I might perhaps secretly flatter myself, ably. I was kindly encouraged by some eminent literary characters, to whose benevolent notice I have been often much indebted. But, after I had made considerable progress in the work; I put what I had performed into the hands of one gentleman, for whose learning, taste, and judgment, I must ever entertain high deference; and he, with the most candid and obliging criticism, pointed out several blunders, as well of the translator as of the printer, which I was surprized to perceive, and cannot yet think of, without shame. These I have endeavoured, as far as circumstances would permit, to revise and correct; and I renewed my diligence to guard against all such mistakes in what then remained to be printed.—

I have added some notes: I wish they were valuable.

R. HERON.

This confession is honest; but we would advise Mr. Heron, whose translation of four volumes of Arabian Tales we lately reviewed, not to regard a good translation as so easy and mean a task, but to read bishop Huet's book on this subject, and learn to write with difficulty, and to publish slowly. It is at best a ridiculous affair to obtrude a hasty and erroneous translation on the public, and then to confess that the translator himself knows it to be such. Books last for ever; and the public must be treated with respect.

The commencement of the voyage was singularly unprosperous. Mr. Niebuhr and his companions sailed from the road of Copenhagen on the 7th of January, 1763, but were
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forced

Settled by the contrary winds to return to Elfineur on the 17th of that month. On the 26th they again sailed, but were constrained to return to Elfineur on the 10th of February. Again attempting on the 19th, they were a third time driven back; after having been tossed through a space of upwards of 2,800 English miles upon the sea, in these three attempts, without having advanced more than twelve miles on their voyage. The western wind is, at that season of the year, generally as prevalent on these seas. At length, on the 10th of March, they left Elfineur for the last time: and arrived at Marseilles on the 14th of May.

From Marseilles our travellers proceeded to Malta, and from thence to Constantinople. But as the chief value of Mr. Niebuhr's voyage consists in the account of Arabia, a region little known before, we shall pass lightly over the other parts. He sails from Constantinople to Alexandria: and a good idea is given of the state of Egypt, and of its government, arts, commerce, and manners. A specimen of this part shall be given, in extracting the first chapter of the third section, containing a general view of the Egyptian government.

• The Turks, as is generally known, conquered Egypt in the beginning of the sixteenth century, from the Mamelukes; a mercenary militia, who had, for some centuries, usurped the government of this province, which they administered by an elective chief, with the title of sultan. This species of government seems still to subsist, just as much as before the Turkish conquest; and, with all their despotic pride, they have never attempted to change it.

• A form of government that has prevailed so long, and which a haughty and powerful conqueror durst not abolish, must have, within itself, some principle of stability, to maintain it against revolution. It might deserve to be better known and explained by some intelligent person, who should study it in a long residence in the country. A traveller like me, who has had only a transient view of these objects, can neither discern, nor describe all the parts of so complex a machine.

• I have learned enough, however, to enable me to distinguish, that this government is at present an aristocracy, partly civil, partly military, but chiefly military. Under the protection, rather than the authority of the sultan of Constantinople, a divan, or sovereign council, exercises the supreme authority, both executive and legislative. Even the revenue of the sultan is rather a tribute paid to a protector, than a tax levied by a sovereign. It is, besides, so moderate, that the necessary expences of government consume it entirely in Egypt; and the trunk, in which it is pompously conveyed to Constantinople, generally arrives there empty.

• Such

‘ Such a government must be frequently disturbed by factious insurrections. Cairo is constantly convulsed by cruel dissension; parties are continually jarring; and the great retain troops to decide their differences by force of arms.

‘ The mutual jealousies of the chiefs, seem to be the only causes which still preserve to the Porte the shadow of authority over this country.—The members of the aristocracy are all afraid of losing their influence under a residing sovereign; and therefore agree in opposing the elevation of any of their own body to the supreme dignity. In our own days, Ali-Bey has found how difficult it is to ascend the throne of Egypt, or to maintain one’s self upon it.’

Compared to the government of Egypt, even that of Turkey is enviable.

Some account of that singular people the Copts, is given in the second chapter of the fourth section. They are descended from the ancient Egyptians; and the Turks call them in derision the posterity of Pharoah. Mr. Niebuhr proceeds to observe, that their uncouth figures, their stupidity, ignorance, and wretchedness, reflect little honour on ancient Egypt; and that their language is a mixture of Greek and old Egyptian. The new and ridiculous idea, that the ancient Egyptians were black, may be at once done away by the complexion of their descendants, not to mention other clear proofs.

The manners of the eastern women remain not a little obscure, from their concealed mode of life. A person from Tripoli related to our traveller the manner in which the women amuse themselves upon festive occasions.

‘ No woman would presume to appear in an assembly, if she were not handsome and magnificently dressed. If the entertainment happens to be in the house of a family of rank, fifty of the greatest beauties in the city assemble, all dressed out in great splendour. In their train, they bring their handsomest slaves, who attend in a separate room, to take care of the coffers containing their mistresses’ clothes. After the ladies have been seated for some time, and have been served with refreshment, young girls are called in, to divert the company with vocal and instrumental music. The most distinguished lady in the company then rises, dances for a few minutes, and passes into the next apartment, where her slaves are in waiting to change her dress. She lays all aside, even her slippers embroidered with gold and silver, and retains only her head-dress and bracelets, which are richly ornamented with jewels. In the mean time, the rest dance, and in their turns leave the room to change their dress; and this is successively repeated, so long, that a lady will sometimes change her dress ten times in one night; and put on so many different suits, every one richer than another. They strive all to command admiration; and their endeavours end, as among us, in jealousies and grudges.

‘ The Greek women have so fully adopted this piece of eastern luxury, that they change their dress on the slightest occasion. An European settled at Constantinople, told me, that he had seen a Greek lady, the wife of one of his friends, whom he visited, put on five different dresses, in the space of two hours. These instances prove the power of instinct, and the uniformity of the character of the sex, all over the world.’

On the trite subject of Egyptian antiquities, we shall not dwell: but shall pass to the next section, containing the journey from Cairo to Sinez and Mount Sinai, and with which properly commences our author's interesting account of Arabia.

‘ The Arabs who live about Tor, upon the other side of the Gulf, are little afraid of the Turkish governor of Suez. When dissatisfied with him, or with the inhabitants of the city, they threaten to bring no more water, and forbid them to come near the wells of Naba. These threats, if carried into execution, would reduce the city to the last extremities; and all means are, therefore, used to pacify them. They might easily ruin this city, if they could resolve to give up the profits which they derive from the carriage of goods upon their camels from Cairo to Suez.

‘ We ourselves experienced the insolence of these Arabs. The Schiechs, whom we had hired to conduct us to Mount Sinai, not having fulfilled their engagement, we refused, upon our return to Suez, to pay the whole sum that had been stipulated. They threatened to kill us: we let them know that we were able to defend ourselves. They then declared that they would deprive us of the water of the Naba. Mr. Von Haven replied, that this was a matter of no consequence to Europeans who drank wine; an answer which moved the Turks to laugh at the expence of the Arabs. But, as their tribe espoused their quarrel, it was seriously feared that they might execute what they threatened, and reduce the city to distress for want of water. Wherefore, the governor begged us to terminate the difference, and pay the Schiechs what they demanded.

‘ One thing that we had in view in our journey, was, to examine the Hill of Inscriptions in the desert; and we were, therefore, desirous of receiving all possible information concerning so remarkable a place. On this occasion, we discovered a custom of the Arabs, which deserves explanation, because it is connected with their manners.

‘ On our arrival at Suez, we applied to some Greeks for information concerning that hill. But none of them had ever heard of the name of Jibbel-el-Mokatreb. They directed us, however, to a Schiech of the tribe of Said, who had passed his life in tra-

velling between Suez and Mount Sinai. That Schiech was equally a stranger to the name of the Hill of Inscriptions. But, understanding that we would give a considerable reward to the person who should guide us thither, he returned next day with another Schiech, of the tribe of Saccalha, who pretended to have a particular knowledge, not only of that mountain, but of all other places in the desert where inscriptions were to be met with. By his answers to our questions, however, we soon saw that he knew as little as the former of the place which we wished to visit.

At last, a Schiech of the tribe of Leghat was brought us, who, by his conversation, convinced us, that he had seen stones inscribed with unknown characters. When he learned that the object of our curiosity was called Jibbel-el-Mokatteb, he assured us that this was the name of the mountain among all the Arabs who knew it.

Pleased with finding, at length, an inhabitant of the desert, at least, who could guide us to the place where the inscriptions were to be seen; we determined to take him for our conductor, especially because his abode, as he told us, was near to that mountain. But the other two Schiechs, who had brought us the latter, warmly opposed our purpose, and insisted upon accompanying us, as well as he. The inhabitants of Suez advised us to take them all three, and told us, that we could not travel the desert in safety, without having guides from every one of the three tribes, that inhabited the country between Suez and Mount Sinai.

This advice referred to the custom abovementioned, which renders Arab guides or Ghafirs necessary. Any person, whether Christian or Mahometan, who travels either by sea or land along the coast of Arabia Petrea, chooses a Ghafir, a guide, or protector, to whom he makes presents, either from time to time, in the course of his journey, or at least upon his safe return. He thus travels secure and unmolested. If the vessel in which he sails, happens to be shipwrecked, it is plundered by the Arabs; but his Ghafir, if present, saves his goods from pillage. If the person whom he names as his Ghafir be absent, his property is, however, set apart. But, if he have no Ghafir, or name a seditious one, he is plundered, without regard to his rank or character. The Turkish merchants, from avarice, to spare a trifling present, or from pride, to avoid associating with an Arab Schiech, seldom take ghafirs, but they suffer for the neglect. For these rights of hospitality and friendship are held sacred among those Arabs.

We therefore took with us the three Schiechs, to guide us to Mount Sinai. They supplied us with camels for ourselves and our servants. To prevent disputes, we had our contract written out by the cadi of Suez, in the presence of the governor.

The inscriptions Mr. Niebuhr found to be only names of persons, who had travelled this way in ancient times, rudely engraven on the rocks. The Egyptian cemetery, on the top of Mount Jibbel-el-Mokatteb, in the route to Mount Sinai, is a more singular curiosity, as it seems to indicate that there must have been a large town, founded by an Egyptian colony, in that desert.

It is well known that the Arabs are divided into tribes. The manners of those of the desert are thus depicted by our ingenious traveller.

‘ These Arabs, although scattered in separate families over the country, seem to be fond of society, and visit one another frequently. A sort of politeness, too, prevails among them, but it is too ceremonious. We witnessed the etiquette of their visits, at the dwelling of our Schiech of the tribe of Leghat. His friends having had notice of his return, came to pay their compliments to him, upon the occasion. We had likewise our share in their polite attentions; for they congratulated us, upon our travelling through the desert, without meeting with any unfortunate accident. When they salute, they join hands, embrace, and ask one another, in a tone of tenderness, “How art thou? Is all well?” When a Schiech enters a company, all rise, and the Schiech goes round to embrace every one in his turn.

‘ Some travellers have fancied, that a part of their politeness, upon such occasions, consists in mutual enquiries after the health of their camels and other domestic animals. But such enquiries are rather taken ill. Although, as it is natural for two men of the same profession, when they meet, to converse concerning their affairs; so two Bedouins, whose sole employment is to manage their cattle, will naturally question one another upon that head; just as our peasants talk of their fields and meadows.

‘ Their way of living is nearly the same as that of the other wandering Arabs of the Kurdes, and of the Turcomanns. They lodge in tents made of coarse stuff, either black, or striped black and white; which is manufactured by the women, of goat’s hair. The tent consists of three apartments; of which one is for the men, another for the women, and the third for the cattle. Those who are too poor to have a tent, contrive, however, to shelter themselves from the inclemencies of the weather, either with a piece of cloth stretched upon poles, or by retiring to the cavities of the rocks. As the shade of trees is exceedingly agreeable in such torrid regions, the Bedouins are at great pains in seeking out shaded situations to encamp in.

‘ The furniture corresponds to the simplicity of the dwelling; the chief article is a large straw mat, which serves equally for a seat, a table, and a bed; the kitchen utensils are merely a few

pots, a few plates, and a few cups of tinned copper. Their clothes, with all their valuable moveables, are put up in leather bags, which are hung within the tent. Their butter is put into a leathern bag; and the water which they use is preserved in goat skins. The hearth for the kitchen fire is placed any where, and without much trouble: it consists of a hole made in the ground, and laid with stones. Instead of an oven, they use an iron plate in preparing their bread, which is made into small cakes. They know no mills but such as are moved with the hands.

• Their food is equally simple. They are fond of newly baked bread; and in their excursions through the desert, they are particularly careful to carry with them sufficient supplies of meal. The only other victuals which they use, are dates, milk, cheese, and honey. On occasions of festivals, indeed, a goat is killed and roasted. Although poor, and much inclined to live at the expence of strangers, they are, however, hospitable among themselves, and often invite one another to share their meals. Our Schiechs never accepted a treat from any of their friends, without striving to repay it.

• The Arabs of the desert are dressed much like their brethren in Egypt. The only difference, is, that the former wear shoes of undressed leather, and of a peculiar shape. Many of them however, walk with bare feet upon the scorching sand, which renders their skin, at length, insensible. They arm themselves, too, like the Egyptian Arabs; riding upon camels, as those upon horses, and bearing a lance, a sabre, and sometimes a gun.

• The dress of the females in the desert, although simpler than that worn by the ordinary women in Egypt, is in reality, however, the very same. The wife of one of our Schiechs wore an uncommon piece of dress; bra's rings of an enormous size, in her ears. These women, living remote from the world, and being wholly occupied in the management of their domestic affairs, appear to be, from these circumstances, less shy and scrupulous than the other women of the east. They make less difficulty of conversing with a stranger, or exposing their face unveiled before him.

• It is commonly known, that the Mahometans are permitted to have four wives. The Bedouins, who are poor, and cannot easily find the means of subsistence, content themselves with one, for the most part. Those who are in the easiest circumstances, and who have two wives, seem to have married so many, chiefly that they might superintend their concerns in two different places. The conduct of our Schiech of Beni Said, as well as his conversation, led us to make this reflection. The disagreement that subsisted between his two wives, afforded an instance of some of the inconveniences that attend polygamy.

From Suez, the travellers proceeded to Jidda and Lohcia.

The

The unskilfulness of the Arabian navigators in the Red Sea is painted in striking colours. On their arrival at Jidda, Mr. Niebuhr and his companions were agreeably disappointed to find the Arabs act with a degree of complaisance to Christians, quite unknown to the brutal inhabitants of Egypt. Jidda belongs to the dominions of the shariffe of Mecca; the Turkish monarch sends a pacha to this city, who shares the power with the shariffe.

Maillet, who resided long in Cairo, imagined that it might be of advantage to the nations of Europe, to conduct their trade to India by the way of the Red Sea. But it is doubtful, whether ships would be allowed to pass the harbour of Jidda. They would undoubtedly meet with much fraud and chicanery at Suez; for the proprietors of the vessels which trade at present between the two harbours, are the most respectable merchants in Cairo. Besides, the exorbitant duties, which would be exacted, would greatly curtail their profits. But European merchants would hardly be hindered to settle at Jidda: one Englishman has lived several years here.

A circumstance, which must always have an unfavourable influence upon the state of this trade, is, the low state of the finances of the government which presides here. Continually in want of money, they often require the merchants to advance some part of the duties for the next year, and promise to discount what is thus advanced, when it falls due. But these advances, when once obtained, are left to accumulate, year after year, and will never be repaid. The English have not yet submitted to these impositions: but their firm refusal continually embroils them with the officers of government.

At Lobeia, our travellers were equally fortunate in their reception.

Dola, or Emir, is the title which the Arabs give to the governors of cities. He of Lobeia was an Emir, and his name was Farhan. He was a native of Africa, and entirely black; but had been brought into Arabia in his youth, and sold to a man of rank who was since dead, after having occupied one of the first offices in the service of the Imam. He had given young Farhan a good education, and had obtained for him a small office, in which he gave so much satisfaction, that his merit soon raised him to be dola of a considerable city. We found him to possess the dignified politeness of a nobleman, the strictest integrity, and the candid benevolence of a true friend to mankind.

The territory of Yemen is naturally divided into two distinct provinces. That part bordering on the Arabian gulf is a sandy plain, which as it spreads backward, rises, by a gradual

ascent, into hills, and terminates in a lofty range of mountains. This plain is called Tehama. Niebuhr first advanced within sight of the small town of Hadie, situated upon one of the foremost eminences.

‘The roads are very bad: a causeway was indeed formed by the Turks; but it has been suffered to fall away, without receiving any repairs. My friends, whom I had expected to find in this town, were in the gardens upon the hill. I came up with them, after travelling two hours longer, near Bulgofa, one of those villages whose inhabitants subsist upon the profits which their crops of coffee afford. Neither asses nor mules can be used here: the hills are to be climbed by narrow and steep paths: yet, in comparison with the parched plains of Tehama, the scenery seemed to me charming; as it was covered with gardens and plantations of coffee-trees.

‘In the neighbourhood of Kakhme, I had seen only one small basaltic hill; but here, whole mountains were composed chiefly of those columns. Such detached rocks formed grand objects in the landscape, especially where cascades of water were seen to rush from their summits. The cascades, in such instances, had the appearance of being supported by rows of artificial pillars. These basaltes are of great utility to the inhabitants: the columns, which are easily separated, serve as steps where the ascent is most difficult; and as materials for walls to support the plantations of coffee-trees, upon the steep declivities of the mountains.

‘The tree which affords the coffee is well known in Europe; so that I need not here describe it particularly. The coffee trees were all in flower at Bulgofa, and exhaled an exquisitely agreeable perfume. They are planted upon terraces, in the form of an amphitheatre. Most of them are only watered by the rains that fall; but some, indeed, from large reservoirs upon the heights; in which spring-water is collected, in order to be sprinkled upon the terraces; where the trees grow so thick together, that the rays of the sun can hardly enter among their branches. We were told, that those trees, thus artificially watered, yielded ripe fruit twice in the year: but the fruit becomes not fully ripe the second time: and the coffee of the second crop is always inferior in quality to that of the first.’

Our author proceeds to Sana, the capital of Yemen, and has an audience of the imam. The description of the city of Sana we shall transcribe, and then hasten to the second volume.

‘The city of Sana is situate at the foot of mount Nikkum, on which are still to be seen the ruins of a castle, which the Arabs suppose to have been built by Shem. Near this mountain, stands the

the castle; a rivulet runs upon the other side; and near it, is the Bustan el Metwokkel, a spacious garden, which was laid out by Imam Metwokkel, and has been embellished with a fine garden, by the reigning imam. The walls of the city, which are built of bricks, exclude this garden, which is enclosed within a wall of its own. The city, properly so called, is not very extensive: one may walk round it all in an hour.

I should have wished to make an accurate ground-plan of this city. But, wherever I went, the mob crowded after me so, that a survey was absolutely impossible. The city-gates are seven. Here are a number of mosques, some of which have been built by Turkish pachas. Sana has the appearance of being more populous than it actually is; for the gardens occupy a part of the space within the walls. In Sana, are only twelve public baths: but many noble palaces, three of the most splendid of which have been built by the reigning imam. The palace of the late imam El Manzor, with some others, belong to the royal family, who are very numerous.

The Arabian palaces are built in a style of architecture different from ours. The materials are, however, burnt bricks, and sometimes even hewn stones; but the houses of the common people are of bricks which have been dried in the sun. I saw no glass windows, except in one palace, near the citadel. The rest of the houses have, instead of windows, merely shutters, which are opened in fair weather, and shut when it is foul. In the last case the house is lighted by a round wicket, fitted with a piece of Muscovy glass; some of the Arabians use small panes of stained glass from Venice.

At Sana, and in the other cities of the East, are great simferas or caravanferas for merchants and travellers. Each different commodity is sold in a separate market. In the market for bread, none but women are to be seen; and their little shops are portable. The several classes of mechanics work, in the same manner, in particular quarters in the open street. Writers go about with their desks, and make out briefes, copy-books, and instruct scholars in the art of writing, all at the same time. There is one market, where old clothes are taken in exchange for new.

Wood for the carpenters' purposes is extremely dear through Yemen; and wood for the fire at Sana is no less so. All the hills near the city are bleak and bare, and wood is therefore to be brought hither from the distance of three days journey; and a camel's burthen commonly costs two crowns. This scarcity of wood is particularly supplied by the use of a little pit-coal. I have seen peats burnt here, but those so bad, that straw must be intermixed to make them burn.

Fruits are, however, very plenteous at Sana. Here are more than twenty different species of grapes, which, as they do not all

ripen at the same time, continue to afford a delicious refreshment for several months. The Arabs likewise preserve grapes, by hanging them up in their cellars, and eat them almost through the whole year. The Jews make a little wine, and might make more, if the Arabs were not such enemies to strong liquors. A Jew convicted of conveying wine into an Arab's house is severely punished; nay, the Jews must even use great caution in buying and selling it among themselves. Great quantities of grapes are dried here; and the exportation of raisins from Sana is considerable. One sort of these grapes are without stones, and contains only a soft grain, the presence of which is not perceptible in eating the raisin.

'In the castle, which stands on a hill, are two palaces. I saw about it some ruins of old buildings, but, notwithstanding the antiquity of the place, no remarkable inscriptions. There is the mint, and a range of prisons for persons of different ranks. The reigning Imam resides in the city; but several princes of the blood-royal live in the castle. I was conducted to a battery, as the most elevated place about these buildings; and there I met with what I had no expectation of, a German mortar, with this inscription, Jorg Selos Gosmick, 1513. I saw also, upon the same battery, seven iron cannons, partly buried in the sand, and partly set upon broken carriages. These seven small cannons, with six others, near the gates, which are fired to announce the return of the different festivals, are all the artillery of the capital of Yemen.'

(To be continued.)

An Inquiry into the remote Cause of Urinary Gravel. By A. P. Wilson, M. D. Soc. Med. Edin. Soc. 8vo. 3s. 6d. sewed. Johnson. 1792.

THE disappointment which has so invariably attended the attempts of physicians to discover an efficacious solvent for the urinary calculus, seems first to have drawn the attention of the author of the present Enquiry, to the investigation of the causes that principally operate in the production of this disease. The plan of cautiously proceeding by means of a actual experiment, is undoubtedly judicious and proper; but Dr. Wilson's attempts in this way have been made upon too confined a scale to afford that degree of certainty in the conclusions, which appears essentially necessary in the determination of a subject of so much difficulty.—The observations on the nature of the depositions which take place in the urine are just, and some of them probably new.—If urine be left to settle, the author finds that it either deposits a whitish matter, rendering it muddy, or crystals of lithic salt, and sometimes both. The presence of either of these depositions, to any considerable

able quantity, however, was always remarked to be incompatible with that of the other to a certain degree. The circumstances of life that predispose to one or other of these depositions in the urine, according to Dr. Wilson, are; for the production of an abundance of lithic acid, living too much on an acedent diet; and for the increase of the cream-coloured deposition, the indulging too freely in the use of food of an opposite tendency.—The cream-coloured sediment has greater solubility in urine than the lithic acid; but the lithic acid is not so easily acted upon by acids as the cream-coloured sediment.

‘From these circumstances, as well as other considerations, we infer, that it is the lithic acid which is apt to form concretions in the urinary passages; since it is less soluble, and more apt to concreate than the other, and is produced by that manner of life which experience has taught us, is apt to induce calculous complaints. We must also infer from them, that the secretion of any acid matter by the kidneys, tends to produce a deposition of lithic acid; and at the same time to prevent that which, from its appearance, I have called the cream coloured sediment: this I confirmed by experiment; for, I always found, that the addition of an acid to the urine, while it produced a deposition of the lithic acid, prevented the appearance of the cream coloured sediment; and that, on adding it to urine which contained the cream-coloured sediment, but no crystals of lithic acid, the former, sooner or later, disappeared, while the other was deposited, leaving the urine, formerly turbid with the cream-coloured sediment, perfectly transparent; nor is this an effect which will take place merely by keeping the urine for some time at rest; for, after keeping it for months, without the addition of an acid, it is always found as turbid as at first.’

The phenomena which particular acids produce when mixed with urine, the writer of this Enquiry seems to have given with accuracy.—He thinks the cream-coloured sediment a neutral salt, containing the lithic acid.—The author's experiments having thus led him to conclude, that a diet composed of animal food, or any cause of increasing perspiration, evidently diminished the tendency of the urine to deposit lithic acid, proceeds to consider the different appearances of the urine; from which he endeavours to prove that there are three distinct states of this fluid at different periods, which point out different conditions of its secreting organs.—The first, he supposes a state of constriction, the second a state of relaxation, and the third a state of vigorous action. The arguments by which Dr. Wilson attempts to prove the existence of these
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three different states of the kidneys, as well as that of their diurnal revolution, seem to rest only upon an hypothetical foundation.

* The skin and kidneys separate the same acid matters from the blood; hence, when the action of the one is diminished, that of the other must be increased, in order to prevent an accumulation of acid in the system: hence it is, that the proper action of the skin being prevented, more of this acid passes by the kidney, and consequently there is produced in the urine a greater deposition of lithic acid. Whether this action of the kidneys may be produced by diuretics, and the system freed from any over proportion of that noxious matter, is a question I cannot positively answer, for the reasons given in experiment XI. But, if we consider what has just been said, and for a moment reflect on the general laws of the animal oeconomy, we must suppose, that, increasing the action of the kidneys by diuretics, is a manner better calculated for freeing the system of this acid matter, than the use of fluids acting merely as diluents, and which seem to be of little service, but as they wash out any particles of sand adhering to the kidney; and as by increasing the proportion of fluid, they render the lithic acid rather less apt to be deposited: for Scheele and Bergman have shown that this matter, though difficultly, is soluble in watery liquors.*

By these observations the author attempts to establish a fact of some importance in the pathology of gravel, which is, that by the vigorous action of the skin and kidneys, dangerous accumulations of acid in the system must be guarded against. On this subject Dr. Wilson concludes, but with what degree of propriety, future observation must determine, that any cause obstructing perspiration produces a more than common precipitation of lithic acid from urine; that this precipitation is (*ceteris paribus*) increased by acescent diet, and diminished by the plentiful use of animal food; that, by the inactivity of the skin and kidneys, the system may be overloaded with acid, which can only be removed by a restoration of their proper action; that by the judicious use of diaphoretic medicines, the deposition of lithic acid from urine can often be effectually prevented; that the quantity of lithic acid deposited, is not in proportion to the intensity of the colour of the urine.—And from the experiments of Scheele and Bergman, and the observations detailed in this work, he determines the lithic acid to be the cause of the formation of insoluble concretions in the urine. The most common predisposing causes of this disease, according to Dr. Wilson, are, too great a proportion of solid from the particular formation of the body, old age, excessive labour, high living, and indulging in fermented liquors, indolence,

dolence, and too much heat applied to the body in general, and particularly to the kidneys. These, in our author's opinion, act, partly by inducing a state of debility, and partly by checking perspiration. Many of the causes which are here brought forward, have, however, been noticed by other writers. The same change on the body Dr. Wilson supposes to take place from all the predisposing causes, viz. an inactivity of the skin and kidneys; hence too great a proportion of acid matter in the system, and a deposition of lithic acid from the urine, after it has passed the kidneys. This state of inactivity of the skin and kidneys, is therefore considered as the remote cause of gravel.—Dr. Wilson, having pointed out the circumstances which indicate the presence of the remote cause of gravel, proceeds to the consideration of the means suited to correct this morbid condition of the system. His indications are four. 1. To strengthen and assist the digestive organs. 2. To avoid such *ingesta* as increase the quantity of the matter that ought to be expelled. 3. To use such as have an opposite tendency. 4. To throw out this matter by every means in our power.

We come next to the subject of dyspepsia, which Dr. Wilson introduces after delivering an opinion respecting digestion. He seems inclined to believe that some degree of fermentation must necessarily take place previous to digestion, and that it promotes the operation. The experiments of Spalanzani probably tend, not absolutely to disprove this; but they undoubtedly evince, in the clearest and most satisfactory manner, that fermentation cannot be the efficient cause of digestion.—From this difficult subject the author turns to the investigation of the proximate cause of the failure of digestion. It has been the opinion of authors that dyspepsia depended either upon a diminution of the muscular tone of the stomach, the vitiated state of the gastric fluid, or the deficiency of it.

This writer appears to have adopted the last opinion, in consequence of the occasional causes of the complaint seeming, to him, to operate rather by inducing a deficiency than a change in the quality of the gastric fluid.—This hypothesis, he thinks, will account for the different symptoms attending the disease.

‘ With respect to the production of acidity, and its consequences, as they are easily explicable on either supposition, I pass them over. There is one thing on this head, however, I have always observed, which tends to confirm my opinion concerning the proximate cause of dyspepsia. It is, that although a dyspeptic cannot digest an ordinary quantity of food, without morbid symptoms, yet will he digest a smaller perfectly (I do not talk of the extreme case of dyspepsia, where there is certainly no digestion at all). I have also frequently ob-

observed in myself, (for I have been much troubled with dyspepsia), that if I fasted several hours longer than usual, the fermentation in my stomach was corrected, and the food perfectly digested: must we not suppose, then, that this was owing to the gastric liquor which had flowed in during this time; and that, had this quantity of liquor been supplied soon enough, the food would have been digested without any dyspeptic symptoms; and consequently that these were owing to the failure, and not to any depravation of the gastric liquor.'

In support of this opinion Dr. Wilson brings several other arguments, drawn from the *operandi modus* of the remedies — In the cure of this disease, the author properly rejects the use of frequent vomiting as highly prejudicial. He recommends those remedies to be employed which act on the general system, and which afford the proper stimulus, without producing any subsequent injury. Those remedies are exercise, cold-bathing, and the just regulation of sleep. The mind is also to be kept employed; but never to be fatigued. In obstinate cases of this complaint, our author advises the introduction of the gastric liquor of other animals into the stomach. Of the good effects of this remedy the author, however, has afforded us no proofs in this work; we are therefore apprehensive that the practice rests merely upon theory.—If the conjectures which Dr. Wilson has thrown out in this publication respecting the formation of calculous concretions, should be confirmed by future observation and experiment, the practice in these complaints must undergo a very material alteration.

Authentic Memorials of remarkable Occurrences and affecting Calamities in the Family of Sir George Sondes, Bart. In two Parts. The First being his own Narrative. The Second the Narrative of Persons attendant upon his Son Freeman Sondes, Esq. during his Imprisonment, and at his Execution. Collected with Care, and published with Fidelity. 12mo. 3s. Boards. Longman. 1793.

THESE tracts were originally published about the middle of the last century, and are now, it is supposed, to be met with only in a few libraries. Though they chiefly relate to domestic transactions, their merit, especially when joined to the singularity of the subject, is such as strongly entitles them to be rescued from the shades of oblivion; and we, therefore, cannot but approve the conduct of the editor, who has, by this republication, restored them to the notice of the world.

Sir George Sondes was a gentleman of an affluent fortune in the county of Kent, and not less distinguished for the excellence of his natural disposition and piety. He had the mortification to

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to lose many children at an early time of life; but what embittered his succeeding years with peculiar affliction, was the fate of two surviving sons, his only consolation, one of whom basely murdered the other, and suffered for his crime the ignominious death it deserved. The sorrow which arises from the calamities incident to human nature, was aggravated, in the case of this worthy baronet, by two additional circumstances. He was oppressed by the republican despots of the time, from a supposed disaffection to their government; and the misfortunes which he experienced, so far from exciting the sympathy of the puritanical clergy of that age, were even urged against him as the vengeance of heaven, and as proofs of extraordinary guilt. His Narrative, the ingenuoufness of which is apparent from its native simplicity, exhibits not only the various charges preferred by those zealots, but the forcible remarks and arguments advanced by him in his own justification.

The first article which they urged against him, as having failed in his duty towards God, was the not maintaining the free-school at Throwly, which had been founded by his ancestor, sir Thomas Sondes. His answer to this heinous charge is explicit and satisfactory, affording equal proof of the liberality of his disposition, and his regard to the interests of religion.

The second charge relates to his conduct, as executor or administrator to the will of alderman Freeman; from which he likewise exculpates himself in a manner the most clear and convincing.

The third charge is mentioned in the following terms:

‘ That it was generally reported that my son George was married to a virtuous and good gentlewoman, and that when I came to know it, I would by no means give way to it, but upon my blessing forbade him to accompany with her; and that if he did not leave her, I would never look on him, or give him any thing I could keep from him. And that to be sure to keep him from having her, I had comforted him with one of the most debauched young men of the country; so that it appeared I cared not what became of his soul, if I could keep his body from her.’

In reply to this accusation, sir George affirms, he never knew that his son was married to her, nor does he believe that ever he was, either according to the old or new form. The justness of his opinion on this subject, is afterwards corroborated by an extract of a letter from his son.

The next charge contains an impeachment of the want of hospitality, and of being a bad landlord, which are both evinced to be unjust; with the accusation of living unmarried,

ried, and of neglecting family duties. For the answer to these charges, we shall have recourse to the baronet's own words:

‘ To the charge of my being unmarried, and not living so chastely and virtuously as a Christian ought to do, I confess, that for almost these twenty years I have lived unmarried, and I thank heaven I have a healthy able body, and have natural and carnal affections in me, and a love to women and their company, and I think he deserves to be un-matin’d that hath not.

‘ I confess I have been more vain and foolish with them than I ought to have been, heaven forgive me. But for committing fornication or adultery with any single or married woman, I profess before heaven (though perhaps few may believe it) I am clear from it. I never had illegitimate issue, nor ever had carnal knowledge of any woman, save my own wife; nor of her, but as was fitting for procreation; seldom or never after I knew her to be with child.

‘ Neither was this abstinence in me from any frigidity or disability in nature, for my dispositions that way, were (I think) as strong as most men’s. Neither was it for want of invites and opportunities to it; of them I had enough. Nothing restrained me but the fear of offending heaven; *vix illa terribilis*, always sounding in my ears. “*Whoremongers and adulterers God will judge.*” This hath all along been the the bridle to my unlawful desires, and I hope ever shall be.

‘ *To the Charge of neglecting Family Duties.*

‘ To that of ordering my family and duties thereto belonging, I confess it is an excellent thing when the master can say, *I and my house do and will serve the Lord*. But it is hard in a great and numerous family to have all so well minded. It is the master’s part to see them perform the outward duties of God’s service, as prayer and going to church, and to shew them the way by his own godly example; this I was always mindful of, frequenting the church on the Lord’s day, both forenoon and afternoon, if not hindered by the weather, or some extraordinary occasion, and calling upon my servants to do the same. And all the week after, it was my constant course to pray with my family once, if not twice every day; and if I had not a Levite in my house, I performed the office myself.

‘ It is true, though in my own private devotions, morning and evening, I used constantly, without failing, my own conceived ejaculations to heaven; yet to my family, after reading some part of the scripture, I commonly used the set forms of prayers of the church, or of some other godly men: which in public meetings, and no extraordinary occasion happening, I conceive to be
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very fitting, and sufficiently warranted, both from Moses, David, and Solomon, who composed prayers for the church; as likewise from Christ himself, who made a prayer for his disciples, and bid them pray thus: *Our Father, &c.* It is warranted also by the practice of Christ, who sure had the spirit of prayer as much as any; yet in his agony he used no variety, but three several times, as the text hath it, went and said the same words: *Father! if thou wilt, let this cup pass from me.* He quarrelled not at the set form, nor do I know why any man should. If another man has composed a prayer whose words speak my mind to the full, and peradventure more full than my own words can do it, why should not I use them? Let thy heart and affections go with his words, and then they are thine own.'

The remaining charges relate to the education of his children, his treatment of his younger brothers, his being a royalist, and that he could hardly forget or forgive any injury done to him; to all which he replies in terms the most pertinent, as well as exculpatory of his conduct. It is impossible to peruse the various charges produced against this venerable person, without being moved with indignation at the injustice, the calumny, and the meanness of his inveterate accusers; nor can his rigorous treatment, by the executive power, be read without similar emotions. In a parallel which he draws between his own afflictions and those of Job, we meet with the following information on this subject:

'I confess I cannot say, during all my troubles, I have lost so great a stock of cattle; but can say it confidently, that the goods and revenue I have been deprived of, were worth near forty thousand pounds, *which would have purchased a great stock in Job's time and country.*

'I had three fair houses then in my own hands, all well furnished, and at least two thousand pounds a year about them. My lands were all stocked: I had at least one hundred head of great cattle, with fifty horses, and those none of the worst, some of them being worth forty or fifty pounds each. I had five hundred sheep, besides other stock: about a thousand quarters of wheat and malt, in granaries, and ten barns, (none of the least) all full of good corn, and great quantities of flax and hops. All this was seized and taken away at one time, with plate and jewels, for I removed nothing, concluding myself and estate secure enough as long as I acted for them.

'Besides all this, they had the rents and profits of my estate for seven yeares together; and the two first years allowed neither me nor my children any thing out of it.

'They had not only the profits of my own estate, but what they could get of alderman Freeman's, to whom I was administrator,

strator, and of my mother-in-law, to whom, (she being a lunatic) I was a guardian. By that means she and her children lost at least a thousand pounds: and no return was made of it, though they knew it to be so.

‘ At last I was forced to pay three thousand five hundred pounds for composition; or else (for ought I know) they would have kept my estate to this time, or sold it.

‘ But perhaps it may be said to me, Job was a righteous man; but these punishments were inflicted upon you for your delinquency, for being in arms, and siding against the parliament.

‘ To this I boldly say, I never was in arms against the parliament, or ever sided or assisted any against them, or ever had any charge of delinquency laid against me, or ever was called before the parliament or any committee, (though I always sought it, and laboured it) for any offence: neither could I ever learn to this day why I was sequestered or imprisoned. Indeed some Kentish men have told me I was put down to set up others; and set up, they were, but did not long continue.

‘ When I was to compound for my estate, neither the committee before whom I appeared, or myself, could find out how I could be made a delinquent, that so I might be capable to compound. There was a tax for my park then unpaid, because it was over rated, and it was agreed (I being willing to enjoy my estate, and be at liberty) that I should be entered (and so it stands in their books) *a delinquent, for not paying of taxes.*’

The second part of the Narrative consists of an account of the behaviour of Freeman Sondes, esq. the baronet’s son, during his imprisonment, and at his execution, drawn up by Dr. Boreman, and addressed to sir George Sondes; a copy of a petition from that unfortunate youth, to the justices of the peace for the assize and gaol delivery held at Maidstone; the confession of Freeman Sondes, esq. a prayer composed for his use by Dr. Boreman; a miscellany of divers remarkable passages and practices of Mr. Freeman Sondes, and others, during his imprisonment; a postscript to the whole kingdom; and an appeal to the godly orthodox clergy of the church.

Historical record informs us, that sir George Sondes lived many years after the lamentable catastrophe, so faithfully and pathetically related by him, happened in his family. For we find that in 1676, the twentieth year afterwards, he was advanced by Charles the Second to the dignity of a peer, by the title of baron of Throwleigh, viscount Sondes, of Lees-Court, and earl of Feversham in the county of Kent, with remainder to Lewis lord Duras, of Holdenby, who had married his eldest daughter by a second wife.

See

Sermons on various Subjects, intended to promote Christian Knowledge and Human Happiness. By the Rev. Luke Booker, LL.D. Minister of St. Edmund's, Dudley: 8vo. 6s. Boards. Rivingtons. 1793.

OF this volume we are informed by the author, that the sermons it contains

‘ Were written to be *preached* rather than to be *published*. Perspicuity and plainness therefore, are qualities which he has been more solicitous to attain than elegance and refinement. Had his mind been pre-occupied by the idea of *Publication*, his diction might have been more polished and correct; but would it not have been less warm and impressive?—He would then have written from the *head*,—whereas these discourses flowed from the *heart*.

‘ To an enlightened public he submits them with a *cherished* confidence in its candour; yet not without a just apprehension of its censure,—a more *painful* apprehension, he confesses, than at other times he experienced when approaching its tribunal.’

The subjects are :—1. Faith. 2. Hope. 3. Charity. 4. Suicide. 5, 6. Disappointment and Happiness. 7. The peculiar Duties of Christianity, (a farewell sermon.) 8. Britain's Happiness. An Assize Sermon. 9. Justice and Mercy, ditto. 10. The Duty of Children to their Parents. 11, 12, 13, 14. The Divinity and Humiliation of Christ. 15. The Divinity of Christ. 16. Addressed to young Persons on Confirmation. 17. Christ weeping over Jerusalem. 18. On Humanity to the Brute Creation.

Dr. Booker is the author of several poetical compositions, which have been received with general approbation; and if a numerous list of subscribers be vouchers of their merit, this evidence he can produce in favour of his sermons. Indeed, so extended is their number, that a large impression, we understand, have been found insufficient to supply the demand. These discourses are written with considerable animation, but whether the style be not rather too lofty for a common audience, and sometimes too poetical, we will leave for others to determine.

“ *Love thy neighbour as thyself;*” and, “ *Do to others what ye would they should do to you,*” are precepts of high and awful authority: and were they but revered as they ought to be, mercy and compassion, kindness and benevolence, with all the sacred charities of life, would be universal. Every man would be every man's sincere friend; the sordid jealousies and competitions of interest; the illiberal distinctions of sect and party would no longer

C. R. N. AR. (VIII.) June, 1793. N depre-

depreciate the Christian character ; and peace and good-neighbourhood would every-where prevail.

‘ Whereas, by the envious and revengeful,—by the covetous and worldly-minded, who “ turn aside the needy from judgment, and take away the right from the poor, that widows may be their prey, and that they may rob the fatherless :” by persons of this description, who are dead to the warm impulse of humanity, every plea of an offending brother is disregarded ; every palliating *cause* or circumstance of error is overlooked, and every offer of reparation neglected. Such unhappy and misguided persons deem cruelty just, and vengeance salutary. Whatever conduct the laws will sanction, they pursue ; whatever sentence the laws promulgate, they require, though ruin inevitable, to the object of their malice, follow the stern decree.

‘ But the instances are few, in the annals of justice, compared with those in the annals of *fashion*, where inhumanity or revenge has pursued its object to the boundaries of life. Yet, how many instances are there where it has been equally cruel and inhuman !—How many instances—where it has “ seized its debtor by the throat, saying, “ Pay me that thou owest :” and has thrown him into prison, *there* to languish in misery and confinement, till he has discharged the uttermost farthing !

‘ Behold yon domestic circle,—the father industriously employed in the midst of his numerous, but happy family. He is the object of their united affection, and the supplier of their wants. To him they look for protection, for food and raiment. The smile of content, unconscious of approaching adversity, enlivens the countenance of the mother and her children. When, lo !—the minister of rigid justice crosses the peaceful threshold. The wife is bereaved of her husband,—the children of their father ! Seized in the very act of labouring to *satisfy* the impatient demand, he is torn from their embraces, and thrown into the confines of a jail. *There* (like the oppressed Israelites under their oppressed task-masters) he is deprived of the necessary means of labour, and rendered incapable of earning the sum that will restore him to light and liberty !

‘ Say, creditor ! art thou a *husband*,—art thou a *father* ?—If thou art, thy own feelings will correct thee. If thou art *not*,—if neither of these endearing characters belong to thee,—contemplate *him* for a moment, who is *both*. View him through the bars of a dreary cell into which *thou* hast cast him, and read in his countenance the anguish of his heart,—anguish, occasioned by *others’* sorrows rather than his own !—Then go and view “ want, and her babes” in tears. View the wife thou hast made a *widow*,—the children, whom thou hast rendered *fatherless* !—These scenes of distress and misery, of which thou art the author, attentively behold ; and if thou hast the feelings of a man, or the principles

ciples of a Christian, thou wilt "shew mercy and compassion to thy brother:"—thou wilt instantly "*loose him and let him go.*"

After a citation from Ecclesiasticus III. the author adds :

' These words are conclusive. If any thing can confirm the dutiful in their duty, or reclaim the disobedient from the error of their way, the passage I have read must answer the purpose. It must bring conviction to the heart, if that heart be not harder than adamant, if it be not totally estranged to the feelings of nature.

' Is there any one among you to whom the sacred language is unprofitable,—to whose inmost soul it does not penetrate, and soothe with a tenderness and joy, or stab with a painful compunction?—Tell me, O child of disobedience! thou whose unnatural and cruel conduct has added sorrow to the weight of thy parents' cares; who hast prematurely turned their locks to silver, and made dim their sight with weeping: tell me, what are *thy* feelings at this moment, and what the conduct which they urge thee to pursue?—Do they impel thee to *persevere* in cruelty; to go on in guilty disobedience, that thou mayest add more wrinkles to thy parents' faces,—that thou mayest draw more tears from their aged eyes,—more drops of blood from their breaking hearts, or increase the number of their hoary hairs?—Do they move thee *not* to return to a sense of duty, till thou hast *brought down these hoary hairs with sorrow to the grave*?—No:—they move thee to a *different* conduct. They urge thee to "arise and go to thy father, and to say unto him: father! I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son!"—Obey, I intreat thee, their generous impulse. Be reconciled to thy parents. "Honour thy father and mother;" and endeavour to compensate by thy future obedience; for all the griefs thou hast occasioned by thy past behaviour.—Perhaps the hand of death has broken the union between them,—has, relentless, torn thy mother from thy father, or thy father from thy mother;—has left one of them solitary and sad, to bear unsolaced the remaining cares of life.—If this be the case,—let thy affection be *doubled* to thy surviving parent.—Let the following request, the request of an aged parent to his son, be never forgotten by thee.—"My son, when I am dead, bury me, and despise not thy mother; but honour her all the days of thy life, and do that which shall please her, and grieve her not.—Remember, my son, that she saw many dangers for thee, when thou wast in her womb: and when *she* is dead,—bury her by *me* in one grave."

In an Appendix, containing notes on the foregoing discourses, is the following:

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Should it be asked why he is styled the *Word*? — the proper answer seems to be: that as a thought or conception of the understanding is brought forth and communicated in *speech* or *discourse*, so is the Divine Will made known by the Word, who is the offspring and emanation of the Eternal Mind; — an emanation pure and undivided, like that of light, which is the proper issue of the sun, and yet coeval with its parent orb: since the sun cannot be supposed to exist a moment without emitting light. And, were the one eternal, the other, though strictly and properly *produced* by it, would be as strictly and properly co-eternal with it. So true is the assertion of the Nicene fathers; — so apt the instance subjoined for its illustration — “*God off God, Light off Light:*” — In apostolical language — “The brightness of his Father’s Glory, and the express image of his person:” outwardly, indeed, he appeared merely human. The sun was covered with a cloud; but it was still the sun, and often manifested *through* the cloud the power and brightness of its beams.”

Dr. Booker will, no doubt, apply to the syndics of the university press to introduce, in the future editions of the prayer-book, his emendation of the Nicene creed.

An historical and critical Inquiry into the Existence and Character of Saint George, Patron of England, of the Order of the Garter, and of the Antiquarian Society; in which the Assertions of Edward Gibbon, Esq. History of Decline and Fall, cap. 23, and of certain other modern Writers concerning this Saint are discussed; in a Letter addressed to the Right Hon. George Earl of Leicester. By the Rev. J. Milner, F. S. A. 8vo. 1s. 6d. Debrett. 1792.

MR. Milner, to whose name those who have read the late controversy amongst the Romanists of this country cannot be strangers, has here, with zeal and ability, undertaken a subject which he is well qualified to discuss.

Calvin (Institut. cap. 10.) Chemnitius (Exam. Frid. Sefs. 25.) and others, having cashiered from the church triumphant the tutelary saint of our country, (who had been represented as a once distinguished character in the church militant,) declaring him a non-entity; and Echard having confounded him with George the Arian bishop of Alexandria, Mr. Milner, in opposition to them and Mr. Gibbon, who favours the latter opinion, has here undertaken to show, not only that there was such a saint, but that he was a very different person from the bishop supposed. That there existed a martyr of the name of George, who suffered in one of the early persecutions, and that he was famous as such in the orthodox church during the following century, he argues, from the rejection in the council

council of seventy bishops at Rome, in 494, under Gelasius, of many forged acts attributed to him. To this, he adds, the mention of a particular church consecrated to his memory, by the sixth general council, held in 552, which, in contradistinction from others of his name, twice called him St. George of Constantinople. Five other churches are further said to have been erected in that city under his patronage, and one in particular by the emperor Maurice, about the year 590. Naples and Lydda are said to have been distinguished by similar edifices, under the direction of Constantine; and at the last place he was supposed to be buried. Mr. Milner goes on to accumulate further evidence, and observes, that

‘ We find our saint’s name, and his festival fixed to the very day on which we celebrate it, in the martyrology of St. Jerom, in the very ancient *Ordo Romanus*, published by Fronto Duceus, and in the sacramentary or missal collected by St. Gregory the Great; where it occurs with its proper preface or prayer, under the ecclesiastical title of the birth-day of St. George. We again find it in the martyrology of our venerable Bede, who flourished in the eighth century, and in that of Usuard, who lived in the ninth, though both of these hagiographers, in celebrating, what they call, his illustrious martyrdom, reject his false history, which they well knew had been condemned in the Roman council. To the former of these centuries, that is to say, to the eighth, belongs that curious monument of antiquity, which the learned Stephen Antony Morcelli has, within these three or four years, brought to light, out of the collection of the late cardinal Albani, who procured it from the East. I speak of the original menology or calendar of the church of Constantinople, which, though without a date, the learned editor proves, by intrinsic evidence, to have been drawn up before the beginning of the Iconoclast century, and consequently before the year 730. In this the 23d of April is marked as *sacred to the memory of the holy George*. He tells us that in another menology, that of Basil Porphyrogenet, of the tenth century, which he has seen in manuscript, in the Vatican, our saint is qualified with the title of the *great martyr*, by which title, or else by that of the *commander*, or the *victorious*, he is generally described in the modern Greek calendars. If it be true, as Papebroke asserts, that our saint’s name occurs, on the usual day, in a Saxon martyrology, extant in Bennet College, Cambridge, we have an additional proof, besides the testimony of Bede, that St. George was known and acknowledged as a martyr, by our Saxon ancestors. Certain it is that on the coming in of the Normans, above twenty years before the first crusade, a parish church in Oxford was built in memory of St. George; as was the church of Windsor soon after this event; though the second foun-

dation of this most noble memorial of St. George, by Edward III: has not only eclipsed the former foundation, by Henry I. but almost obliterated its memory. The fame of our saint was so much diffused by the crusaders after their success in the battle of Antioch, which they ascribed to the assistance they conceived themselves to have miraculously received from him, that, as Papebroke remarks, there was hardly a city, town, or village in Christendom, in which a church of St. George was not to be met with.

The origin of Calvin's opinion, Mr Milner attributes to the indentification of St. George, with the emblematical figure of an armed knight combating with a winged serpent, whence he became also a supposed substitute for Perseus. This he conceives to have originated from the representation of Constantine, which that emperor caused to be fixed on the portico of the palace, and also impressed on his coins, to celebrate his triumph over Satan in the destruction of infidelity: in which he appeared 'trampling on a dragon transfix'd through the belly, and plunging into the sea.' The ingenuity of this conjecture is, however, superseded by Mr. Milner himself; for in p. 29, 30, he refers the emblem of St. George in fierce combat with the dragon, as drawn from certain passages in the spurious acts which Gelasius, as before mentioned, condemned, and in which acts are frequent allusions to that spiritual victory to be obtained over *that old serpent, called the Devil and Satan*: — and further, from his accounting for St. George's being, 'in ancient times, represented fighting on horseback, rather than on foot.'

Under the second head, Mr. Milner examines the grounds on which St. George of Cappadocia, the military martyr, is confounded with George, the Asian bishop of Alexandria; and having enumerated several other striking instances of incompatibility in their histories, he adds to the rest,

'I shall mention one more glaring circumstance, which shews that the orthodox Christians of early, as well as of later times, clearly distinguished the martyr whom they venerated from the Arian persecutor, whose rage, their brethren, and above all St. Athanasius had so severely felt. Ammianus, together with all the church writers and historians, from Socrates down to Nicephorus Calistus, informs us, that after George of Alexandria had been murdered by the Pagan multitude, not without the connivance, Mr. Gibbon would have us believe, of the orthodox party, his body was burnt to ashes, (some historians add, that the very camel which carried his carcase to the pile was burnt with him,) and these ashes were collected, with jealous care, and thrown into the sea, lest they should be carried away by his partisans. This transaction was notorious to the whole world, having taken place on
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its most public theatre, the great emporium of Alexandria; the memory of which has been perpetuated down to the present day, by all the principal writers who have related the events of that period. On the other hand, the George, who was the object of public veneration in the fifth, sixth, and succeeding centuries, was a martyr, whose sepulchre was well known in countries the most remote from that where it was placed.'

If in a future edition of this work, the learned author should introduce the legendary passages themselves to which he alludes, as well as some others from history which have escaped his attention, we think he will perform an acceptable service.

Collinson's History of Somerset. (Concluded from Vol. VIII, p. 67.)

MR. Collinson, with one exception, pursues his subject alphabetically; distributing in that order the hundreds, and the places which they contain: a mode of division certainly the most easy to the writer and reader; and, like an alphabetical list of subscribers, calculated to give offence to none.

The exception above noted is Bath, to which city is allotted the distinction of priority and precedence: and here, strange to tell! we meet with that requisite preliminary which is denied to the county, an accurate description of latitude and longitude. But that the name of this place is derived from the Greek *Bath*, *profundum*, we can by no means allow. It is unquestionably deduced from the circumstance of its *baths*; that natural phenomenon which has distinguished it in ages beyond all history or tradition. What consideration induced Mr. Collinson to admit this strange etymology we are at a loss to imagine. He might as well have traced the denomination of England to the Latin, as abounding in oaks and acorns, or that of Bristol to the Greek; Βρι, *valde*, ρισ, *vestis*, with reference to its manufactories for clothing. The Britons denominated Bath, amongst other appellations, *Caer-Badon*, (the city of baths); the Greeks, *Υδαξ Σιμα*, and *Βαδ'α*, (the latter term being evidently borrowed from the British *Badon*) and the Romans, *Aqua Solis*, *Fontes Calidi*, *Thermæ*, and by several other titles, either denoting its peculiar waters, or deduced from the language of the inhabitants whom they found here. The etymology which Mr. Collinson assigns is, therefore, groundless and untenable. In his derivation of the name of the county from Somerton, the chief town at the period when the Saxons succeeded the Romans, and which was probably so called on account of 'the æstival pleasantness of its

situation,' he follows an established conjecture, and is more successful.

We are pleased to find that this historian has rejected the fabulous legends that have so long prevailed, even in respectable accounts, relative to the original discovery of the Bath waters; and that he has put to flight king Bladud and his hogs, as well as the monkish miracles of St. David.

' Absurd, says Mr. Collinson, as these legends are, still they have some tendency to point out the antiquity of the hot springs; nor could it indeed have hardly been possible for such a wonderful phenomenon to have remained unobserved by the rudest aborigines of the country; but the antiquity of the city and the baths themselves we are not to refer to any higher period than the arrival of the Romans, a people peculiarly happy in converting the gifts of nature to the properest uses, and in supplying her deficiencies by admirable works of art,

' It was in the year of our Lord 44, and in the reign of the emperor Claudius, that the Roman forces, under the conduct of Flavius Vespasian, after having reduced all the Belgic colonies and the western parts of Britain under the subjection of the Roman empire, sat down in this territory, to which they had probably been directed by the native Belgæ. The report of such genial waters as flowed with spontaneous heat from the bosom of the earth in a rude and barbarous country, was a sufficient inducement to a people who had so lately left the luxuries of Italy, where every art was employed in erecting the most superb baths and sudatories, and in fabricating with immense labour and expence that very article of indulgence, which nature in this spot furnished without the smallest trouble to their hands. Such an extraordinary and unexpected bounty they could not fail ascribing to that orb, which imparts heat and vigour to the universe; and they at once bestowed upon the waters the appellation of *Aquæ Solis*, or the Waters of the Sun. Here they stationed the first detachment of the second legion, building proper habitations for the officers and the military in general, and at length, by the arrival of other legions, the place grew into a city, endowed with Roman liberties, and governed by Roman laws. Walls, gates, and temples, were erected, and a little Rome began to adorn a dreary inhospitable wild.'

Of this celebrated place an ample and diffuse description is given through upwards of eighty pages, including its British, Saxon, and Norman history, its Roman antiquities, its ecclesiastical affairs, the ancient city, walls, gates, and fountains, the modern city and its additional buildings, the charter and corporation, the fairs, commerce, and manufactures, the representatives in parliament from the year 1297 (with some omissions) to 1790, the mayors from 1655 to the same period,

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the most eminent natives and inhabitants, the titles it has conferred, the numerous writers on the Bath waters, (amongst whom Dr. Smollet is erroneously distinguished by the Christian name of *Thomas*) the virtues of those springs, and every other particular which can gratify antiquarian research or modern curiosity. It should have been added, however, in the account of the charter, that it has, for many years, been vacated as to its most essential purpose; that of preventing strangers from setting up their business within the city.

From this satisfactory account of Bath we shall select two articles. The first is the oath anciently taken by a citizen on his admission to the freedom of the city; and which may be esteemed a singular curiosity.

‘ I schall buxom and obedyent be to the mayr of Bathe, and to al hys successowrys. And y schal mentayne me to no lordschyp for hynderans of eny burges of Bath. Nether y schal nogth pleie wyth no burges of Bathe, buth on the mayr's curte, yf hit so be that the mayr wyll do me rygth, or may do me rygth. Seynt Katern day y schall kepe halyday yerely, and Seynt Katern chapel and the brygge helpe to mentayne, and to susteyne by my powre. All other custumys and fredumys that langit to the fore sayde fiedom y schal well and truly kepe and mentayne on my behafe. Selme God and Haly Dome.’

The other is part of the affectionate tribute to the memory of Mr. Collinson's original coadjutor in this history, Mr. Edmund Rack; who lived not to see his labours completed. In this undertaking Mr. Rack's particular department was the *topographical parochial survey*.

‘ This, notwithstanding his ill state of health, he indefatigably pursued during the successive years of 1782, 1783, 1784, 1785, and 1786, and, except a few towns and parishes, lived to finish: but only a small part of the first volume was printed before his death.’

This gentleman was bred a quaker; but early displayed a liberality of thinking, and a disposition to literature, not very common amongst that sect. His first publication of any note was *Casipina's Letters*, which the rev. Mr. Polwhele, (the author of this biographic sketch) observes is a mere cypher, as follows;

“ TAMOC CASIPINA : The Assistant Minister of Christ's Church and St. Peter's in Philadelphia in North-America.”

But *Casipina* admits a much easier solution; viz. Curate at St. Peter's, &c.

Soon afterwards, he published another work called *Mentor's Letters*,

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‘ He was known also in 1777, as one of the writers for the Farmer’s Magazine; the three last volumes of which are rendered valuable by his communications in agriculture. But this prolific year, in which he had so fully displayed the fertility of his genius, was concluded by a signal instance of his public spirit. Through the vehicles of the Farmer’s Magazine and the Bath Chronicle, he communicated to the public a scheme for the institution of an *Agricultural Society*; and so generally approved was his plan, that the society for the four counties of Somerset, Wilts, Gloucester, and Dorset, was instituted in the beginning of the year 1778, with the promising views of a permanent establishment. He had the satisfaction to see it supported by the continual accession of new subscribers; whilst he received, as secretary to the society, the most flattering testimonies of approbation.’

Engaged in this active employment,

‘ He now often lamented, that he had less time than usual for cultivating a correspondence with his friends; and to supply the want of a communication to which he had been long accustomed, he would frequently retire to his closet, and recall to memory the sentiments of his youth. “ It is but a moment (he would often complain) which I can now and then rescue from unfeeling business, for this heart-edifying amusement !” In one of those solitary moments, looking over some old letters, where the traces of youthful sensibility were fresh and vivid, he recollected the whole train of correspondence, with the regretful thought that it was now probably interrupted to be resumed no more. It was on this occasion that he was struck forcibly with the idea of publishing the best letters in his collection; and he accordingly selected from a mass of two hundred letters about sixty, which the public would probably have received with complacency; but through the avocation of business the scheme was laid aside.

‘ About this time he was troubled with a violent cough, which was suspected to be consumptive. In a letter dated May 2, 1778, he thus writes of himself: “ I seem to be verging downwards to that valley which terminates in the shadow of death. Perhaps I may descend it with unexpected celerity; but I am not solicitous about an event which must be left to the great Disposer of all Things, who will certainly do what is right; yet I sometimes think that this hand, which now guides the pen of friendship, will soon forget its cunning, and become the food of reptiles in the grave.”

He survived, however, under the pressure of disease, and temporal misfortunes, in the frequent anticipation of death, yet incessantly employed in works of utility, till the year 1787; when he died, amidst universal regret, in the 52nd year of his age.

It is impossible that we can pursue Mr. Collinson through the vast mass of information and entertainment which he has so laboriously collected. It must, therefore, suffice to select a few of the most remarkable curiosities of nature and art, which distinguish this county, together with its principal antiquities, to note its most glaring errors and inaccuracies, and to conclude with a general opinion of the work.

At Ashill is found a very curious water, arising from a medicinal spring, which has been ingeniously analysed by Dr. Farr of Curry Rivel, and which, amongst an abundance of other peculiarities, possesses these; that, though cold, it never freezes; and that the well in which it is found ebbs and flows every day. At Western Super Mare is another well, equally remarkable, but totally different in its chief peculiarity. 'At ebb tide it is full, but sinks as the tide comes in, and becomes quite empty at high water.'

At Curry Rivel is 'an oak which bears acorns of an uncommon size, being more than thrice the usual dimensions; and from some experiments made by an eminent naturalist, it appears that the plants which they produce grow twice as fast as those raised from common acorns.'

At Mark, 'many large oak and yew trees have at different times been dug up in the moors. These lie from four to six feet under the surface, and are very hard, and as black as ink; but after being a little time exposed to the air, they become rotten, and crumble into dust.'

The account of a village named Gullbone is so romantic, that we cannot forbear to transcribe it, especially as it presents a favourable specimen of Mr. Collinson's power of description.

'The situation of this church is singularly romantic; it stands in a little narrow cove, about four hundred feet above the level of the water. On each side of this cove the hills rise almost perpendicularly more than twelve hundred feet high. That on the west side is conical, and considerably higher. The back of the cove is a noble amphitheatre of steep hills and rocks, which rise near six hundred feet above the church, and are covered with coppice woods to the tops. The trees which compose these vast plantations, set by the hand of nature, are oaks, beech, mountain ash, poplars, pines, and firs, mingled together in the most wanton variety. At the back ground of this cove, through a steep narrow winding glea, a fine rivulet rushes down a narrow rocky channel overhung with wood, and passing by the church, forms a succession of cascades in its descent down the rocks into the sea.

'This spot is as truly romantic as any perhaps which the kingdom can exhibit. The magnitude, height, and grandeur of the

the hills, rocks, and woods, at the back and on each side of the cove; the solemnity of the surrounding scene; the sound of the rivulet roaring down its craggy channel; the steep impassable descent from the church down to the beach; the dashing of the waves on a rough and stony shore at an awful distance below; the extent of the channel, and finely varied coast and mountains of Wales beyond it; form a scene peculiarly adapted to strike the mind with pleasure and astonishment.

‘ During the three winter months the sun is never seen here; being entirely hid by the height of the surrounding hills.’

At Minehead is found a very singular fish, which well merits the notice of the chemist.

‘ On the rocks at low water is a species of limpet, which contains a liquor very curious for marking fine linen; the process is as follows: Lay the limpet with its mouth downward on some solid body, and break it with a smart stroke of a hammer, but not so as to bruise the fish. When the shell is picked off, there will appear a white vein lying transversely in a little furrow next the head of the fish, which may be taken out by a bodkin or any other pointed instrument. The letters or figures made with this liquor on linen will presently appear of a light green colour, and if placed in the sun will change into the following colours: if in winter about noon, if in summer, an hour or two after sun-rising, and so much before setting; for in the heat of the day in summer it will come on so fast, that the succession of each colour will scarcely be distinguished. Next to the first light green, it will appear of a deep green, and in a few minutes change to a full sea-green; after which, in a few minutes more, it will alter to a blue; then to a purplish red: after which, lying an hour or two, (if the sun shines) it will be of a deep purple red, beyond which the sun does no more. But this last beautiful colour, after washing in scalding water and soap, will, on being laid out to dry, be a fair bright crimson, which will abide all future washing. This species of limpets are, some red, others white, black, yellow, brown, and sand-colour; and some are striped with white and brown parallel lines.’

In the account of Glastonbury are some curious memorials of its famous thorn and walnut trees.

• Southwest from the town Wearyall-Hill, an eminence so called (if we will believe the monkish writers) from St. Joseph and his companions, sitting down here all weary with their journey. Here St. Joseph stuck his stick into the earth, which, although a dry hawthorn staff, thenceforth grew, and constantly budded on Christmas-day. It had two trunks or bodies, till the time of queen Elizabeth, when a puritan exterminated one, and left the other,

other, which was of the size of a common man, to be viewed in wonder by strangers; and the blossoms thereof were esteemed such curiosities by people of all nations, that the Bristol merchants made a traffic of them, and exported them into foreign parts. In the great rebellion, during the time of king Charles I. the remaining trunk of this tree was also cut down; but other trees from its branches are still growing in many gardens of Glastonbury, and in the different nurseries of this kingdom. It is probable that the monks of Glastonbury procured this tree from Palestine, where abundance of the same sort grow, and flower about the same time. Where this thorn grew is said to have been a nunnery dedicated to St. Peter, without the pale of Weriel-Park, belonging to the abbey.

‘ Besides this holy thorn, there grew in the abbey-church-yard, on the north side of St. Joseph’s chapel, a miraculous walnut-tree, which never budded forth before the feast of St. Barnabas, viz. the eleventh of June; and on that very day shot forth leaves, and flourished like its usual species. This tree is also gone, and in the place thereof stands a very fine walnut-tree of the common sort.

‘ It is strange to say how much both these trees were sought after by the credulous; and though the former was a common thorn, and the latter not an uncommon walnut, queen Anne, king James, and many of the nobility of the realm, even when the times of monkish superstition had ceased, gave large sums of money for small cuttings from the original.’

But, perhaps, the most stupendous work of nature that distinguishes this county, is the rocks of Cheddar.

‘ A considerable part of the lands in this and the adjacent parishes, being rich moors, this place has long been justly celebrated for making cheese, which is indeed superior in quality to most in England, and has even been compared with the productions of the vats of Parma.

‘ But what most distinguishes the place, and occasions it to be visited by travellers, is that stupendous chasm, called *Cheddar-Cliff*; which is certainly the most striking scene of its kind in Great-Britain. This vast chasm runs across the southwest ridge of the hill from top to bottom, extending in a north-east winding direction more than a mile in length, and then branching off by two passages in the form of a Y by an easy ascent to the top of Mendip. At the entrance from the town, nine small springs, pure as crystal, burst from the foot of the cliffs, all within the space of about thirty feet, and joining together within forty yards of their source, form a broad rapid river of the clearest and finest water in the world. The bed of this river is a sand mixed with shingles, and in many places is almost covered with broken fragments of stone

stone and small rocks, rising above the surface of the water. On these are many curious squatick plants, polypodies, aspleniums, and confervas; which being kept in continual motion by the stream, broken by many little falls from ledges of natural rocks, render the scene uncommonly beautiful. On many of these rocks is found a curious kind of fresh-water patella, or limpet, shaped like a truncated cone, of a bluish and amber colour, pellucid and beautifully striated with lines of bright purple. This river contains trout, eels, and roach, and a few years ago turned thirteen mills within half a mile of its source. The number is now reduced to seven, three of which are paper-mills, the other grist-mills. After winding through divers part of the town, it enters the moors, and discharges itself into the Ax.

“ And Chedder for meere grieve his teene he could not wreake
Gusht forth so forcefull streames, that he was like to breake
The greater bankes of Ax, as from his mother's caye
He wandred towards the sea.”

From this remarkable water thus issuing out of the towering cliffs, this place derives the name of Chedder, (*Ced* signifying a brow or conspicuous height, and *Dur*, water), by which is significantly expressed its situation at the foot of lofty rocks, washed by a copious stream.

Beyond the spring head, the entrance opens into the chafin, which is in many places very narrow, and scattered over with rude loose fragments of fallen rocks. The stone is of various kinds; some almost black, and extremely hard and ponderous, containing a considerable quantity of iron; others a coarse kind of marble veined with a dusky red, which burns into strong lime, and a third sort appears to be coral in a fossil state, of which there are several sorts, some full of small stars, and others in large buds finely striated from a centre.

Proceeding in this winding passage the cliffs rise on either hand in the most picturesque forms, some of them being near eight hundred feet high, and terminating in craggy pyramids. On the right hand some of them are perpendicular to the height of four hundred feet, and resemble the shattered battlements of vast castles. On the left hand or west side are two also of this form, which lean over the valley with a threatening aspect, and the tops of many others at the height of several hundred feet, project over the heads of the spectators with terrific grandeur. In general the swelling projections on the one side stand opposed to corresponding hollows on the others; which is a strong indication that this immense gap was formed by some dreadful convulsion of the earth. On the right hand the cliffs are steeper than on the left, and are generally inaccessible; but beautifully interspersed with ivy, shrubs, small yew, and other trees, which grow out of the fissures of

of the rocks up to their very summits. Many curious plants, such as aspleniums, liverwort, fengreen, polypody, and thalictrum or meadow-rue, and particularly the *dianthus-glaucus*, or crimson mountain-pink, peculiar to this place, are found here in great plenty, and on the rocky summit of Mendip.

In the sides of the cliffs are five considerable caverns; one of them, the entrance into which is near one hundred feet high from the valley, contains many curious stalactitical productions, spars and crystalizations; and also the *lac lune*, or white soft argillaceous earth, growing like a fungus, very light and friable. The stalactites are generally found in nodules or crusts from one to three inches thick, swelling out of the clefts of the rock within the cavern, and some pieces of it when cut take an excellent polish. This cavern is rugged and uneven, but contains some very spacious vaults of a vast height, the natural arches of which present an awful appearance, and fine echoes are reverberated within their walls. The vaults extend in a winding direction to the north-east more than three hundred yards under the hill. Another (smaller cavern extends about twenty yards, but does not afford much that is curious: in this cavern a poor woman a few years ago had her solitary residence.

In passing along this valley, the awful scenery is continually changing; but to observe all its beauties, it must be traversed backwards and forwards. In doing this, there will be found ten points of view, which are grand beyond description, and where the prospects exhibit that wild and tremendous magnificence which cannot fail impressing the mind of the spectator with awe, and astonishment at the works of that Power, whose voice even the obdurate rocks obey, and retire.

Suspicious, however, as these cliffs are, the top of Mendip is some hundred feet higher, sloping upwards from their tops in a gentle ascent, and affording a most extensive prospect over the southern and the western parts of this county, a considerable part of Wilt and Dorset, the Bristol Channel, the Holmes, and a long range of the coast of Wales.

Amongst the curious relics of art and antiquity stand prominent the *Wansdike*, or great Belgic boundary, (noticed in our former extract) which is accurately delineated; the Roman *fosse*, which in many parts of this county remains perfect, (particularly round Bath;) Stanton-Drew, a prodigious work of stone far removed beyond all history or tradition; Glastonbury Abbey; the Roman discoveries at several times made in Bath; and those at East Coker in the year 1753, where,

In ditching in a field belonging to Mr. Forbes, (a great collector of curiosities) the foundations of a Roman dwelling-house were

were discovered, consisting of several rooms, one of which was floored with a most beautiful tessellated-pavement, representing in strong colours a variety of figures, among which was a female lying on a couch in full proportion, with an hour-glass under her elbow, and a cornucopia in her hand; over her head a hare flying from a greyhound, just catching her in his mouth; and at her feet a bloodhound in pursuit of a doe just before him. Another female appeared dressed in her Roman stola with the purple laticlave; and a third, much damaged, helping to affix a robe round a naked person on a couch. Under this pavement was a hypocaust; and a great quantity of bricks, burnt bones, and corroded pieces of iron, were found in other apartments. Not a piece of this pavement is now left, the whole of the field wherein it was found having been ploughed up, and the antique fragments dispersed among curious visitors.

The engravings that decorate this work, though they are directed to be interspersed in those parts to which they respectively belong, constitute a fourth volume. They are neatly executed, and together with a map of the county, represent the following objects; viz. The ancient Plan of Bath, its Antiquities, Town Seals, Baths, and Town Hall, Lady Miller's Monument, the Seats of Burton-Pynsent, Hatch-court, Halfwell, Bailbrook-Lodge, Kelweston-House, Yarlinton-Lodge, Fairfield, Dunster-Castle, Sutton-Court, Stone-Easton, Hinton St. George, South-Hill, Long Ashton-Court, Barrow-Court, Sandhill Park, Hestercombe, Montacute, Newton-Park, Shapwick, Court-House, St. Audre's, Crowcombe-Court, and Nettlecombe Court; Lyons' Tombs, and Ichnography of Glastonbury Abbey, an ornamental Arch in Trent-Church, an Altar-Piece in Martock-Church, Frome-school; the Churches of North-Cadbury, Chard, Brewton, Huish, Ilminster, Doultong, Crewkerne, Winscombe, Yatton, Long Ashton, Martock, Backwell, Kilmington, Bridgewater, North Petherton, South Petherton, Curry-Rivel, North Curry, Kingsbury, and Yeovil; and Cleve Abbey.

In this list, copious as it appears, are several considerable omissions: amongst which, it may suffice to notice, a *modern* plan of Bath, its abbey church (one of the most complete and venerable fabrics in the kingdom) and Prior-Park, the princely seat of the celebrated Ralph Allen. But the deficiency of the two last is certainly not imputable to Mr. Collinson.

This article is already extended to such a length that we have not room to notice a variety of remarkable circumstances, anecdotes, traditions, and epitaphs, some of which we purposed to extract. For all these we must, therefore, refer to the work; which affords much amusement of a local nature.

We hasten to the most unpleasant part of our task ; to notice the imperfections of a performance that, on the whole, deserves infinitely more of applause than censure. We discerned in the beginning of the work, especially in the Preface, symptoms of an obsolete, vulgar, or affected style that pervades the sequel. In the Dedication Mr. Collinson tells the king, he is fearful that the subject is 'meanly handled,' and invokes the supreme being long to continue to this country 'so good a *dispensator* of his benignity.'

In the Preface we learn that 'Divitiacus *mingled himself* to bring over into Britain,' &c. and in the account of Bath, no person is said ever to have *made so much noise* there as Beau Nash. In Drayton, 'the number of *souls* are about 268.' We also meet with the following strange phrases, 'a regularity of meritorious conduct,' and 'unpictured solitudes ;' 'prolixity' for extent, 'fell out' for happened 'save' for excepting, 'thwarting a road' for crossing it, 'in regard' for because; 'captivated' for captured; 'to speculate' for to survey with a glass or speculum, (and 'speculation,' in the same sense), 'notable' for remarkable; 'infrequently' for inconsiderably; 'miserably handled' for cruelly treated; 'at what time' for at which time; 'dissentient dissenters, infant cradle, a great sink in value, outbraved, endamaged, delectation, assassins, aspections, a huge manor, manerial' (which is invariably so spelt) 'querimonious, obedientiary, portentive, celebrious, acclivous, limpingly, romantickly, mistakenly, slantwise, contrariwise, hardby, albeit, wearilelsly, therefrom, thereat, was fain, this self-same place, went to pot, such-like, and matters of like sort.'

In vol. 3. p. 124, is mentioned a sovereign whom we never before encountered in sacred, or profane, or fabulous history; viz. 'king Cnut.'

In some places, Mr. Collinson is too positive; as when in Dulverton he observes that 'the christenings are yearly 20; the burials 18;' and in Exton, that the christenings are 3, the burials, 2 annually: as if the births and deaths in these parishes were invariably the same: in others, he is indefinite; as when he affixes no date to the account of the very curious old woman at Trull, who, *at the time of writing*, was in the 115th year of her age; to the anecdote of 'poor old Hartgill,' who, with his son, was assassinated by lord Stourton; nor to the remarkable *tumulus* discovered at Nemnet, which is vaguely dated by the phrase, 'some time ago:' and sometimes he is too particular; as when in the village, Stocklinch St. Magdalen, he informs the world that 'the only pauper in this parish is a blind old woman, named Ann Symonds!' nor are we of opinion that Mr. Collinson's repute for topographical accuracy

cy would have suffered any diminution if he had, in his account of Freshford, omitted to record such a place as 'Shitten Lane !'

Of negligent composition the following note is a sufficient instance. 'Many names are *mispelt* in Domestday-book, by reason of the transcribers not understanding the Saxon character, or to copy them from the pronunciation of the natives.' For affectation of sentiment, vulgarity of expression, and confusion of ideas, we are happy to declare that to the succeeding sentence the work affords no parallel.

'Here,' says Mr. Collinson, viz. on Exford forest), the eye of reflection sees stand uninterrupted a number of simple sepulchres of departed *souls*, whether of warriors, priests, or kings, *it matters not* ; their names have long been buried with their persons in the *dust of oblivion*, and their memories have perished with their mouldering urns. A morsel of earth now damps in silence the *eclat* of noisy warriors ; and the green turf serves as a sufficient shroud for kings !'

The essential part of his task, however, it is but just to acknowledge that Mr. Collinson has executed, both as an antiquarian and a historian, with fidelity, perseverance, and a very considerable display of ingenuity and learning. We have been more attentive to his errors, as an advertisement appears at the end of the work, announcing that 'by the same author are preparing for the press the History and Antiquities of Wiltshire : ' and we trust that he will not deem us unfriendly to his reputation nor his interest, for exposing the errors that deform his present work, and which might otherwise have sullied his future labours.

A Journal during a Residence in France, from the Beginning of August to the Middle of December, 1792. To which is added, an Account of the most remarkable Events that happened at Paris from that Time to the Death of the late King of France. By J. Moore, M.D. 2 Vols. Vol. I. 8vo. 7s. Boards. Robinsons. 1793.

THOSE of our readers, who recollect the pleasure they have formerly enjoyed in accompanying this lively and companionable writer in his literary vis-a-vis, through great part of the continent, will be eager to embrace the opportunity of travelling with him through scenes which have interested the curiosity, and agitated the feelings of all Europe. Dr. Moore arrived in Paris immediately before the memorable 10th of August, and continued there with his noble patron, being detained, by

by the impossibility of obtaining passports, through the eventful period in which, upon the ruins of the monarchical system, the new republic arose, amidst flames and massacres, and shocks of conflicting parties, like a volcanic island thrown up by an earthquake from the bottom of the sea. As our author is well known to have been a warm admirer of the French revolution in its earlier stages; and from his late residence in Paris, and connections there, has been supposed to continue his admiration of it through its subsequent changes, many have been afraid to take up the present publication, lest they should meet in it those opinions which are now become so obnoxious. We beg leave to assure them, however, that their fears are groundless; and it is a collateral advantage, which Dr. Moore will no doubt derive from this publication, that his political sentiments will no longer be liable to an interpretation so unpopular, especially, as he has taken care to introduce a just, as well as fashionable eulogium on 'constitutions so admirably poised that they require no dangerous renovation, and which contain within their fabric the safe means of repair when they are needed'.

It was not, indeed, probable that so cool, dispassionate, and sensible an observer as Dr. Moore should be a bigot to either party; and those who are not such themselves, will, we apprehend, be, in general, satisfied with the candour and impartiality of his representations, except that some will, perhaps, think he has not sufficiently adverted to the extreme danger the French were in from the foreign invasion, and that, with regard to Louis the XVIth, influenced by the most amiable of all prejudices, a bias towards the unfortunate, he has given too large a scope to that charity which hopeth all things, and believeth all things. Dr. Moore is not only of opinion that the plots on the 10th of August proceeded entirely from the republican party, and that the measures of the king were all meant to be defensive; an opinion the subsequent events seem to justify; but that he was really and bona fide satisfied with the constitution, and determined to be faithful to it, provided it was allowed to be faithful to him. It may be so; he seems, however, by Dr. Moore's account, to have entered into some measures very capable of misinterpretation; for he acknowledges, page 491, that the court of Vienna and the king of France played into each others hands for the purpose of crushing the Jacobins, and that the former displayed some hostile appearances, to give more weight to the party of the king and his ministers. Now this, for a plain man, was certainly treading on very dangerous ground, as the people might not be aware that these *hostile appearances* were meant only to frighten, and not to bring, as in the end they actually did bring, a

dangerous war into the bosom of their country; and the *manœuvre* of the king on this occasion resembles that of a lady who, in order to work upon the passions of her husband, should *pretend* to carry on a criminal correspondence. She could only blame her own imprudence if her husband believed her, and she lost her reputation in the experiment. If, in short, it is probable on the one hand, that the people would not have been roused to the revolution of the 10th of August, but by inflaming their passions with illiberal invectives against the king and queen, and alarming them with false surmises of plots and proscriptions, it is likewise probable, that what has happened would not have happened, had the unfortunate Louis kept *quite clear* from correspondences with the emigrants, or with foreign powers, from which the people might justly dread the overthrow of their constitution.

Dr. Moore arrived in Paris on the 7th of August, and met several carriages with people flying from Paris, under the confused apprehension of a plot ready to break out in a few days.

‘Black fear they felt; but what to fear,
They knew not yet with dread.’

The debates in the national assembly were eager and tumultuous; he gives the following picture of them:

‘The noise and disorder were excessive: fifty members were vociferating at once: I never was witness to a scene so tumultuous; the bell, as well as the voice of the president, was drowned in a storm, compared to which, the most boisterous night I ever was witness to in the house of commons, was calm.’

The following description is lively, and the family of the grenadier would form an interesting subject for the pencil of Croufs.

‘I have this day been witness to many interesting, and even affecting scenes in the streets. During the cannonade and noise of the musketry, the grief and anxiety of all for the friends and relations they knew to be then engaged, produced a most expressive silence in some, while the air was rent by the exclamations of others, particularly the women and children, who trembled for the lives of fathers, husbands, and brothers, who had left their families at the first call to arms, and had not been seen since. When the action was over, and the national guards returning, many of the women rushed into the ranks to embrace and felicitate their husbands and brothers on their safety. I saw one father of a numerous family met at his own door by his wife and children. After embracing each other as they crowded around him, he entered the shop, carrying one of his children in each of his arms; his daughter

set following with his grenadier's cap in her hand, and his two little boys dragging his musket.'

The following account of the accommodation and treatment the king and queen met with when they took refuge in the national assembly, though liberal to what they experienced afterwards, will dispose our readers to join cordially in the author's concluding remark.

'The lodge or box in which the royal family sat for three days from morning till night, is a small room of about nine or ten feet square, at the president's right hand, and separated from the hall of the assembly by small iron bars: the entry is behind from the corridor into a kind of small closet, through which you pass into the lodge. This closet was the only place into which they could retire; and they came into the lodge at nine of the morning of the 10th, and remained till midnight, when they were conducted to an adjacent committee-room, where they passed the night, returning to the lodge about ten in the morning.

'On the 11th and 12th they retired at about nine or ten at night; and on the 13th they were conducted to their prison at the Temple. As this small closet was the only place to which they could retire, they were under the necessity of taking every refreshment they needed through the day, there. On the 10th the king ate nothing but a little biscuit and a glass of lemonade; the queen, nothing but a basin of soup. On the subsequent days they had their dinner from a neighbouring traiteur, which was served in the same little closet. Their sole occupation, during all this time, was hearing the debates of the assembly. This would probably have been a severe punishment, although personal abuse had been abstained from; which, however, was not always the case. One member, in the midst of his harangue, said, "that all the bloodshed of that day, and all the miseries of the country, were owing to the perjury and treason of that traitor," pointing to the king. This certainly was not observing *tout le respect dû à l'infortuné*. To give way to such an outrage against a man, not to say a king, in this unhappy situation, required the heart of a tiger, and the manners of a *capuchin*.'

The queen, indeed, on this asylum being first proposed, had said, 'she had rather be nailed to the walls of the palace;' but, on its being farther pressed, she heaved a profound sigh, and said, 'it is the last sacrifice! let it be made.'

Dr. Moore seems to think, however, that the disrespect of the national assembly was more owing to fear of the people than to aversion for the king, and has the following severe remark:

'What is most certain is, that as soon as it was known that the Swiss fled, *then* all appearance of respect for the royal family ceased, and the whole assembly *seemed* to rejoice at the victory.—The oath of *égalité* was no sooner proposed, than all the members started up as if they had been moved by one spring, and took it.—No German regiment, however severely exercised by the cane, however expert in military jerk, could have made a more instantaneous and uniform movement.'

Amidst the horrors of a massacre, it must be a relief to the mind to meet with an anecdote like the following :

'After the Swiss began to give way, and when those ill-fated soldiers, assailed on all sides, were slaughtered without remorse, a citizen of Paris had the humanity and the courage to protect one of them whom he saw overpowered by numbers, and ready to be sacrificed.

'Having torn this poor Swiss from the hands of his assailants, he conducted him over the bodies of his countrymen to the bar of the national assembly.—“Here (cried the generous Frenchman) let this brave soldier find protection—I have saved him from the fury of my fellow-citizens, whose enemy he never was, and only appeared to be through the error of others; that is now expiated, and oh! let him in this hall find mercy!”

'Having expressed himself in such terms, he threw his arms around the neck of the soldier; and overcome by fatigue of body and agitation of mind, he actually fainted in the arms of him whose life he had saved.

'The spectators could not but be affected by this scene. When the man had by their care recovered his recollection, he begged that he might be permitted to carry the Swiss to his house; for he said it would be a happiness to him, to lodge and maintain, during life, the person whom he had the good fortune to snatch from death.

'Notwithstanding the indignation which the king and queen must have felt at many things they had heard; they were the first who began the applause on this occasion, which instantly became universal.'

After the 10th of August the assembly, Dr. Moore says, no longer deliberated with any freedom or security, and the people of Paris were kept in a continual state of agitation and suspicion, which prepared for the deeper horrors of the 2d of September :

'When I went into the street, people were hurrying up and down with rapid steps and anxious faces; groups were formed at every corner: one told in general that a courier had arrived with
very

very bad news; another asserted that Verdun had been betrayed like Longwy, and that the enemy were advancing; others shook their heads and said, it was the traitors within Paris, and not the declared enemies on the frontiers that were to be feared.'

'While I was writing the cannon were fired, and the tocsin sounded. People rushed in to inform us, "That the Prussian army had taken Chalons, and was in full march to Paris; that their hussars and light cavalry swept every thing before them, and were already within ten leagues of the gates of Paris." When we stated the improbability of this, the answer was, "That if there had been the least doubt, the municipality would not have ordered the cannon of alarm to be fired, nor the tocsin to be sounded.'

'What is become of Luckner's army? they would not allow hussars to pass them. The news cannot be true!'

'Why then would the cannon be fired, and the tocsin sounded?'

'This mode of arguing I heard on all sides; and as nobody could give a good reason for the cannon being fired, and the tocsin sounded, it was concluded that the Prussians were within ten leagues, and every fresh report of a cannon, or toll of the tocsin, served to confirm them in that belief.

'The most shocking crimes are at this moment (five in the afternoon) perpetrating at the prison of the Abbaye, hard by the hotel in which I now write!—a thing unequalled in the records of wickedness!'

We will not multiply quotations from a book which will be so generally read; but the following picture of the two heroes of massacre may interest our readers:

'He was not heard of on the 10th of August, nor did he present himself to this conseil-general de commune till two or three days after—for although he is a patriot of the first eminence, and a most undaunted haranguer and disputant in popular assemblies, yet he is thought rather to be inclined to shun such contests as that which was carried on in the square of the Carousal on the 10th of August.

'In person Robespierre is certainly not an Ajax, although he is thought to agree with that hero in one sentiment,

'Tutius est fictis igitur contendere verbis,
Quam pugnare manu.'

'Few men, however, can look fiercer than Robespierre; in countenance he has a striking resemblance to a cat-tiger.

'Marat is likewise a very active member of the general council of the commune. — This Marat is said to love carnage like a vulture, and to delight in human sacrifices like Moloch, god of the Ammonites.'

And again :

‘ Marat is a little man, of a cadaverous complexion, and a countenance exceedingly expressive of his disposition : to a painter of massacres, Marat’s head would be inestimable. Such heads are rare in this country, yet they are sometimes to be met with at the Old Bailey. The only artifice he uses in favour of his looks, is that of wearing a round hat, so far pulled down before as to hide a great part of his countenance.’

And again :

‘ It is astonishing how he retains their affections, for the only means he uses is, exciting one half to cut the throats of the other ; yet the more people are murdered, the remainder seem to like him the better. This brings to my remembrance a fellow I once saw sewing up the mouths of ferrets ; shocked at the unfeeling manner in which he passed and repassed the needle through the poor little animal’s lips, which were all flowing with blood, I desired him to desist, saying, How can you be so cruel ?

‘ Lord, sir, replied he, it be’n’t cruel ; they likes it.

‘ Likes it !

‘ Aye, that they does, resumed the brute ; and the more I makes them bleed, they likes me the better’

There is nothing, as Dr. Moore well remarks, more surprising in the revolution than the rapidity with which one set of actors, having driven off their predecessors, have themselves been laid aside by the increasing influence of newer favourites, who, in their turn, have given way to others :

‘ So that very possibly those who took so much and such early pains to establish a republic, and who expected, no doubt, to act a principal part in it when established, may, like those who brought on the revolution, and formed the constitution, be supplanted and deprived of power, perhaps of life, by a set of men far inferior to them in talents, but who seem at present to enjoy more of the people’s favour. Thus, through all the stages of this revolution, those who have been the authors of the most important alterations, whether for the better or the worse, have been supplanted by inferior agents ; because, having obtained their object by flattering the people, they then wish the hands of government to be strengthened, the laws to be put in force, and the future exertions of those to be restrained, by whom they obtained their power. But other demagogues start up, who, having no part in the new government, tell the people that many improvements are still needed ; that their new governors, under the pretence of restoring law and order, want to tyrannise over them. — They adopt some favourite prejudice of the people, and offer them some new privilege,

lege, however pernicious, which has been hitherto refused, and so gain their confidence; for, those who promise new favours have a great advantage over those who put men in mind of old ones, and an harangue in praise of licentiousness pleases the multitude more than one which inculcates obedience to law.

‘ Thus the second class of leaders are driven out of power by a third, who, on the same principles, may soon be excluded by a fourth: but le Peuple Souverain retains the power, and, although divided into different parts, like the polypus, every detached portion preserves its activity, and assumes all the faculties and energy of the complete sovereign.’

This volume concludes with the meeting of the convention, and the news of the duke of Brunswic's retreat, and we are taught to expect a second very soon. Our readers will perceive, from the extracts we have given, that the same vein of pleasant dry humour, and shrewd observation, runs through this work, which distinguishes the other publications of this popular author. He writes with invariable good humour; and, like the people among whom he has resided, possesses a fund of gaiety which leads him continually to relieve the mind of his reader by a lively remark or an apposite story. Some, perhaps, will think that a person who enjoyed the advantage of being on the spot during such a busy scene, might have collected more circumstantial information, and others might wish for a more regular and digested narrative; to which we can only say, that during such a constant intercourse as subsisted at that time between the two countries, all the most interesting circumstances became of course immediately known; and that a digested account would have destroyed the ease and sprightliness of a journal. If we may be excused mentioning so trifling a peculiarity, we wish to know on what principle Dr. Moore spells *quai*, *key*? When it first occurred, we thought it an error of the press, as we had apprehended the present system was, rather to conform the pronunciation to the orthography, than the orthography to the pronunciation, especially where a change in the former would confound the word with another of the same sound.

We shall only make one quotation more before we take leave, for the present, of this entertaining work, and that, for the sake of our mere English readers, most of whom imagine that all nuns are young and beautiful, that they have been crossed in love, are shut up against their will, and will certainly leave their confinement the moment the cage door is set open.

I went

‘ I went this morning to the convent of Dominican nuns, and had a long conversation at the grate with one of them, an old lady of seventy years of age — She told me she had been forty-three years in this convent; that during that long period she had lived so free from care, and enjoyed such a degree of content, that she had never wished to change her situation.

‘ As a proof of this assertion, she said, that, “ by a decree of the constituent assembly, when convents were thrown open, those nuns who chose to withdraw were allowed, and permission was at the same time given to those who were of a contrary opinion to remain in the convent—In consequence of which, she and twenty-three other nuns had remained, with no other wish than to be permitted to end their lives there; but that now they were deprived of that hope, having lately received an order from the present national assembly to leave the convent, which is destined for other purposes; they were to leave it accordingly within ten days. She complained of this as a great hardship on herself in particular, who had lived so long out of the world that she had forgot how to live in it:—that eight of them had agreed to try to keep house in Calais, by joining their small pensions, and living together; the rest were to go to their respective relations—She ended by saying that she had great reason to be thankful to God for the happiness and tranquillity she had enjoyed, particularly during the last forty-three years of her life, which, from her own observation while she had lived in the world, and from all she had learnt since, was far greater than the portion usually allotted to mankind; and that although she had no reason to expect so much felicity for the remainder of her life, she had the comfort to think that the period of her suffering, if she was to experience suffering, would be far shorter than the long course of calm enjoyment which, through the goodness of the Almighty, she had possessed for so many years.”

‘ This nun, in spite of her age and long confinement, seems to enjoy good health and spirits; her deportment was easy, and her manners polite:— though some part of her narrative will appear singular, it seemed to me devoid of affectation or hypocrisy, and to come from the heart.’

An Address delivered to the Clergy of the Deaneries of Richmond, Catterick, and Boroughbridge, within the Diocese of Chester, at the Visitation held June 9th and June 14th, 1792. By Thomas Zouch, A. M. 4to. 6d. Deighton. 1793.

IT is the professed object of this brief discourse to excite the younger clergy to a regular habit of study, since, exclusive of the singular advantages of literary improvement, such a habit will naturally tend to form their moral character; to make

them not only good scholars, but, good Christians, and faithful ministers of the Gospel.

After complimenting the bishop of Chester on his endeavours to augment the stipends of the assistant curates in his diocese, and expressing a hope that the complaint of their small and contracted salaries will be *gradually* removed; the author prescribes, in the mean time, an application to study and the duties of their profession, as what will be more than a counterbalance to the want of secular emoluments. Two of the most learned writers of their age, and the best interpreters of the prophetic parts of Scripture, are cited as examples to stimulate their exertions. It is well added by our author, that

‘ The choicest and purest blessings of life are probably to be found in the bosom of privacy and retirement, in those sequestered and tranquil abodes, where religion, virtue, and science, mutually support and adorn each other, where we may experience without alloy, the sweetest of all pleasure, by an habitual progress in the path of useful and elegant literature.’

Another instance of tender regard in the bishop to the improvement of the younger clergy, which commands, says Mr. Zouch, our approbation and applause, is the list he hath published, with the prices annexed, of those books that may prove useful to the theological student. It is added, as a further encomium on this publication, that ‘ no confined, no narrow system is pointed out. The doctrines of our church, says Mr. Zouch, claim a much nobler origin than the assertions of a Calvin or a Luther, even the *authority of the Word of God*. It must surely be of vast consequence to a young man to be rightly informed where he is to apply for the acquirement of that knowledge which will facilitate to him the understanding of the Scriptures; and, perhaps, there never was greater occasion for salutary and prudent directions in this matter than in the present age.’—Whilst we most heartily concur in the last position, we must confess ourselves embarrassed by that which precedes it: for we have ever understood that the two great reformers, who are here placed in a disparaging predicament, made the *Word of God*, and that *only*, the ground-work of the doctrines they asserted. How then, with all due deference to the doctrines of our church, does it appear that they claim a higher, & much nobler origin? Or, if they do, they must supersede the Scriptures themselves. On Mr. Zouch’s principles, then, the younger clergy would be absurdly sent to search the Scriptures for what is better prepared for them in the 39 articles, which have even (to use his own words) the *authority of the Word of God*; and, may we not add? without the
ambi-

ambiguities and imperfections with which the writings of the New Testament so evidently abound, and which might, for want of the more effectual help to faith and salvation, above referred to, be liable of themselves to mislead a Christian clergyman. Nor, from the books which the catalogue contains, does it appear that the right reverend compiler was averse to this opinion. — After, however, observing on the dangerous tendency of some late publications, and particularly that which attempted to prove ‘the Inexpediency of Public Worship,’ our author strenuously and laudably recommends the study of the Scriptures themselves.

The biographical sketch of Mr. Daubuz, (which is contained in a note to this address) we have much pleasure in citing, as it does honour both to the subject and the author:

‘Charles Daubuz, A. M. vicar of Brotherton, near Ferry-bridge in Yorkshire, the learned author of “A Perpetual Commentary on the Revelation of St. John.”

— Extinctus amabitur. — *Hor.*

‘Daubuz, or Daubus, (Charles) was born in the province of Guienne in France. His only surviving parent, Julia Daubuz, professing the reformed religion, was driven in 1686 from her native country, by that relentless persecution which preceded the revocation of the edict of Nantes. She, with her family, found an asylum in England, where many of her distressed countrymen were known to enjoy an undisturbed liberty of conscience, and the free exercise of their religion. Charles her son, destined to the ministry from his earliest years, was admitted a sizar of Queen’s College, in the University of Cambridge, Jan. 10, 1689. He obtained his first degree in arts, Jan. 13, 1693, and was appointed librarian of his college, March 21, in the same year. He continued in that appointment to Aug. 10, 1695, when he probably left the University. A few months previous to his taking the degree of A. M. July 2; 1699, he was presented by the dean and chapter of York to the vicarage of Brotherton, a small village near Ferry-bridge, in the West-riding of Yorkshire. This vicarage, of the annual value of sixty or seventy pounds, was all the preferment he ever enjoyed. To support a numerous and infant family, (for at his death he left a widow and eight children, the eldest of whom was not fourteen years old) he was under the necessity of engaging himself in the education of several gentlemen’s sons in the neighbourhood. Notwithstanding his contracted income, he made some additions to the vicarage house.—Three years ago, when part of it was repaired, three golden coins of the reign of Louis XIV. were found in the wall, which were no doubt placed there by Mr. Daubuz. He was a constant resident in his parish

parish until the time of his death. His remains were interred in the church-yard of Brotherton, at the east end of the church. A neat marble slab, erected to his memory, is still extant near the east window in the church, the inscription on which is now almost defaced.

• He is said to have been in his person tall and graceful—of a strong and healthy constitution—of a swarthy complexion—wearing his own black hair flowing in curls—his voice full of energy, with a most persuasive and impressive delivery of his sermons. He always retained the character of a pious, humble, and benevolent man. His parishoners, who long regretted the loss of their excellent pastor, loved and respected him.

• Claude, one of his sons, educated at Catherine-Hall in Cambridge, was honoured with the notice of the family of the Ramfden of Byrom, in the parish of Brotherton. He was for some time vicar of Huddersfield, Yorkshire; and was afterwards presented by sir George Savile, bart. to a valuable living in Nottinghamshire. He died at Pontefract, Sept. 15, 1760, in the 51st year of his age, and was buried near his father. His memory is held in much estimation at Huddersfield, where he is frequently spoken of as a clergyman of great learning and merit.

• Mr. Daubuz, the subject of this paper, always discovered a most ardent attachment to sacred literature. Those intervals of leisure, which his employments afforded him, he devoted to his professional studies. In the privacy of his retirement at Brotherton, unpatronised and unrewarded, with scarce a single smile or favour to exhilarate his labours or to animate his pursuits, he composed the whole of his Perpetual Commentary on the Revelation of St. John, with a learned and elaborate preliminary Discourse concerning the principles upon which that revelation is to be understood. Were I inclined to use the embellishments of panegyric, I might expatiate at large upon his singular modesty—his most extensive and strictly accurate knowledge of the Greek and Latin authors—his happy application of that knowledge in elucidating the words of prophecy—his intimate acquaintance with the symbolical character and language of the eastern nations—his temperate and discreet judgment, totally removed from the indulgence of fancy and capricious conjecture.

• The following anecdote was communicated to me from the best authority :—when he had finished his Commentary, he went to Cambridge to consult Dr. Bentley, the great critic of the age. The doctor, as it is supposed, thinking that Mr. Daubuz would out-shine him in learning and eclipse his glory, or which is more probable, knowing that works of that kind, however excellent they might be, were little relished in those times, did not encourage him to publish it. Upon which Mr. Daubuz returned home, wearied in

in body and unhappy in mind, sickened of a pleuritic fever, and died in a few days. The book was published soon after his death.'

Practical Essays on the Management of Pregnancy and Labour; and on the inflammatory and febrile Diseases of Lying-in Women. By John Clarke, M. D. 8vo. 3s. 6d. Boards. Johnson. 1793.

AMONG the many evils which tend to degrade medicine in this country, is the practice of writing books on diseases, without even the pretence of adding any thing to the common stock of medical knowledge. A book or pamphlet is now the advertisement of a young practitioner. It carefully announces his name, where he resides, what trophies of the science he is enabled to hang about his name under the display of various extracts from the alphabet, and sometimes, as in the instance before us, it is the trumpet which proclaims to the world, that the author has assumed the professorial chair. Age and experience have of late years been pushed from the seat of eminence in this country by youthful presumption, and beardless teachers have usurped the province of venerable learning. Our hospitals, instead of being as heretofore distinguished by the aid of experience and scientific practitioners, are become the walks of new fledged theorists; and the wretched paupers who seek relief in them, are too frequently, we fear, the victims of ill digested hypotheses, the suffering objects of visionary experiments.

To trace the motives and in some degree the merits of the present work, we have little need to look beyond the Preface which introduces it. We are told at the out-set, that the medical world have been already indebted to Dr. Clarke, for a treatise on another branch of the same subject; that Dr. Clarke, from 'his situation in a public hospital,' (the lying-in house in Store-street) has taken such extensive views of puerperal diseases, that he could not 'in conscience' withhold, what he had collected on that subject, from persons whose opportunities were less remarkable than his own. Even if we allow the doctor to have fulfilled his 'duty' to mankind by the publication alluded to, he is performing merely an expedient act of 'duty' to himself, as we apprehend, by affixing the history of that proceeding to a publication on another topic.

As it appears, however, that many women still die in child-bed, notwithstanding the great diffusion of knowledge from what has been already written, the doctor says, he 'shall not require (we suppose he means offer) any apology for treating the subject on a more extensive scale;' and 'to do this with
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the most *advantage*,' he finds it '*necessary* to comprehend in his plan, some account of the proper management of women in pregnancy and labour.' Here the doctor has ingeniously opened a field for the repetition of that which has been fifty times repeated by others, and shews himself an adept in the science of book-making.

But perhaps the author may have something new to offer on these well known points? by no means. 'I have neither the vanity to believe,' says he, '*nor do I pretend*, that the observations in these Essays are *new*.' Why then, but for the reasons we have hinted, did he publish them?—It is in vain that he deprecates 'the severity of critical censure,' on the plea, that he writes 'for the inexperienced part of the profession;' for how can even the inexperienced be benefited by the repetition of that which they have heard or read before, and may read of and hear any day? How can they profit by purchasing, in the form of Dr. Clarke's book, that which is already in their libraries?

As there is confessedly nothing new in this work, there is consequently nothing which the objects of our Review require us to transcribe; we purpose, however, after a short detail of its contents, to select, as a specimen of the author's manner of considering his subject, his observations on the treatment of suppurations which happen to the breasts of lying-in women. The contents are, the general management of pregnant women, of women in labour, of women after delivery; remarks on the milk fever, on febrile diseases in the puerperal state, on inflammation of the uterus, and ovaria in child-bed; on peritoneal inflammation, on local inflammation connected with inflammatory affection of the system, on the effects of undelivered portions of the placenta, and lastly on the low fever of child-bed, which is sometimes epidemic.

'This complaint (the abscess of the breast) having been by many considered to be a deposition of redundant or hurtful milk, which, if carried back into the constitution, might induce other more violent and dangerous diseases, such as puerperal fever, swelled legs, inflammation of the uterus, and even mania; we are not surprised to find that practical men, misled by such opinions, have been afraid of stopping it in limine. All their intentions have therefore been usually directed to the forwarding of the suppurative process, and giving a free evacuation to the pus, when formed, by making a large opening.'

By the way, we must here remark the author's ingenuity in making what he offers *appear* new, although it be not in reality so, by bringing it in opposition to something that is very old and exploded. The preceding doctrines, we will venture to say,

say, will not be held by any accoucheur now in existence, and much less by any surgeon; nor can we trace them but to an aphorism of Boerhaave, under the head of morbi puerperi, to which we refer the reader.

‘ We have accordingly, continues the author, been advised to use emollient and anodyne fomentations, and poultices to the part inflamed, during the inflammatory state, both to give ease to the patient, and to hasten the formation of matter.

‘ From having had frequent opportunities of observing the effects of this mode of treatment, I have had abundant reason for being dissatisfied with it, and there seems to be no good reason why this inflammation should be allowed to run on to suppuration, if it can be prevented. Much present and future inconvenience will be spared to the woman, if the cure by resolution be attempted at first.

‘ If she should be of a strong constitution, and the febrile symptoms or inflammation be considerable, bleeding from the arm will be necessary, and also evacuation by purging, in order to diminish the quantity of blood, and the strong action of the vessels. To further the same intentions, her food should be purely antiphlogistic.

‘ The next object is to diminish the circulation in the part. Blood should therefore be taken away by the application of three or four leeches, inclosed in a wine glass, till they have fastened on the most inflamed part; which may be allowed to bleed for some time after they have dropped off.

‘ Evacuation, by purging every day, so as to procure two or three stools, besides its advantage on the general principle, is farther useful, as it produces a determination to the intestines, and therefore necessarily draws off the circulation from the breasts.

‘ I have mentioned above that I have objections to the use of fomentations and poultices, and I beg leave to state what they are. In the first place, by their warmth they drive a large quantity of blood to the parts, and in the next, by their relaxant power, they weaken the tone and strength of the parts to such a degree, that if matter should inevitably be formed, which, when it happens, is generally in a large quantity, the abscess is always very difficult of healing, especially if a large opening should be artificially made into it. Instead, therefore, of such applications, it will, I think, be found that much more *utility will arise* from the use of solutions of lead constantly applied cold to the part inflamed, even though it should be the whole of the breast. The advantages of this mode of treatment are several :

‘ 1. The cold repels the blood from the part, which is farther assisted by the astringent quality of the lead, and hence the inflammation is lessened.

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‘ 2. The

' 2. The breast is not weakened, so that if an abscess should be formed, it will be sooner filled up with healthy granulations.

' 3. If the inflammation should be diminished, the woman will suffer less pain, and there will be less affection of the constitution.

' 4. Matter will either be not formed at all, or if formed, it will be in less quantity, which will shorten the duration of the disease.'

Here we have, in the year 1793, a practice recommended as new, which, we will venture to say, is, at least, as old as Goulard's invention of the saturnine extract. The late Mr. Justamond learned, when a pupil to Dr. Didier, to employ a cold solution of ammonia muriata in Hungary water, as a remedy in the milk breast. His account of that disease shews it to have been his regular practice to employ that substance dissolved in a watery menstruum; and the like treatment, it is well known, has been equally familiar with other practitioners.

' If, proceeds the author, there should be much pain, it will be right to employ a sufficient quantity of opium in a saline draught, every six hours, to appease the violence of it.

' If this plan has been undertaken early, and pursued with strictness and punctuality, the inflammation will often be altogether suppressed. But if medical assistance should be called too late to produce a complete resolution, the extent of the suppuration will be very much lessened.

' Let us suppose, however, that the breast should suppurate, and that the fluctuation of the matter can be distinctly felt under the skin, I would still advise that the saturnine lotion should be continued, without intermission, till the abscess points, when, if the pain be not very great, and the skin do not seem likely to be very largely involved in the disease, it may be allowed to break spontaneously; and if the opening should be too small, it may be easily enlarged, by introducing a small piece of sponge tent, with a bit of thread fastened to it, to prevent it from slipping into the cavity, so as to make the orifice as large as the barrel of a small quill.

' But if the pus be very near the surface, and it should seem probable that the skin will give way very largely, or if the pain should be insufferable, then it is better to make a small artificial opening of the size mentioned above, with a lancet, and to discharge a part of the matter, which will give great relief from pain.

' The whole should not be emptied in one day, because then the cavity will be large, and will always fill with great difficulty, and take up a long time. On the contrary, supposing that it

CR. R. N. AR. (VIII.) June, 1793.

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should appear to the surgeon that the abscess contains eight ounces, it is not right to let out more than half an ounce, or at the most an ounce, and then the orifice should be filled with lint or sponge tent till the next day, when it should be taken out, and more discharged. This should be repeated for several days, till the whole is evacuated.

‘ By this treatment, the sides of the abscess will contract themselves, independently of granulation, till the cavity would at length not contain a fourth part of the pus which was originally within it. When once the whole has been discharged, it should be kept empty by squeezing the matter thoroughly out at least twice in a day. After some time, the nature of the discharge changes, from being purulent, to a serous, and lastly, to a milky appearance, which proves that the parts have re-assumed an healthy action, and then the orifice will close, even though we might attempt to keep it open.’

Here we must acknowledge we have found something actually new in practice. The chirurgical reader has here some scope for investigation and enquiry what advantages can possibly result from thus preventing the free escape of the matter. To us it appears chimerical, and we have no doubt but, in nineteen cases out of twenty, it must be impracticable to let out the pus, as the author so ingeniously advises, by ‘ half an ounce’ at a time; and unless the Dr. has himself very narrowly watched abscesses of this kind, and been prepared with his plug of ‘ sponge tent’ to insert into the opening at its earliest appearance, we will venture to pronounce, that his grand scheme must have been defeated in most instances, by the matter finding a complete outlet. If, after the spontaneous rupture of an abscess, the object be to obliterate its cavity, what are we to expect from confining the fluid? The effect of that can be no other than to prevent the sides of the abscess from coming into contact and consequently from uniting; and thus the cure must of necessity be protracted till new granulations are formed in sufficient quantity to fill up the vacuity entirely.

The author, however, allows, that,

‘ There is one, and only one inconvenience, which arises from the mode of treatment advised above, which is that of a second orifice being formed at the bottom of the breast, in consequence of the pressure of the matter downwards. But this seldom gives much pain to the patient, or trouble to the surgeon, as it commonly heals very soon.’

This is no great encouragement, even according to Dr. Clarke’s own account, to induce us to prefer this very fanciful
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practice.—We shall take our leave of the subject and of the work which includes it, by observing, that what is of any value in it few medical men are strangers to, and what has the air of being new, is without merit.

Sins of Government, Sins of the Nation; or, a Discourse for the Fast, appointed on April 19, 1793. By a Volunteer. 8vo. 1s. Johnson. 1793.

OUR rulers, when they appointed a day for a general fast, did not probably foresee that the ingenuity of their adversaries would embrace the opportunity of turning their own weapons against themselves, and counteracting the pious exhortations of the loyal clergy by keen and sarcastic animadversions upon the present war and its authors. We are a little apprehensive, indeed, that Mr. Fox's discourse on national fasts, and that now before us, will have a more extensive circulation than most of the sermons on that occasion; and, in fact, there is one advantage which, we must acknowledge they possess over those on the side of ministry, viz. that an *exhortation to peace* comes with rather more decorum from a *Christian* pulpit, than a fervid declamation in favour of war.

We must do the author of the present discourse the justice to say, that it is written with politeness and moderation; we must add, that it is in a very superior style of eloquence; it contains much originality of thought, embellished with almost all the graces of language that English literature can boast. Of the truth of this observation a few specimens will sufficiently convince our readers.

‘ Societies being composed of individuals, the faults of societies proceed from the same bad passions, the same pride, selfishness and thirst of gain, by which individuals are led to transgress the rules of duty; they require therefore the same curb to restrain them, and hence the necessity of a national religion. * * * By national religion I understand, the extending to those affairs in which we act in common and as a body, that regard to religion, by which, when we act singly, we all profess to be guided. Nothing seems more obvious; and yet there are men who appear not insensible to the rules of morality as they respect individuals, and who unaccountably disclaim them with respect to nations. They will not cheat their opposite neighbour, but they will take a pride in over-reaching a neighbouring state; they would scorn to foment dissensions in the family of an acquaintance, but they will

do so by a community without scruple ; they would not join with a gang of housebreakers to plunder a private dwelling, but they have no principle which prevents them from joining with a confederacy of princes to plunder a province. As private individuals, they think it right to pass by little injuries, but as a people they think they cannot carry too high a principle of proud defiance and sanguinary revenge. This sufficiently shews, that whatever rule they may acknowledge for their private conduct, they have nothing that can be properly called *national religion* ; and indeed, it is very much to be suspected, that their religion in the former case, is very much assisted by the contemplation of those pains and penalties which society has provided against the crimes of individuals. But the united will of a whole people cannot make wrong right, or sanction one act of rapacity, injustice, or breach of faith. The first principle, therefore, we must lay down, is, that we are to submit our public conduct to the same rules by which we are to regulate our private actions : a nation that does this, is, as a nation, religious ; a nation that does it not, though it should fast, and pray, and wear sackcloth, and pay tithes, and build churches, is as a nation profligate and unprincipled.'

On this principle our author proceeds to investigate the most prominent vices of the British nation ; and among a number of pertinent observations we find the following judicious and well-founded caution :

' *Extravagance* is a fault, to which nations, as well as private persons, are very prone, and the consequences to both are exactly similar. If a private man lives beyond his income, the consequence will be loss of independence, disgraceful perplexity, and in the end certain ruin. The catastrophes of states are slower in ripening, but like causes must in the end produce like effects.— If you are acquainted with any individual, who, from inattention to his affairs, misplaced confidence, foolish law-suits, anticipation of his rents and profusions in his family expences, has involved himself in debts that eat away his income, what would you say to such a one ? Would you not tell him, contract your expences ; look yourself into your affairs ; insist upon exact accounts from your steward and bailiffs ; keep no servants for mere show and parade ; mind only your own affairs, and keep at peace with your neighbours ; set religiously apart an annual sum for discharging the mortgages on your estate.— If this be good advice for one man, it is good advice for nine millions of men.— If this individual should persist in his course of unthrifty profusion, saying to himself, the ruin will not come in my time ; the misery will not fall upon me ; let posterity take care of itself ! would you not pronounce him at once
very

ery weak and very selfish? My friends, a *nation* that should pursue the same conduct, would be equally reprehensible.'

The following passage is extremely animated and forcible :

' Amongst our national faults, have we any instances of *cruelty* or *oppression* to repent of? Can we look round from sea to sea, and from east to west, and say, *that our brother hath not aught against us?* If such instances do not exist under our immediate eye, do they exist any where under our influence and jurisdiction? There are some, whose nerves, rather than whose principles, cannot bear cruelty—like other nuisances, they would not chuse it in sight, but they can be well content to know it exists, and that they are indebted for it to the increase of their income, and the luxuries of their table. Are there not some *darker-coloured* children of the same family, over whom we assume a hard and unjust controul? And have not these our brethren *aught against us?* If we *suspect* they have, would it not become us anxiously to inquire into the truth, that we may deliver our souls; but if we know it, and cannot help knowing it, if such enormities have been pressed and forced upon our notice, till they are become flat and stale in the public ear, from fulness and repetition, and satiety of proof; and if they are still sanctioned by our legislature, defended by our princes—deep indeed is the colour of our guilt. — And do we appoint fasts, and make pretences to religion? Do we pretend to be shocked at the principles or the practices of neighbouring nations, and start with affected horror at the name of Atheist? Are our consciences so tender, and our hearts so hard? Is it possible we should meet as a nation, and, knowing ourselves to be guilty of these things, have the confidence to implore the blessing of God upon our commerce and our colonies? preface with prayer our legislative meetings, and then deliberate *how long* we shall continue human sacrifices? Rather let us

' Never pray more, abandon all remorse.'

Let us lay aside the grimace of hypocrisy, stand up for what we are, and boldly profess, like the emperor of old, that every thing is sweet from which money is extracted, and that we know better than to deprive ourselves of a gain for the sake of a fellow-creature.'

But of all that has been written on the subject of war, we do not remember to have met with any thing more striking than the following reflections :

' When the workings of these bad passions are swelled to their height by mutual animosity and opposition, *war* ensues. War is

a state in which all our feelings and our duties suffer a total and strange inversion ; a state, in which

‘ Life dies, Death lives, and Nature breeds
Perverse, all monstrous, all prodigious things.’

A state in which it becomes our business to hurt and annoy our neighbour by every possible means ; instead of cultivating, to destroy ; instead of building, to pull down ; instead of peopling, to depopulate ; a state in which we drink the tears, and feed upon the misery of our fellow-creatures ; such a state, therefore, requires the extremest necessity to justify it ; it ought not to be the common and usual state of society. As both parties *cannot* be in the right, there is always an equal chance, at least, to either of them, of being in the wrong ; but as both parties *may* be to blame, and most commonly are, the chance is very great indeed against its being entered into from any adequate cause ; yet war may be said to be, with regard to nations, the sin which most easily befalls them. We, my friends, in common with other nations, have much guilt to repent of from this cause, and it ought to make a large part of our humiliations on this day. When we carry our eyes back through the long records of our history, we see wars of plunder, wars of conquest, wars of religion, wars of pride, wars of succession, wars of idle speculation, wars of unjust interference, and hardly among them one war of necessary self-defence in any of our essential or very important interests. Of late years, indeed, we have known none of the calamities of war in our own country but the wasteful expence of it ; and sitting aloof from those circumstances of personal provocation, which in some measure might excuse its fury, we have calmly voted slaughter and merchandised destruction—so much blood and tears for so many rupees, or dollars, or ingots. Our wars have been wars of cool calculating interest, as free from hatred as from love of mankind ; the passions which stir the blood have had no share in them. We devote a certain number of men to perish on land and sea, and the rest of us sleep sound, and, protected in our usual occupations, talk of the events of war as what diversifies the flat uniformity of life.

‘ We should, therefore, do well to *translate* this word war into language more intelligible to us. When we pay our army and our navy estimates, let us set down—so much for killing, so much for maiming, so much for making widows and orphans, so much for bringing famine upon a district, so much for corrupting citizens and subjects into spies and traitors, so much for ruining industrious tradesmen and making bankrupts, (of that species of distress at least, we *can* form an idea,) so much for letting loose the dæmons of fury, rapine, and lust within the fold of cultivated society, and giving to the brutal ferocity of the most ferocious, its full scope and range of invention. We shall by this means know what

what we have paid our money for, whether we have made a good bargain, and whether the account is likely to pass—elsewhere. We must take in too, all those concomitant circumstances which make war, considered as battle, the least part of itself, *pars minima sui*. We must fix our eyes, not on the hero returning with conquest, nor yet on the gallant officer dying in the bed of honour, the subject of picture and of song, but on the private soldier, forced into the service, exhausted by camp sickness and fatigue; pale, emaciated, crawling to an hospital with the prospect of life, perhaps a long life, blasted, useless, and suffering. We must think of the uncounted tears of her who weeps alone, because the only being who shared her sentiments is taken from her; no martial music sounds in unison with her feelings; the long day passes and he returns not. She does not shed her sorrows over his grave, for she has never learnt whether he ever had one. If he had returned, his exertions would not have been remembered individually, for he only made a small imperceptible part of a human machine, called a Regiment. We must take in the long sickness which no glory soothes, occasioned by distress of mind, anxiety, and ruined fortunes.—These are not fancy-pictures, and if you please to heighten them, you can every one of you do it for yourselves. We must take in the consequences, felt perhaps for ages, before a country which has been completely desolated, lifts its head again; like a torrent of lava, its worst mischief is not the first overwhelming ruin of towns and palaces, but the long sterility to which it condemns the track it has covered with its stream. Add the danger to regular governments which are changed by war, sometimes to anarchy, and sometimes to despotism. Add all these, and then let us think when a general performing these exploits, is saluted with, “well done, good and faithful servant,” whether the plaudit is likely to be echoed in another place.’

We have assigned a larger portion of our Review to this performance than we usually allot to similar publications.—The intrinsic merit of the composition, and the importance and beauty of the extracts, must be our apology to our readers.

The Dramatist: or Stop him who Can! a Comedy. By Frederick Reynolds. 8vo. 1s. 6d. Longman. 1793.

WITH VAPID, the hero of this piece, we may say—‘here is incident!’ and we may safely add, incident highly humorous, interesting, and new. We wish we could, with equal confidence, join this dramatist in saying, ‘*the dénouement is complete;*’ but this declaration, pleased as we are with Mr. Reynolds’ ingenious performance, candour obliges us to withhold. We shall, however, freely confess, that in the

perusal of this comedy, we have discovered considerable genius, much original humour, and many happy and genuine strokes of wit. The characters, in general, are ably drawn, and well supported; notwithstanding the poverty of plot and catastrophe, many of the scenes evince the author to be a man of no inferior fancy and invention. We shall, for the information of our readers, give a short abstract of this entertaining performance, by which they will be enabled to form some opinion of a dramatic piece, which in representation met with a considerable share of public approbation.

Lord Scratch, a weak new created peer, vain of his title, and fond of being listened to without interruption, is guardian to Louisa Courtney, and uncle to Harry Neville and Florville, the former of whom is the lover of Louisa. Lady Waitfort, a designing, unprincipled, abandoned woman, with the view of mending a ruined fortune and cracked reputation, lays herself out to catch his lordship, who, conceiving her to be a paragon of virtue, determines to marry her and follow her to Bath, where the scene of the piece is laid. Displeased with his elder nephew for not humouring his aristocratic prerogative of uninterrupted speech, lord Scratch withdraws his patronage; and encouraged by the arts of lady Waitfor't, who wishes to retain Neville for her paramour after marriage, determines to prevent his union with Louisa by marrying her immediately to *Ennui*, a miserable mortal, whose sole object is the killing of time; and whose only merit with his lordship is the certainty of future acquiescence to his will in parliament; or, (to use his lordship's words) 'to be led quietly to the right side—to sleep during the debate—give a nod for his vote, and in every respect to move like a mandarin at command.' On the other hand, lady Waitfor't (for what reason does not appear) determines that Willoughby shall have Louisa, for which purpose she gives him an opportunity of carrying her off by night; and the more effectually to reconcile his lordship to the circumstance, endeavours to remove his predilection for *Ennui*, by representing him as an admirer and writer of plays, for which and every thing connected with the stage, his lordship has an invincible hatred.

Vapid, an enthusiastic dramatic poet, whose sole object is to collect from conduct and conversation, materials for theatrical incident, comes to Bath to study character, and at a ball dances with Marianne, niece to lady Waitfor't, for whom he conceives a strong affection. Neville having received an assignation in writing, without an address, from lady Waitfort, to meet her at six in the evening, persuades Vapid that it is intended for him. On his repairing to lady Waitfort's house, the

the following very humorous scene will give no bad proof of the author's abilities in delineating character.

Enter Vapid, and a Servant.

* *Servant.* Sir, my lady will wait on you immediately.

* *Vapid.* Hark'ye, fir—Is this young lady of your's very handsome?

* *Servant.* Sir.

* *Vapid.* Is your young mistress, fir, very handsome?

* *Servant.* Yes, fir—my young mistress is thought a perfect beauty.

* *Vapid.* Charming! what age do you reckon her.

* *Servant.* About twenty, fir.

* *Vapid.* The right interesting age! and fond of the drama I suppose?

* *Servant.* Sir!

* *Vapid.* Very fond of plays I presume.

* *Servant.* Yes, fir, very fond of plays or any thing relating to them.

* *Vapid.* Delightful! now I am the happiest dog alive: yes, yes, Vapid! let the town damn your plays, the women will never desert you, (*sits himself*) you need'nt stay, fir (*Servant exit*) that's a good sign, that fellow is'nt us'd to this kind of business—so much the better—practice is the destruction of love—yes, I shall indulge a beautiful woman,—gratify myself, and perhaps get the last scene for my unfinished comedy.

Enter lady Waitfor't.

* *Lady.* Sir, your most obedient.

* *Vapid.* Ma'am, (*bowing*)

* *Lady.* Pray keep your seat, fir—I beg I may'nt disturb you.

* *Vapid.* By no means, ma'am—give me leave—(*both sit*) who the devil have we here. [*Aside.*]

* *Lady.* I am told, fir, you have business for lady Waitfor't.

* *Vapid.* Yes, ma'am—being my first appearance in that character, but I could wait whole hours for so beautiful a woman.

* *Lady.* Oh, fir!

* *Vapid.* Yes—I am no stranger to her charms,—sweet young creature!

* *Lady.* Nay, dear fir, not so very young.

* *Vapid.* Your pardon, ma'am, and her youth enhances her other merits—but oh! she has one charm that surpasses all.

* *Lady.* Has she, fir?—what may it be?

* *Vapid.* Her passion for the stage.

* *Lady.* Sir!

* *Vapid.* Yes, her passion for the stage! that in my mind makes her the first of the sex.

* *Lady*

• *Lady.* Sir, she has no passion for the stage.

• *Vapid.* Yes, yes, she has.

• *Lady.* But I protest she has not.

• *Vapid.* But I declare and affirm it as a fact, she has a strong passion for the stage, and a violent attachment for all the people that belong to it.

• *Lady.* Sir, I don't understand you—explain.

• *Vapid.* Hark'ye,—we are alone—I promise it shall go no further, and I'll let you into a secret—I know—

• *Lady.* Well!—what do you know?

• *Vapid.* I know a certain dramatic author with whom she—he had a letter from her this morning.

• *Lady.* What!

• *Vapid.* Yes,—an assignation—don't be alarmed—the man may be depended on—he is safe—very safe!—long in the habit of intrigue—a good person too!—a very good person indeed.

• *Lady.* Amazement!

• *Vapid.* (*Whispering her.*) Hark'ye, he means to make her happy in less than half an hour.

• *Lady.* (*rising.*) Sir,—do you know who you're talking to?—do you know who I am?

• *Vapid.* No,—how the devil should I?

• *Lady.* Then know, I am lady Waitfor't.

• *Vapid.* You, lady Waitfor't!

• *Lady.* Yes, sir—the only lady Waitfor't!

• *Vapid.* Mercy on me :—here's incident!

• *Lady.* Yes,—and I am convinced you were sent here by that traitor, Neville—speak, is he not your friend?

• *Vapid.* Yes, ma'am :—I know Mr. Neville—here's equivoque!

• *Lady.* This is some trick, some stratagem of his—he gave you the letter to perplex and embarrass me.

• *Vapid.* Gave the letter! gad that's great,—pray ma'am give me leave to ask you one question—Did you write to Mr. Neville?

• *Lady.* Yes, sir—to confess the truth I did—but from motives—

• *Vapid.* Stop, my dear ma'am, stop—I have it—now let me be clear—first you send him a letter; is it not so? yes,—then he gives it to me—very well: then I come, (supposing you only twenty) mighty well!—then you turn out ninety—charming!—then comes the embarrassment: then the eclairsissement! Oh, it's glorious!—Give me your hand—you have atoned for every thing.

• *Lady.* Oh! I owe all this to that villain, Neville—I am not revengeful—but 'tis a weakness to endure such repeated provocations, and I'm convinced the mind, that too frequently forgives bad actions, will at last forget good one's.

• *Vapid.*

' *Vapid*. Bravo ! encore, encore—it is the very best sentiment I ever heard—say it again, pray say it again—I'll take it down, and blend it with the incident, and you shall be gratified one day or other with seeing the whole on the stage.—“ The mind that too frequently forgives bad actions, will at last forget good ones.”
(Taking it down in his common place book.

' *Lady*. This madman's folly is not to be borne — if my lord too should discover him (*Vapid fits and takes notes*) here, the consequences might be dreadful, and the scheme of Ennui's play all undone.—Sir, I desire you'll quit my house immediately—Oh ! I'll be revenged I'm determined. [Exit.

Vapid solus.

' What a great exit ! very well !—I've got an incident however—Faith ! I have noble talents—to extract gold from lead has been the toil of numberless philosophers : but I extract it from a baser metal, human frailty—Oh ! it's a great thing to be a dramatic genius !—a very great thing indeed ! [As he is going

Enter Lord Scratch.

' *Vapid*. Sir, your most devoted.—How d'ye do ?

' *Lord*. Sir, your most obedient.

' *Vapid*. Very warm tragedy weather, sir !—but for my part I hate summer, and I'll tell you why,—the theatres are shut, and when I pass by their doors in an evening it makes me melancholy—I look upon them as the tombs of departed friends that were wont to instruct and delight me—I don't know how you feel—perhaps you are not in my way.

' *Lord*. Sir,

' *Vapid*. Perhaps you don't write for the stage—if you do,—hark'ye—there is a capital character in this house for a farce.

' *Lord*. Why ! what is all this—who are you ?

' *Vapid*. Who am I ?—here's a question ! in these times who can tell who he is ?—for ought I know I may be great uncle to yourself, or first cousin to lady Waitfort—the very woman I was about to—but no matter—since you're so very inquisitive, do you know who you are ?

' *Lord*. Look'ye, sir, I am lord Scratch.

' *Vapid*. A peer ! psha ! contemptible ;—when I ask a man who he is, I don't want to know what are his titles and such nonsense ; no, old Scratch, I want to know what he has written, when he had the curtain up, and whether he's a true son of the drama.—Hark'ye, don't make yourself uneasy on my account—in my next pantomime perhaps I'll let you know who I am, old Scratch.

[Exit.

' *Lord*. Astonishing ! can this be lady Waitfort's house—
 ' Very warm tragedy weather, sir !' “ In my next pantomime let

let you know who I am"—Gad I must go and investigate the matter immediately, and if she has wronged me, by the blood of the Scratches, I'll bring the whole business before parliament, make a speech ten hours long, reduce the price of opium, and set the nation in a lethargy. *Exit.*

Willoughby, exact to the appointed hour, meets Louisa, who by this time is convinced of lady Waitfort's treachery, and of Neville's innocence. A very spirited scene ensues. She at last escapes the snare laid for her by the sudden entrance of young Florville, just returned from Italy; who after having disarmed Willoughby, conveys her to the house of Neville, whom he has not yet seen since his arrival. As they enter, Vapid who had also gone thither with a favourite epilogue which he had finished all to half a line, is concealed by Neville's servant in a china closet, where he in vain labours to render this choice morceau complete. In the interim lady Waitfort, anxious to see Neville, comes to his lodgings; and Willoughby, disappointed in his attempt on Louisa, and exasperated at lady Waitfort's abuse, writes to lord Scratch a full account of her infamous conduct, as a proof of which he advises him of her intended interview with *a person* at Neville's lodgings, to which place his lordship likewise repairs, fully persuaded in his mind that this person can be no other than Vapid, for whom he entertains the most inveterate antipathy.

As the meeting of this groupe at Neville's produces the principal effect in this drama, and tends to develop the character of Florville, which is drawn with peculiar excellence, we shall conclude our extracts with the following admirable scene:

* *Flor.* So, now the storm begins, and if I don't have some sport with the enemy—(*sits at table, and begins drinking*)—Here she comes!—

Enter lady Waitfort.

* *Flor.* Chairs, Peter, chairs!—sit down, ma'am—sit down—you honour me exceedingly.

* *Lady.* Where is your brother, sir?—I insist on seeing him.

Enter lord Scratch.

* *Lord.* There she is!—in a man's lodgings at midnight!—here's treatment!

* *Lady.* My lord, I came here in search of Louisa, who has been betrayed from my pow'r.

* *Lord.* Look'ye, my lady—read that letter, that's all, read that letter, and then say if we sha'nt both cut a figure in the print-shops.

* *Lady.*

* *Lady. (taking the letter)* Ha! Willoughby's hand! (*reads*) "Lady Waitfor't" (*I have only time to tell you*) "is gone to Neville's lodgings to meet one she has long had a passion for—follow her, and be convinced of her duplicity." Oh! the villain!—well, my lord, and pray who is the man I come to meet?

* *Lord.* Why who should it be, but the stage ruffian; if there was a sofa in the room, my life on't, he'd pop from behind it—zounds that fellow will lay straw before my door every nine months!

* *Lady.* This is fortunate (*aside*)—well, sir, if I discover Louisa, I hope you'll be convinced I came here to redeem her, and not disgrace myself. Tell me, sir, immediately, where she is concealed? (*to Floriville.*)

* *Flor.* Sit down, ma'am,—sit down: drink—drink, then we'll talk over the whole affair—there is no doing business without wine—come, here's—"The glory of gallantry"—I'm sure you'll both drink that.

* *Lady.* No trifling, sir,—tell me where she is concealed? nay, then I'll examine the apartment myself—(*goes to the door of the library*)—the door lock'd! give me the key, sir.—

* *Flor. (drinking)* The glory of gallantry, ma'am.

* *Lord.* Hear me, sir; if the lady is in that apartment, I shall be convinced that you, and your brother, are the sole authors of all this treachery—if she is there! by the honour of my ancestors she shall be Willoughby's wife to morrow morning.

* *Flor. (rising)* Shall she, my lord, pray were you ever in Italy?

* *Lord.* Why? Coxcomb!

* *Flor.* Because I'm afraid you've been bitten by a tarantula—you'll excuse me—but the symptoms are wonderfully alarming—there is a blazing fury in your eye—a wild emotion in your countenance, and a green spot—

* *Lord.* Damn the green spot!—open that door, and let me see immediately: I'm a peer, and have a right to look at any thing.

* *Flor. (standing before the door.)* No, sir, this door must not be open'd.

* *Lord.* Then I'll forget my peerage, and draw my sword.

* *Flor. (to lady Waitfor't, who is going to interfere)* Don't be alarmed, ma'am,—I'll only indulge him for my own amusement—mere trout fishing, ma'am—come, my lord, I'll give you a specimen of foreign gladiatorship, and you shall confess that Floriville is the best fencer in Europe—Don't be alarm'd, ma'am—come on.

Louisa comes from the apartment.

* *Louisa.* Hold! I charge you hold! let not my unhappy fate be the source of more calamities!

* *Lord.*

* *Lord.* 'Tis she herself!—my lady did not come to meet the madman?

* *Flor.* By the lord, ma'am, you've ruined all.

* *Louisa.* I know, sir, the consequences of this discovery, and I abide by them—but what I have done I can justify, and, would to heaven! all here could do the same.

* *Flor.* Indeed I can't tell—I wish I was in Italy.

* *Lord.* Mark me, madam,—nay tears are in vain—to-morrow shall make you the wife of Willoughby, and he shall answer for your follies—no reply, sir—*(to Floriwill, who is going to speak)* I wouldn't hear the chancellor.

* *Lady.* Now, who is to blame? Oh! virtue is ever sure to meet its reward!—come to meet a mad poet indeed! My lord, I forgive you only on condition of your signing a contract to marry me to-morrow, and Louisa to Willoughby at the same time.

* *Lord.* I will, thou best of women!—draw it up immediately—and Neville shall starve for his treachery. [*Lady Waitfor't goes to the table and writes.*]

Louisa falling at his feet.

* *Louisa.* Hear me, sir; not for myself, but a wrong'd friend, I speak—Mr. Neville knows not of my concealment; on my honour! he is innocent:—if that lady's wrongs must be avenged, confine the punishment to me—I'll bear it; with patience bear it!

* *Lord.* Let go!—let go I say—my gorge is rising again—lady Waitfor't, make haste with the contract.

* *Lady.* It only wants the signature,—now, my lord.

* *Flor.* Look'ye, uncle—she's the cause of all this mischief, and if you are not lost—

* *Lord.* Out of my way,—O'd—noise and nonsense!—don't fancy yourselves in the house of commons! we're not speaking twenty at a time. Here! give me the pen—I'll sign directly, and now—*[As he is going to sign, Vapid breaks China in the closet, and rushes out, with the epilogue in his hand.]*

* *Vapid.* Die all! die nobly; die like demigods!—huzza! huzza! 'tis done! 'tis past! 'tis perfect!

* *Flor.* Huzza!—the poet at last? Stop him who can?

* *Lady.* Confusion! tell me, sir, immediately, what do you mean by this new insult.

* *Vapid.* Die all! die nobly! die like demigods!—oh! it's glorious!—ah! Old Scratch, are you there? joy! joy! give me joy!—I've done your business—the work's past?—the labour's o'er, my boy!—think of that, master Brook—think of that.

* *Lady.* My lord, I am vilely treated—I desire you'll insist on an explanation.

‘ *Flor.* He can’t speak, ma’am. (*All this time, my lord is slowly walking away.*)

‘ *Lady.* How ! are you going to leave me, my lord ? (*Vapid taking out his common place book.*)

‘ *Vapid.* Faith ! this mus’n’t be lost—here’s something worth observing.

‘ *Flor.* Don’t stop him, ma’am—there is a grandeur in silent grief that should ever be indulged—mark his countenance—in every furrow of his angry brow is written “Frailty, thy name is woman”—let him have his way—let him have his way,—see ! how solemnly he retires ! [*Lord Scratch exit.*

‘ *Lady.* Oh !—I shall burst with rage !—Mr. Vapid I desire you’ll explain how you came in that closet ?—why don’t your answer me, sir ?

‘ *Vapid.* Your pardon, ma’am I was taking a note of the affair—and yet I’m afraid.

‘ *Lady.* What are you afraid of, sir ?

‘ *Vapid.* That it has been dramatized before,—it is certainly not a new case.

‘ *Lady.* Insupportable !—but I take my leave of you all—I abandon you for ever—I !—oh !—I shall go wild.

[*Exit in a rage.*]

This, together with Neville’s discovering the real state of Louisa’s sentiments, is the whole plot of the piece, and certainly is a very lame one. What brings about the catastrophe, is in fact an opinion founded on misconception and error ; for lady Waitfor’t (infamous as she is) was innocent of the supposed crime which induced his lordship to abandon her, namely, an interview with *Vapid* at Neville’s lodgings. The denouement (if it deserves the name) is likewise extremely unsatisfactory. Lord Scratch is just, merely because Floriville is generous, and becomes instantly reconciled to Neville and to his union with Louisa, without any cause whatever intervening to produce so sudden a change. We have already given such proofs of the author’s ingenuity and imagination, that no doubt can remain either of his judgment or invention ; and we have received so much pleasure in the perusal of his Dramatist, that we are not only astonished, but concerned at the defect and impotency of the conclusion—but as human abilities, however great, are still blended with imperfections, perhaps the following remark which the author puts in the mouth of Vapid, may with propriety apply to himself—
‘ Why, I am serious—and I’ll tell you, lady Waitfor’t—’tis the last line of an epilogue, and the last scene of a comedy, that always distracts me—’tis the reconciliations of lovers—there’s the difficulty !’

The

The principal characters in this play are Vapid and Floriville, which, although eccentric and perhaps outré, are nevertheless happily conceived and well supported. Louisa is rather an insipid character, and Marianne is little superior. The language throughout is elegant and correct, and the Dialogue extremely spirited. A Prologue written by Mr. Merry, and an Epilogue by Mr. Andrews, are, in our opinion, very inferior to what the piece merits.

Surgical and Physiological Essays. By John Abernethy. 8vo. 3s. 6d. Boards. J. Evans. 1793.

THE first of these Essays treats on the subject of lumbar abscess, and the second on the composition and analysis of animal matter. We think the first highly deserving of the attention of surgeons, as it proposes a new kind of treatment for a disease pretty uniformly fatal.

Mr. Abernethy, reasoning on the effects which, in a case of psoas abscess in St. Bartholomew's Hospital, succeeded the evacuation of the matter by means of a caustic, determined to try the effect of a small puncture so contrived as to evacuate the fluid without giving access to the air. This he at first performed by means of a trocar, but a repetition of the experiment led him to prefer an opening with a common lancet, first introduced a little way upwards between the skin and the tumour, and afterwards directed in such a manner as to enter its cavity. In effecting a speedy union of the punctured part on which the success of the experiment depended, Mr. Abernethy met with greater interruption than might have been expected. The cure, in these cases, he supposes to arise from a gradual diminution or shrinking of the cyst, which, notwithstanding the reaccumulation of the fluid, is prevented from becoming distended to its original size, by making repeated openings and closing them with the same caution as at first. By this management the cyst is at length obliterated, and the disease is reduced to a mere collection of pus beneath the fascia of the thigh, the cure of which is afterwards obtained by the introduction of a seton. During this time the mischiefs that usually arise in the patient's constitution are avoided in consequence of the cysts not being affected with inflammation, as it must be if freely exposed either by artificial or natural means.

As this improvement in the mode of treating lumbar abscess seems principally to hinge on the exclusion of the external air, we will present our readers with Mr. Abernethy's reasoning on that subject.

- Our first enquiry will therefore be, to what cause we ought to

attribute this local inflammation. Surgeons formerly were accustomed to ascribe it almost entirely to the admitted air, which they supposed to act by powerfully stimulating the cyst of the abscess; and also by producing putrefaction of the contained pus. This putrifying matter was also supposed to act in a twofold manner; first, by irritating and aggravating the inflammation of the contiguous parts; secondly, by being absorbed and conveyed into the circulating vessels, where by its stimulus it occasioned the fever concomitant to the complaint.

These, I believe, are the principal opinions that have been maintained: I wish now to enquire into their truth or fallacy. First, then, is the admitted air capable of so greatly stimulating the cyst of an abscess? and here our enquiry becomes extended: the question may be stated—Does the air admitted into the different cavities of the body cause that inflammation which ensues when they are laid open? or ought we rather to attribute it to the irritation produced by the inflicted wound? Surgeons were formerly inclined to impute very mischievous effects to the entrance of air into cavities: they seem to have imagined it possessed of very deleterious powers. This opinion appears strange, since it is very little stimulating to the animal fibre; and that it does not particularly irritate the membranes of the body, common observation and experimental enquiry have evinced. Air is admitted into the cellular substance in *Ephysema*, in which, however, it produces no inflammation. Mr. Athley Cooper permits me to mention the result of experiments which he made, in order to determine how far the air was stimulating.—He inflated the abdomen, thorax, and cellular substance of dogs, and immediately closed the aperture through which the air was impelled; the wounds healed by the first intention; the air was absorbed from the cavities, but no inflammation was excited.

The circumstances, however, are different when the opening is permanent; a constant renewal of air is permitted; and the application of a matter so unusual to these surfaces I am inclined to believe does harm. Whenever the integrity of the cyst is destroyed, though by spontaneous ulceration, or by means productive of the least possible irritation, still much inflammation frequently ensues; for where ulceration of the cyst takes place, little, if any, inflammation is perceptible, until the discharge of the pus has happened:—and when a caustic has been applied to the tunica vaginalis testis, for the cure of the hydrocele, though that membrane has suffered all that it can do from irritation, yet, the severity of the symptoms is always greatly aggravated when the sloughy tunic has ruptured. Whether the unsupported and collapsed state of the cyst is the cause exciting inflammation,—whether this action is occasioned by the sensation of imperfection in the part,—or whether it is owing to the irritation of the admitted air, may be

left as matter of opinion ; I am only solicitous to state, that an inflammation appears to me to take place, independent of the local stimulus of the wound.'

The author next proceeds to discuss the opinion, 'whether the admitted air may not do injury by inducing putrefaction of the pus?' but the limits of our Review will not allow us to follow him in this enquiry.

The concluding Essay, on the subject of animal matter, is not of equal importance with the preceding, although it is not unpossessed of merit and ingenuity. The author's experiments merely go to confirm the doctrine of Mr. Boyle, that all matter is the same, and that every being in nature consists of an original and similar substance, differing in no respect but its modification.

MONTHLY CATALOGUE.

P O L I T I C A L.

A Letter from Irenopolis to the Inhabitants of Eleutheropolis; or, a serious Address to the Dissenters of Birmingham. By a Member of the Established Church. Second Edition. 8vo. 1s. Dilly. 1792.

THE date of this Letter is in May 1792, and the copy under our consideration is one of a second impression, published to accommodate those who were desirous to become purchasers of the first, although the occasion, which originally prompted the undertaking, had ceased. It seems, that a body of gentlemen in Birmingham, who approve of the French revolution, had formed a determination to hold a public meeting on the succeeding 14th of July, notwithstanding the dreadful consequences which attended their assembling on that occasion in the preceding year. This Letter was written with a view of dissuading them from so hazardous a measure, and there can be no doubt but the extraordinary good sense, the manly and conclusive argument, the candid and Christian reasoning every where conspicuous in this very masterly address, had a principal share in putting a stop to the intended meeting. It is not possible to do sufficient justice to the author by an extract, since the whole of the work is, with some very few exceptions, equally good; and, if we may credit his assertion, that it is the labour only of a *single day*, we cannot but consider it as an astonishing effort of a great mind. Not to leave our readers wholly ungratified, however, we will select a few paragraphs, which are more immediately on the subject of the proposed meeting.

'It may be said, that you are not forbidden to meet by the laws of the land, and therefore, that your meeting is irreproachable—

I ad-

I admit the fact, but deny the consequence. A good man, doubtless, will *not* do *any* thing which the laws interdict. But will he therefore *do every* thing which the laws have not interdicted? Will he not consider that there is a *spirit*, as well as a letter, even in human laws? Will he, without discrimination and without restriction, infer the *tacit approbation* of persons who frame; or persons who administer laws, from the mere absence of *direct* and *specific* prohibition? Will he forget, that an external action may sometimes be accompanied by motives and effects, which, if the law-giver had foreseen them, would have met with the most pointed reprobation? Instead of *rejoicing* that penalties are *not* instituted of *such* a kind as to become equally *inures to the harmless*, and checks upon the froward, will he convert the caution or the *lenity* of the law-giver into an *occasion* of disturbing that order, the preservation of which is the supreme and avowed object of law itself? Will he lose sight of the judicious and temperate distinction which the apostle has established between “things lawful and things not expedient?” Will he not remember that, as a social and a moral being, he is under the controul of obligations *more* powerful and more sacred than the best institutions of the best government? If, indeed, we examine the aggregate of those duties in which our virtue consists, and of those causes by which our well-being is promoted, small is the state, which must be assigned to the efficacy of public regulations enforced by the sanctions of public authority. The soft manners of civilised life, the useful offices of good neighbourhood, the sweet charities of domestic relation, are all independent of human laws. Such are the opinions which we hold; and have a right to propagate, upon abstract questions of politics. Such are the tenets we may adopt; and are warranted to defend, upon the foundations of virtue and the evidences of religion. Such are our attachments or antipathies to public men;—such, our approbation or disapprobation of public measures. Such are our sentiments upon the nice gradations of decorum and propriety—Such are our principles in estimating the mass of merit or demerit, which determines the character of individuals. Upon all these subjects, human laws hold out to us little light, they impose upon us few restraints, and yet, upon right apprehensions of these subjects, and upon the conformity of our actions to these apprehensions, depend our comfort, our reputation, our most precious interests in this world, and our dearest hopes in that which is to come.

There is not any one action, and scarcely is there any one thought, affecting or *tending* to affect the happiness of mankind, upon which any one human being is *entirely* and strictly a law unto himself. There is a law of *opinion*, which no good man will presume to treat with irreverence, because *every* good man is anxious to avoid the contempt, and to deserve the regard of his fellow-creatures. There is a law of discretion mingled with justice,

which every good citizen is careful to observe, lest he should interrupt the tranquillity, or encroach upon the equitable rights of his fellow-citizens—There is a law of religion, which forbids us to insult the errors, or even to wound the prejudices, of our fellow-christians.

‘ You, gentlemen, understand not less clearly than myself, the existence of such laws : you will acknowledge their importance not less sincerely ; and you will admit that the perverse or wanton violation of them cannot be extenuated before man—cannot be justified before God, by the plea—yes, I must call it, the *futile and fallacious* plea, that we are acting under circumstances, where human wisdom is too dim, and human authority too feeble, to controul our actions.’

We think this Letter a master-piece of good composition, and an example worthy the attention of all writers on controversial topics, since it evinces the irresistible strength which sound argument derives from moderation and temper in the manner of enforcing it.

Reason urged against Precedent, in a Letter to the People of Derby.
By Henry Yorke. 8vo. 1s. Eaton. 1793.

Mr. Yorke is of the intemperate class of patriots. There is much more of rashness than of true spirit in his Letter, which we think more calculated to alarm than to obtain proselytes to his opinions in favour of freedom. The most fatal impediments to liberty in these days have arisen from violent doctrines and violent measures.

We cannot trace in the perusal of this work any thing which will appear new to those who are familiar with the writings of Mr. Paine. The author confesses he was once the advocate of despotism ; we wish, although ‘ no principles of ambition or party, which too frequently precipitate men into rash and hasty decisions, have influenced’ him, that he may not have fallen into the opposite extreme.

We shall content ourselves with presenting the reader with the following short extract from the concluding pages. The author, pointing his argument against the proclamation, says :

‘ That government must indeed be bad, which always suspects the fidelity of the governed, and considers its most loyal subjects as its bitterest enemies. Sedition is to ministers ; what heresy is to priests.— But a just and moderate government has nothing to fear from what is called sedition. It is oppression alone that ferments the public mind, and animates men to conspire the overthrow of a rotten government, a wicked minister, or a despotic king.

‘ In compassion to ministerial folly and obstinacy, it cannot be too often held out to them, that it is *impossible* for proclamations,
pro-

prosecutions, affociations, pillories, and dungeons of state, to stop the rapid progress of popular opinion. By an electric and general resurrection of reason, the palsied faculties of man are put into motion, and he is alive to a sense of his rights.—The principles of liberty may be denied, but they cannot now be annulled. They are imprescriptible and sacred; neither king nor parliament (if they were so criminal as to attempt it) can abrogate them. The union of the *people* will break the confederacy of tyrants, and *what has been constitutionally done at one period, may be done again.*

We find a second letter announced under the same title, and with it a vindication of the conduct of the French. We wish our author well through so arduous a task, and recommend to him to shew his strength for the future more in argument than in words.

Remarks on the Nature and Necessity of a Parliamentary Reform. By William Belsham. 8vo. 1s. 6d. Dilly. 1793.

The author of these Remarks ranks greatly above mediocrity among the many who have written on the same side of the question. His observations are in general not injudicious, and his candour is much greater than that of most authors who, of late, have engaged in political controversy. He begins by describing the attempts that have been made to obtain a reform in parliamentary representation, and among the most conspicuous of those who have struggled to enforce that desirable measure, he ranks the present minister, whose former conduct he highly approves, though he blames it at present, and thinks the nation has cause to be alarmed at it. The author next speaks of Mr. Burke, whom he considers to have been the occasion of all the late differences of opinion, in having provoked, by the opprobrious epithets bestowed on the French revolution, the publication of the Rights of Man, and other similar pamphlets.

‘Anger, says he, generates anger, and intemperance begets intemperance. By the collision of zeal against zeal, the train is set fire to, and the voice of reason is utterly stifled in the noise and confusion. To charge men with mere terms of abuse, requires, or evinces no superiority of any kind. Such appellations as “infamous gang,” “wicked faction,” “tyrannic impostors,” “incendiaries,” “assassins,” “housebreakers,” “robbers,” such epithets as “foul,” “impious,” “monstrous,” “savage,” “barbarous,” “treacherous,” “wicked,” “cruel,” “clumsy,” “stupid,” &c. &c. may always be hurled back upon the adversary with more force than they are at first employed, because the usage of them is justified by example.’

Our author next proceeds to account for the formation of that Society, called the Friends of the People; and the reasons assigned for that association certainly have weight. The present state of

parliamentary representation is next examined; but on this subject little is advanced that can be remarked for its novelty. In the course of that investigation, however, the author does a commendable act of justice to the memory of the late Dr. Price, by defending his writings against the aspersions of Mr. Burke: some of our readers will probably think this part well worthy of their attention,

“In allusion to these pernicious influences and preposterous inequalities, (in the representation) a late celebrated political writer and divine, in the language of patriotic indignation, ventured to stile the present system “a shadow and mockery of representation;” for which, amongst other *senseless assertions*, he has been stigmatized by Mr. Burke as “a political theologian, or theological politician, equally ignorant of the character he left and of that he assumed,” and scurrilously reviled as the genuine successor and counterpart of the wretched fanatic, Hugh Peters. But a less extensive knowledge of history than that possessed by Mr. Burke might have suggested to his recollection, “a political theologian, or theological politician,” of another description, whose character and writings bear, in the general estimation, a much closer analogy to those of Dr. Price; I mean the famous Father Paul, who was in his day regarded by the enlightened part, not only of his own countrymen, but of Christendom at large, as “the apostle of liberty;” who, in his memorable contest with the court of Rome, vindicated the civil and religious rights of the state of which he was a member, and virtually of all mankind, with such resplendent ability and success, as to shake to their very foundation the pillars of that sanctuary of priestcraft and spiritual usurpation. The *Venetian senate* not being, as it seems, conversant in Mr. Burke’s maxims of state policy, thought it no degradation of their dignity to ask the advice, and to be guided by the counsels, of this simple friar, in the most difficult and critical emergencies. Like the venerable patriot whom Mr. Burke has made the object of his malignant abuse, he had the satisfaction to see a diffusion of knowledge, to which he had eminently contributed, undermining superstition and error. And it is recorded of him, that, in the latter period of his life, he was often heard to repeat, or, as Mr. Burke would stile it, “to prophane,” the beautiful prophetic ejaculation, *Lord, now lettest thou thy servant depart in peace, &c.* And feeling his ruling passion strong in death, he breathed out his last ardent wishes for the safety and prosperity of his beloved country with Roman energy, in the words *esto perpetua.*”

The author considers the idea of a strictly equal representation as vague and inconsistent with the imperfection of human affairs. We cannot follow him through the whole of his enquiry, but rather wish to refer our readers to the work itself.

The

The conclusion only we shall beg leave to extract, as it is animated and energetic, and affords a good specimen of the composition :

• With what justice then can it be said, that the sense of the country at large, though allowed to be favorable to the idea of a parliamentary reform in the abstract, is adverse to the agitation of the question in the present circumstances. By no public evil can it be inferred, that the sense of the country is thus adverse ; and who has a right to to *presume* it—or to negative any proposition tending to rational reform upon any such gratuitous presumption ? The only unexceptionable mode of determining the real sense of the country, is to bring the question fairly and openly before parliament, without any secret or sinister attempt to influence the public mind. When it becomes by this means the theme of national discussion, the sense of the public will be clearly ascertained ; and if those who are convinced of the great national benefits ultimately to be derived from a parliamentary reform, and that it may be attempted in present circumstances without hazzard, are not powerfully supported by the voice of the nation, it would be absurd and preposterous to persist in their exertions. They would doubtless wait a more favorable opportunity for the renewal of their attempt, and the most favorable opportunity that can ever happen for this purpose, will, in all probability, be such as every good citizen must earnestly deprecate and most ardently wish to avert—*A crisis of public distress, calamity, and confusion*, arising from the ruinous continuance of an *improvident, unprovoked, and unnecessary war.*

A Letter to the Right Hon. Lord Grenville, one of his Majesty's principal Secretaries of State, &c. In which the present State of the British Nation is considered, both positively, and in comparison with the present State of the French Nation. 8vo. 2s. 6d. Debrett. 1793.

We have dradged through many a weary page of this performance in hopes of being in some way or other rewarded for our perseverance at last. But we find ourselves miserably deceived, for the author does not appear to have been moved to this undertaking by any other spirit than a determination to write a book. He is indeed a good deal possessed with a spirit of inveteracy against the French nation, and here and there enlivens his page with an indignant philippic against their late proceedings. Were it not these, and a method of jostling the reader with successive interrogatories, it would be impossible for the most persevering industry to keep awake through more than one hundred pages of such matter. A short extract from page 48 will suffice for an example of the mode of arguing by interrogation.

• What, says he, are the steps which the foes of useful freedom adopt, with a view to place Englishmen on a footing with the French ? and what is the object to which the steps adopted, are intended

tended to lead? The steps adopted are political clubs, and societies; the object to which they are intended to lead is—a reform.—A reform of what? Of the civil government solely? No. Of the ecclesiastical government solely? No. Of both of these at once? Yes: and of more than of both of these.’

To treat our politician after his own fashion—Can there be any scope of argument in a question?—Is there any demonstration in a query?—Will men of reading be satisfied with a discussion carried on in long questions and short answers? No!—Will a book almost wholly composed of them find readers? No!—Will the noble secretary of state to whom it is addressed give it a reading?—Will the court, whom the author flatters, smile upon it?—Will the minister requite his panegyric with a place?—No! No! No!

We would advise this author candidly to examine into the extent of his capacity, before he undertakes a task, for which, judging from the specimen of his talents now under consideration, he appears by no means competent. “*Non ex quovis ligno.*”—

Letter from an Independent Elector of Westminster to the Right Hon. Charles James Fox, in Answer to his Letter to his Constituents.
8vo. 6d. Stockdale. 1793.

A most shameless catchpenny! Here is for *six*-pence, lawful money of Great Britain, no less than *seven* octavo pages of stale politics, and about an equal number on which are displayed various advertisements of books published by John Stockdale. It is doubtful, however, whether the details of Mr. Stockdale be not more entertaining than those of the Independent Elector, yet, as *valuable* works are obnoxious to *piracy*, the author has taken the precaution of entering *his* at Stationer’s Hall; and to encourage the buying by wholesale, announces, one hundred of them at the low price of one guinea!

Speech of the Earl of Abingdon, on his Lordship’s Motion for postponing the further Consideration of the Question for the Abolition of the Slave Trade; with some Strictures on the Speech of the Bishop of St. David’s. 8vo. 6d. Debrett * 1793.

The public understanding has long been affronted by the arguments offered in favour of the continuance of the slave trade. We never recollect, however, to have met with any thing on that subject equally absurd and disgusting with the contents of this pamphlet. We here observe the flagrant boast of iniquity, unsoftened by an amiable sentiment, and unornamented by the faintest dawn of genius or ability. The personage who is introduced as addressing himself to the house of lords, tells them in the most unequivocal language, and without a blush, that justice and humanity are nothing but the failings of a weak mind; that to express a desire of relieving the most injured of the human race, is to insist under

under the bloody banners of French republicanism ; and that humbly to petition parliament for a redress of these grievances is *illegal*. When such sentiments as these are uttered by a nobleman, and seconded by the son of a king, could it be matter of surprize were Englishmen to forget, in some degree, their respect for the aristocracy ; or that in them so open a contempt for the most sacred dictates of justice and Christianity should weaken the ties of moral obligation and allegiance, and shake the foundations of religion.

An Enquiry into the present alarming State of the Nation. Shewing the Necessity of a Reform in Government, and a speedy Reduction of Taxes ; an adequate Representation of the People ; and Restoration of Triennial Parliaments. By a Friend to Liberty, to the Community, and a sound Constitution. 8vo. 1s. 6d. Ridgway. 1793.

We are disposed to believe the author to be what he styles himself ; but unhappily his talent for literary composition does not equal the zeal with which he engages in so good a cause. There are, however, in this elaborate performance, many truths, and such as undoubtedly merit the attention of those, who, perhaps justly, will feel a contempt for the manner in which they are related.

M E D I C A L.

A Pofologic Companion to the London Pharmacopœia. 12mo. 2s. Johnson. 1793.

‘ To facilitate and abridge the office of prescription, is the editor’s design. To this end *the present work* is offered as a pocket accompaniment for the London Pharmacopœia, to the young physician, who is not yet in the habit of prescribing, and familiar with the administration of medicines. From the most respectable authorities, and from some experience, are given the doses of all the pharmaceutic preparations, and articles in the materia medica of the present London Pharmacopœia. Those articles in the former one, now rejected in the new one, are also comprised ; some of them are excellent, and still in favour with many practitioners ; although the selection in our new Dispensatory is confessedly more elegant and judicious.

‘ The articles in general are marked as given in three doses ; the first is the smallest, the next the medium one, and the last a very full dose ; they do not, however, apply invariably under every circumstance ; they are but an outline to guide the practitioner in his early experience, and to prevent hesitation in calculating quantities.’

The author, in the foregoing Advertisement, very fully declares the object and plan of his work. We shall now annex a short specimen of the manner in which it is executed :

‘ DIC-

• *DICTAMINUS CRETICUS*—folia.

℥ss. to ℥i.

Infused in wine ℥i—℥ij—℥iv.

• *DIGITALIS*—herba.

Leaves in powder from gr. i. to iij.

- Or ℥i. of the same infused in boiling water ℥i. during four hours, adding of any spirituous water ℥i. The dose is ℥i. bis in die; and continued till it acts on the stomach, kidneys, or pulse.

• *Elaterium*.

Gr. ss—i—iij.

• *ELATINE*—folia.

Expressed juice from ℥ij. to ℥iv. ter die.

Extract made from it by water ℥i. pro dose.

• *Electuarium e baccis lauri*.

℥ss. in clysters.

℥i—℥ij—℥iij. internally, in hysteria and flatulency.

• *Electuarium e cassia*.

℥ij—℥ss—℥i.

Different types and other marks are employed for certain necessary distinctions, which the author explains in the outset. We cannot, upon the whole, think he deserves a large share of credit, either for the plan or its execution; nor can we consider it likely to prove of any material service to medical practitioners.

Prize Dissertations, by M. David, Surgeon at Rouen in Normandy, as adjudged by the Royal Academy of Surgery in Paris. First, on the Effects of Motion and Rest, and their several Modes of Application in Surgery. Secondly, on the various Effects of Counter-Stroke on the human Body, and the Methods of relieving them, Translated from the original French, with copious additional Annotations, by J. O. Justamond, F. R. S. late Surgeon to the Westminster Hospital. 4to. 5s. Cadell. 1790.

These Dissertations are a republication of what we deem a valuable portion of the surgical tracts of Mr. Justamond, lately given to the public by Mr. Houlston, consequently they have already come under our consideration. We think the subjects treated on in this work have been by no means sufficiently attended to by surgeons, though the importance of them cannot but be obvious. The Notes, both of the translator and editor, are retained in this edition, and afford considerable illustration to the arguments and cases adduced by M. David.

We shall select from the former dissertation, the author's remarks on ankylosis, and shall subjoin what is said on the same subject by the translator,

'The anchylosis may be the effect of too long-continued rest, of too great inaction of the bones destined usually to move on one another, and then it will be sufficient to restore by degrees these bones to their ordinary motion, either by the action alone of the muscles that are inserted into them, supported with a degree of firmness necessary to overcome the painful sensation of the first motions, or by increasing that action by external powers. It seldom happens, however, that inaction alone, even though continued for a considerable length of time, can produce this disease. Its most usual causes are, the diseased state of the bones, either on their articular surfaces, or in the neighbourhood of the articulations, the inflammation and tension of the ligaments that strengthen them, and of the muscular aponeuroses that cover them. It may be observed indeed, that in the diseased state of the articular surfaces of the bones, the anchylosis may frequently be considered as the resource of nature for the preservation of a limb she is not willing to lose; and in these cases we ought to be so far from resisting the progress of this disease, that our art must be exerted in encouraging it by every possible means. It may here well be presumed that motion is not to be employed to bring about this salutary end, as I shall shew hereafter, when I shall expose the indications which direct the use of rest in surgical complaints. But setting aside these circumstances in which an anchylosis may be considered as an advantage, motion must be the curative medium most to be depended upon in these cases, if we employ it with all the precautions required by the difference of circumstances. We may even have recourse to it with confidence in those cases which seem more particularly to forbid the use of it.'

On this subject, Mr. Jussamond observes,

'Perhaps it is one of the great desiderata in surgery, to be able, either to assist nature in the formation of an anchylosis, or to form one artificially when nature does not seem to be disposed to it. Let me be permitted to observe here, that all the means which the ingenuity of surgeons has hitherto contrived, to effect this purpose, seem totally contrary to the method laid down, in the course of this essay, for bringing it about, by absolute rest and total inaction. It has been thought, indeed, that the exciting of inflammation would be likely to procure adhesions between these solid parts. This reasoning has been founded on analogy, from considering the effects which inflammation frequently has on the fleshy parts. Injections, caustics, and setons passed through the joint, in cases of diseased articulations, have all been tried upon this principle. I must, indeed, confess, that I have tried them myself, and seen them often tried by others, without success. If the author's ideas of forming an anchylosis are just, as we may conclude they are from the facts he adduces hereafter in support of them,

them, (some of which I have been witness to), it will appear that all the methods before proposed for this purpose, have rather impeded than forwarded it; so difficult is it to know, how to direct the operations of nature. If the method here proposed should hereafter prove generally successful, many limbs will probably be preserved, as will appear from that part of this essay which treats on the effects of rest in surgical disorders.'

An Appendix to a Treatise on the Hydrocele: containing additional Proofs of the Efficacy of Injection for the Cure of that Disease. By James Earle, Esq. 8vo. 6d. Johnson. 1793.

Mr. Earle, in this publication, brings further proofs of the efficacy of the mode of curing the hydrocele by injection, as recommended in the treatise to which this is intended as a supplement. The cases now recited seem likewise to shew the imprudence of attempting that process when the tunica vaginalis has been too much distended. In such instances, the author recommends the discharge of the fluid by puncture, and afterwards permitting its reaccumulation, till the tumour becomes of a moderate size, when in this state the radical cure by injection may be very properly attempted.

P O E T I C A L.

The Slave Trade; a Poem. Written in the Year 1788. Dedicated to the Gentlemen, who compose that truly noble, generous, and philanthropic Society for the Abolition of the Slave Trade. 8vo. 1s. Robinsons. 1793.

- ' That all-creating pow'r who form'd the whole
Of this vast globe, and all that dwell therein,
Stamp'd his own image, Freedom, on each soul,
And made fell tyranny a damning sin.
- ' Shall ye then, monsters, for your selfish ends,
Dare ye that glorious attribute deface?
Sow curs'd dissensions where kind Heav'n made friends,
And with impunity our ills disgrace?
- ' Forbid it Heav'n!—Here view, ye British fair,
A living picture of poor *Afric's* woes;
We paint the anguish of a constant Pair,
Now torn asunder by their blacker foes.
- ' Were these their only suff'rings, which engage
The noblest part of Britain's virtuous sons,
These were enough eternal war to wage
Against all tyrannising Despots' frowns.
- ' But o'er the rest the Muse would draw a veil,
And in oblivion sink each horrid deed;
But whilst such traffic lives, may truth prevail,
To make each tyrant proud renounce his creed.'

The reader will judge of this little poem by the foregoing extract. The benevolent intention of its author deserves a larger share of commendation than we can venture to bestow on his poetical attempts.

The Gallic Lion, or Modern Pandæmonium, a political Fable. Dedicated by Permission to the Right Hon. Edmund Burke, M. P. 4to. 1s. Egerton. 1793.

We cannot greatly admire the tuneful roarings of the Gallic Lion, nor do we envy the right hon. person, who shines, by his own permission, in the dedication, the consequence of being the acknowledged patron of such a bard. The fable is a trite imitation of Gay. The author makes Louis XVI. a Lion, and turns him forth to be worried by M. Egalité, a Tiger, Mr. Paine, a Crocodile, and other members of the national convention of France, whom he transforms, as best suits his fancy or his rhyme, into Monkeys, Asses, and Apes. The following address from one of the former will serve as a very just specimen of our poet's abilities.

——— " Dear sirs, I silence break,
In hopes that what I have to say,
May tend to point to you the way,
Our constitution to amend,
I'd beg to introduce a friend,
Just landed from the neighb'ring isle,
Known by the name of *Crocodile*;
Well vers'd in the affairs of state,
His qualities I will relate;
Sworn enemy to ev'ry king,
And thinks the law an useless thing:
Exhorts each beast to use his *reason*,
And long has liv'd by vending treason;
Has brought about three revolutions
Help'd to form as many constitutions.
He'll stick at nothing, I declare,
I think he'll suit you to a hair;
To kill a king will give him pleasure,
And sirs, my friend is quite at leisure."
Each one the monkey did commend,
And beg'd he'd run and fetch his friend."

R E L I G I O U S, &c.

The Duties of Man, a Sermon, preached on Occasion of the public Fast, April 19, 1793. By W. Gilbank, M. A. Rector of St. Eibelburga. 4to. 1s. Rivingtons. 1793.

In discoursing on 1 Theff. iv. 11. ' And that ye study to be quiet and do your own business, — Mr. Gilbank exhorts his pa-

ritishers to a dutiful submission to the existing laws of their country; reprobates the French; hints to them the dangers of innovation; praises our glorious constitution; talks about the folly of equality, and endeavours to persuade the labouring poor that they ought to be, and really are, very happy. Mr. Gilbank's grand argument for dutiful submission (which he repeats over and over again), is, that whatever laws and whatever powers exist in a state, they are the ordinance of God.

Forty Stripes save none for Satan; or, the Devil beaten with Rods.
By William Huntington, S. S. Minister of the Gospel at Providence Chapel, and at Monkwell-street Meeting. 8vo. 1s. 6d.
Terry. 1792.

Judging from the extensive catalogue of this author's literary performances, as they appear dilated over the blue cover of that before us, we may both literally and figuratively say, that the press groans with his pious publications. Of so multifarious an author it may seem extraordinary that we should profess to know but little; yet neither of William Huntington, nor of the S. S. affixed to his name, are we able to give our readers any satisfactory account. If we may be allowed to construe in our own way, with regard to the latter, we should be inclined to denominate William Huntington, a Sorry Scribbler; and whether that appellation suit the author or not, let our readers judge from the following extract, which is by no means the least exceptionable, or unedifying in the book:

'There are not three gods; yet the Father is God, the Son is God, and the Holy Ghost is God; and they are equal in power, equal in glory, and equal in divine majesty. And these three are distinct persons, and they are distinct in their personal properties; and yet co-equal in one undivided essence, and co-eternal in one undivided substance. Mr. Jones allows that "there are three persons in office, name, and character—as far as with respect to the covenant of redemption." These gentlemen are aware that to make an agreement, contract, bargain, or covenant, requires more persons than one.—Two persons, at least, must be engaged in making and signing a covenant; and a third person is required as a witness to it. And it is clear that "there are three that bear record in heaven." But then what are these three? Mr. Jones says "three persons in office, name, and character—as far as with respect to the covenant." This, reader, is the doctrine of Mr. Vessey; this is Sabellianism—three persons in name and office only in the economy of the covenant; which names and offices will be replaced or restored to the one person of Christ, as God, when his manhood is separated from the Godhead; and so God in one person will be all in all.'

We

We will take leave of this wordy writer and his book of 128 pages, by saying, that, of the forty stripes bestowed on his adversary, if he had only had the charity to "save one," we could have pointed out an instance which has richly merited its application.

A Sermon preached on Occasion of the General Fast, April 19, 1793. in the Parish Church of St. Leonard, in Bridgnorth. By William Corser, A. B. 4to. 1s. Robinsons. 1793.

The author prefixes to this discourse a short advertisement, informing us, that his congregation are to be blamed, if any body is, for its publication. He intimates a wish too, that it may do good. There is scarcely any sermon that can obtain readers, which will not do good by the mere exercise of the mind upon a religious topic; but where the emotions of piety are checked in every page, by angry allusions to party politics, no great degree of edification can be expected to ensue. For this and other reasons we are disposed to blame the appearance in print of that before us, a distinction to which, in our opinion, neither its composition nor its reasoning entitle it.

A Sermon upon the General Fast, preached in the Parish Church of Kidderminster, on Friday the 19th of April, 1793. By the Rev. G. Butt, A. M. 8vo. 6d. Downes. 1793.

We do not expect much from fast sermons in general; but we are at least led to imagine that, in those compositions which are thought worthy of general perusal, something like good sense, something like the suggestions of an enlightened understanding, ought to be evident. Whether our expectations have been gratified in the work under consideration, let the reader judge from the following sublime climax, and the declamation to which it is connected.

'But now, a vast convulsion of the earth was to be dreaded; but now, it was feared that selfishness and irreligion—all that is ravenous in rapacity—all that is insolent in vanity—all that is blundering in ignorance—all that is spiteful in envy—all that is bloody in vengeance—and all that is wicked in impiety, would be let loose upon the earth in all their worst forms, with all their worst attendants, and with all their most calamitous effects. Such were the apprehensions of those who had heads to think, or hearts to feel for their fellow-creatures. The miseries actually seen in a wide extent, suggested, foreboded, and imaged the like in a still wider: these horrors on their wing, on their widest wing, and tending every where—every where roused men into caution—into fear—into terror—into the utmost spirit and expedition of resistance. But when perils so manifest, had not these effects on some, this their marvellous folly, or this their treacherous baseness,

ness, were observed by the honest part of mankind with silent horror and inexpressible indignation; and observed, I trust, for their own future instruction, as it has caused their present utmost exertion of all human means, to save themselves, and the coming ages, from calamities, of which, alas! we have lately been too well qualified to form some conception: it, however, would have been a very imperfect one, even if we had been nearer witnesses—even if we had been *present* spectators of the recent carnages, which have deformed another page in the history of mankind.

This is one of those sermons which, if echoed within the walls of a country church to a sleepy congregation, might have gotten the preacher neither credit nor censure.

The Blessings enjoyed by Englishmen, a Motive for their Repentance. A Sermon preached in Greenwich Church, on the 19th of April, 1793, the Day appointed for a General Fast, and published at the Request of the Congregation. By the Rev. And. Burnaby, D. D. 4to. 1s. Payne. 1793.

The generality of preachers, we believe, would have made the consideration of national blessings a motive for praise and thanksgiving to the Almighty; but Dr. Burnaby, by an awkward perversion of moral causes and effects, enumerates them as the strongest inducement to *repentance* and *supplication* for the *forgiveness of sins*.

Among the many national blessings which we are said to enjoy, this dignified preacher mentions, 'our rivers, our lakes,' aye, 'and our seas too, that abound with fish! our forests with game, and our orchards and gardens with the most delicious fruits!' The doctor proceeds to further particulars, observing that 'our woods are stored with timber, especially with oak, superior to any other in the *known* world,' &c. &c. In short, the national blessings of Old England are detailed in this patriotic sermon with all the minuteness and puffing ostentation of an auctioneer's advertisement. This betrays such a lamentable deficiency of judgment, and such a total want of taste, as far as respects the dignity and decorum of the pulpit, that we hope those good-natured friends, who requested the doctor to publish his discourse, will have a little more respect for his character in future, and not expose the respectable titles of Archdeacon, Vicar, and D. D. to the severe, but just animadversions of criticism.

A Sermon preached at Bath on the Necessity of building a free Church for the general Accommodation of the Parish of Walcot at large; to which is added, an Appendix by several Gentlemen, giving an Account of the Plan. By the Rev. W. Leigh, LL. B. 4to. 1s. Robson. 1793.

It appears from the Appendix, and indeed is well known to those who are acquainted with Bath, that the late excessive in-

crease of that city, and particularly in Walcot, hath precluded the poor of that parish from the benefit of attending the public services of religion in their own church. To remedy this evil a plan has been proposed which has obtained the approbation of the diocesan, and this discourse, as its title intimates, has been repeatedly preached to recommend it.—The text is particularly pertinent, and though the subject be not treated as we could have wished to see it, yet the arguments which the preacher has offered are of sufficient weight to recommend the measure.

A Prophecy of the French Revolution and the Downfall of Antichrist ; being two Sermons preached many Years ago. By the late Rev. Mr. John Willison, Minister of the Gospel at Dundee. 8vo. 1s. Forbes. 1793.

The author of these Sermons, we have no doubt, was a pious well meaning man ; but the editor appears in a different light : for taking advantage of the passage annexed, he evidently presumes on the public cullibity, and thus makes a catch-penny of that which was designed for a different purpose.

‘ Before Anti-christ’s fall, one of the ten kingdoms which supported the beast shall undergo a marvellous revolution, Rev. xi. 13. The same hour there was a great earthquake, and the tenth part of the city fell. By which tenth part, is to be understood one of the ten kingdoms into which the great city Romish Babylon was divided : this many take to be the kingdom of France, it being the tenth and last of the kingdoms as to the time of its rise, and that which gave Rome denomination of the beast with ten horns, and also it being the only one of the ten that was never conquered since its rise. However unlikely this and other prophesied events may appear at the time, yet the Almighty hand of the only wise God can soon bring them about when least expected.’

A Discourse endeavouring to demonstrate the Being and Perfections of the Deity. Intended as an Attempt to refute the pernicious Doctrines of Ancient and Modern Atheists, &c. By J. Thomas, A.M. 12mo. 1s. 6d. Reed, Sunderland. 1793.

The author introduces this Discourse with an advertisement to inform his friends and the public, that he has opened a school in Sunderland. Some perhaps will hence infer that his publication was designed for a specimen of his talents. He however assigns different motives. These are a solicitude to furnish a fresh antidote to the fatal poison of infidelity which still continues to operate ; and the desire of recommending a subject at once sublime and delightful. We may add, that where the writings of Bentley, Clark, and Abernethy, are not likely to find admission, this tract may be read to advantage.

C. R. N. AR. (VIII.) June, 1793.

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A Sermon preached on the late general Fast Day, Friday, April 19th, 1793, at Richmond, in Surrey. By T. Wakefield, A. B. 8vo. 1793.

We sincerely pity the individual who could be so stupid as to 'mistake,' or so malevolent as to 'misrepresent' this excellent and truly Christian discourse. Mr. Wakefield's own apology is also superfluous, and had he not intimated the circumstance to us, we should never have suspected it of having been a *hasty* composition.

The sentiments of this liberal and candid preacher, upon the present calamitous state of political affairs, will, we dare believe, meet the approbation of every sensible man in this kingdom. Speaking of the French, Mr. Wakefield adds :

'The unjust and horrid proceedings of the former at home, and their rapacious and tyrannous practices abroad, towards those who confidently received them, excluded all hope of any increase of happiness to the world through an extension of *their* power and influence ; and therefore we have good reason to be thankful, that no probability now remains of their obtaining such ascendancy. But have not the leading parties, on the other hand, combined basely to betray an unoffending king and people in order impiously to subjugate them, and then rapaciously to seize and divide, at lawless pleasure, their inheritance. And this, too, immediately after, and evidently *because*, all orders of men in that now oppressed country, had cordially and virtuously united in reforming their own government, though without either giving or intending, the least reasonable ground of offence to the government of any other nation ! circumstances which ensured to that virtuous king and people the applauses of all the wise and good, and ought to have excited the Christian world in their defence ; though sufficient, it seems, for that very reason, to stimulate the malignancy of despots to overthrow and enslave them ! Notwithstanding, however, these daring violations of all that can be called religion, justice, or humanity, we are still convinced that "the Lord is king, and that the earth may be glad thereof." And it is only in reference to the universal sovereignty of God that the generous and feeling mind can find relief under the contemplation of enormous acts of cruelty and oppression which seem beyond all human means of remedy. "I should utterly have fainted, exclaimed the Psalmist, but that I believe verily to see the goodness of the Lord in the land of the living." And under the righteous providence of that God, who bringeth good out of evil, whose eyes behold the nations, and who ruleth by his power for ever, we may surely and comfortably trust, that public vices, whether of tyrant princes or tyrant republicans, will be made eventually to correct themselves, and confound their impious perpetrators. Let us, then, patiently

patiently wait the Lord's leisure, however protracted, and be piously resigned to his means, however harsh, of effecting such salutary purposes.

“ After this short survey, the question again recurs, whence so much fraud, and violence, and oppression, among men who have been vouchsafed the Christian law of universal righteousness, and peace, and love? And the obvious and true answer is, that they are not animated by the Christian spirit; are not in disposition and characters, according to the language of my text, “ all one in Christ Jesus.”

The invaluable Blessings of our religious and civil Government. A Sermon preached in the Parish Church of Charles, Plymouth, on the Festival of St. John the Evangelist, Dec. 27, 1792, before the Lodge of Unity, and printed at the united Request of the several Lodges of the Antient and Honourable Society of Free and Accepted Masons, resident in Plymouth, Plymouth-Dock, and Tavistock. By R. Hawker, D.D. 8vo. 1s. Law.

This Sermon exhibits a deserved but unqualified panegyric on the English constitution in church and state; but however we may applaud the author for his orthodoxy and loyalty, we cannot forbear noticing that he deals too largely in round assertions, and too little in argument or investigation.

A Paraphrase on the Book of Job, agreeable to the Meaning of the Sacred Text. By E. Elliot, of Rotherham. 12mo. 2s. Printed for the Author. 1792.

The author, in speaking of his publication, says:

“ In respect to the style and manner of writing, I am not at all careful what they, who set themselves up as judges in these trifling matters, say—*ill or well, low or sublime, according to rule or without rule, rhyme or doggerel*, is all of no concern to me.” Now, since this is the case, Mr. Elliot, we shall have the less reluctance to tell our readers, that, in our opinion, your Paraphrase is a very miserable performance.

M I S C E L L A N E O U S.

Gregory's Nose, a Political Romance. 4to. 2s. 6d. Jones. 1793.

This is a severe satire on certain well known characters, who, by a strange, and, we must say, improbable concurrence of circumstances, are brought together on board a convict ship bound for the South Seas. We will not answer for the justice of the satire; but it is, for the most part, pointed and well written. Our only concern is, that the author should have chosen to introduce his heroes with a prelude utterly irrelevant and outré, and in which considerable violence is done to common decorum. Gregory's Nose has, in short, nothing more to do in this work, than to af-

ford the author a pretext for shewing in what way that conspicuous feature sometimes take leave of the human face; and, as this is the case, we would advise him, if the sale of his work demand a second impression, to obliterate it entirely, and, as he is not unpossessed of the faculty of invention, to bring the public acquainted with his *Dramatis Personæ* by some more decent introduction. We will select the confession of a certain eminent and popular historian, which will enable our readers to form an opinion of this singular publication.

‘ Next to the ladies’ favourite sat a gentleman of unpromising appearance and melancholy aspect, with a fallow complexion and a double chin; the eyes of the company, as well as the captain, being fixed upon him, he felt the call, and spoke as follows:

“ I am descended from one of the directors of the South-Sea-bubble, the parliamentary punishment of whose malversation my estate still feels.

“ Imbibing early in life a taste for literature, I cultivated it with zeal and success, but was unfortunate in my political onset; for I had scarcely tasted the rewards of a deserter, before I felt the keen edge of the pruning knife of reformation, which the gentleman who is looking earnestly at me through his spectacles wielded unmercifully, though he has of late thought proper to set his face against every kind of political regeneration.

“ I fled to books to soothe my mind, and travelled with patient diligence through the intricate paths of history: I have endeavoured to elucidate, or fill up a dark and perplexed chasm in the middle ages, which few rays of genius, taste, or sound criticism, had ever pervaded; a rude undigested chaos of rubbish, over which the ignorant and interested minions of bigotry and superstition had diffused a thick cloud of misrepresentation.

“ From scanty and suspicious materials, I produced a work which my opponents confess, with all its faults, is honourable to my country and myself: but as Christianity lay in my way, the pride of human reason could not resist the temptation of making an attack upon it.

“ Conscious, from the experience of past ages, how vain and ineffectual all open measures had proved, I proceeded by sap; and a purpose which would not have stood the test of fair argument and candid disquisition, I endeavoured to effect by sarcastic hint, sceptical suggestion, metaphysic inuendo, solemn irony, and latent ridicule.

“ On the purest of all religions I attempted to charge the base arts of churchmen, popes, unprincipled politicians, and general councils: though I well knew, and still know, that the decline of real piety is to be dated from the moment that Christianity was converted by establishments into a state engine, while elaborate
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tests, unintelligible creeds, and ensnaring subscriptions, have marred the fair face and beautiful simplicity of the gospel.

" But the smile of my vizard was unmasked, my sophistry was seen through, and the theory on which it was built proved false : for my efforts to fix on religion the faults and imperfections of its professors, was as absurd a mode of reasoning, as it would be to describe the reign of a king as generally tyrannical and despotic, because occasionally his minister was ignorant and headstrong, a judge partial, brow-beating and oppressive, or an exciseman insolent, extortionate, and obtruding.

" The readers of my history also lamented, that instead of the plain intelligible dignity of historic language, I had formed a style figurative and poetic, rather befitting the rhetorician or romance writer than the pupil of Livy and Tacitus : while my idiom was intolerably Gallic, and my narrative too often wire-drawn through the flowery mazes of languid circumlocution and studied phraseology.

" My bookseller told me that if he bought my book, I must render it a saleable article ; for which reason I o'erleaped the bounds of delicacy and decorum, called rape and seduction an amiable weakness, and interlarded the learning of my notes with filthy allusions and disgusting obscenity, which, however it may be occasionally enveloped in a dead language, is as repugnant to good taste as it to propriety.

" For this and other reasons my writings were rendered unfit for the perusal of the rising generation ; they produced, to use my own words, a smile from the grave and a blush from the fair ; and, notwithstanding their acknowledged merits, were considered as highly exceptionable.

" My Switzerland friends were offended at my scepticism ; and although I was absurd enough to declare in my history, that I wished to die in peace with the pope and clergy of Rome, after I had inflicted deep and incurable wounds on the hierarchy, I was not without apprehensions of an emissary from the Vatican : like other infidels, or pretended infidels, notwithstanding my insidious smiles and artful suggestions, *I believed and trembled*. An outcry was raised against me ; I ordered my books to be packed up, and meditate another work, in which my talents as an historian, a critic, and a philosopher, may be elaborately displayed, without attempting to take a necessary bridle out of the mouth of that wild beast, man, or violating the most scrupulous delicacy."

The Life of the late Earl of Barrymore. Including a History of the Wargrave Theatricals, and original Anecdotes of eminent Persons.
By Anthony Pasquin, Esq. 8vo. 2s. Symonds. 1793.

The character of lord Barrymore has for many years been before the public, and has by that public been appreciated in such a

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manner, that a formal panegyric upon his virtues is probably a work rather unexpected. Such, however, is the present performance, in which the author asserts, and we are ready to unite with him in this opinion, that to a too early entrance upon the theatre of life, rather than to a depraved heart, may the errors of this unfortunate nobleman be ascribed. His conclusion, however, will not be so readily admitted: "I will not aver, says Mr. Pasquin, that he was perfect; but I will insist that he was good." A considerable share of the pecuniary embarrassments which lord Barrymore suffered, are imputed by his biographer to his taste for dramatic exhibitions, in the pursuit of which he had expended upon his private theatre at Wargrave (which he was persuaded to pull down last summer) upwards of sixty thousand pounds; and his theatrical establishment was proverbially superb. His house is described by this author as a scene of the utmost hospitality and festivity; but how far all the guests who were admitted might admire the standing joke practised there is, perhaps, a little questionable. We shall select an account of it as a specimen of the work.

"Lord Barrymore was the most apt and successful person in beginning and pursuing a social species of imposition, called *bumbaging*, I ever sat with or observed. There was an innocent deceit practised at Wargrave upon all strangers, ycleped *The Brogue Makers*; it was thus: one of the gentlemen was requested by the noble host to sing the song of *The Brogue Makers*, at the same time preparing the unknowing and unsuspecting visitor to expect a high treat of wit and humour. The chaunter, after many apologies for his hoarseness, began, in a loud key, the supposed song, "There were three jolly Brogue Makers." At the conclusion of the line he was interrupted by one opposite, who affirmed, that was not the tune. After some few distant remarks upon the rudeness of stopping a gentleman in his song, who was at best labouring to oblige the company, he began again, and was again stopped by another in the same place, with an objection still more harsh. These interdictions operating strongly to the disappointment of the stranger, who had been taught to expect some very comic effusion; and who had been sitting with his mouth half open, in the very zenith of high-wrought desire, he generally addressed lord Barrymore upon the propriety or impropriety of such interferences; who constantly fortified his received disgust by declaring, that the stranger's remonstrance was just, that he was extremely sorry the general entertainment was protracted by such indecent conduct, and concluded by desiring the songster to begin again, to oblige the stranger and himself, if no other gentleman. In obedience to this summons, the song was again begun, and again opposed by some remark more rude than the preceding. This generally formed the

climax of the visitor's resentment; who rose, with great indignation, and applied some intolerable epithet to the person who had been instrumental in destroying the harmony of the evening. This was the cue for a contest; both parties instantly stripped to decide the dispute, *a la Mendosa*, on the spot: but before any blow was given, each combatant had his arms pinioned behind him by the company until lord Barrymore had addressed the stranger, by very gravely assuring him, that the celebrated ballad of *The Brogue Makers* was begun, comprehended, and concluded in one line; that the whole affair was a humbug; that the gentleman he was going to fight was one of the most polished men in existence; and that he longed for nothing so much as the opportunity of taking him by the hand, and paying him every civility imaginable. Here a general laugh ensued, the parties-rehabited themselves, and the visitor hid his chagrin as well as he could.'

A small Whole-length of Dr. Priestley, from his printed Works. 8vo. 1s. Rivingtons. 1792.

The contradictions and errors into which so voluminous an author as Dr. Priestley must necessarily fall, are so numerous, that it is unnecessary to load him with new ones, which have no foundation. As the present, however, is evidently a party publication, it is hardly *fair* to expect it to be *candid*, if we may be allowed the expression; and all that can be looked for in it are a few good points, that may serve to hold up the hero of the piece in a ludicrous point of view.

We shall select a few of the features from this whole length.

'Our author's political casuistry is as curious as his principles. He has one measure for us and another for himself. In his letters to Mr. Burke he lays it down, that we have no business to find fault with the French for what they have thought proper to do in their own affairs. But if it be a good rule to let our neighbours alone in managing for themselves, how comes it that the doctor is so busy and so severe a critic upon the church of England, a society to which he does not belong?--

'When a man denies his own conduct to those who are witnesses of it, and expects to be believed; whatever that man may call himself, we generally agree to call him *impudent*. Has not our doctor, for many years past, been libelling the religion and the clergy of the church of England; predicting ruin to the government, and recommending a new one after the model of France; calling our religious establishment a *fungus*, a *sloth*, a *glutton*; and threatening it with a destructive explosion from the gunpowder, which he and his friends have been conveying under the fabric? Yet the man who had said all these things, and many more, (for which see the collection in the Appendix), tells the inhabitants

trants of Birmingham, they *had uniform experience* of his *peaceable behaviour* for eleven years. (See *Thoughts on the late Riots at Birmingham*, p. 7.).'

Our author's observations respecting America, and its present political state, are exact; but the prospect has since become more gloomy. The political machine, wielded by the steady hand of Washington, promised to degenerate into an aristocracy. Those who consider the state of the back-settlements, will not be surprised at the result being anarchy, and a separation into independent states.

C O R R E S P O N D E N C E.

THE judicious observations of our Correspondent from Wolverhampton shall be attended to.

In answer to a Letter we have received from Dublin, we have only to state, that it could never be our intention to convey any insinuation against so respectable a body of men as the Royal Irish Academy. We modestly hinted, in general terms, our doubts concerning the propriety of the actual *members* of any learned body receiving the prizes, which they or their colleagues are to distribute; and without wishing to entertain the slightest suspicion to the disadvantage of the Society in question, we still must entertain a doubt concerning the general propriety of such a measure. With great cheerfulness we correct a mistake, which we trust our distance from the scene of action, will excuse. The question concerning National Education was (our Correspondent informs us) 'proposed in the *express words* of the *unknown* donor of the prize.'

ERRATUM IN OUR LAST.

IN our review of Mr. Hodson's Sermon, the following sentence was quoted as deficient in grammatical construction, being entirely unconnected with both what precedes and follows, but by an error of our compositor it was strangely misrepresented:

"They have released as from the pity which a benevolent mind feels for the calamities even of an enemy, because they have thrown aside the very nature and attributes of men in a state of cultivated society."



T H E CRITICAL REVIEW.

For JULY, 1793.

The History of Spain, from the Establishment of the Colony of Gades by the Phœnicians, to the Death of Ferdinand, surnamed the Sage. By the Author of the History of France. 3 Vols. 8vo. 18s. Boards. Kearsleys. 1793.

FEW nations have cultivated historical studies with more assiduity and success than our own. The histories of England which this country has produced are almost innumerable. We have excellent Histories of Greece and Rome, of Scotland, France, India, and America; nay even of the lesser states of Europe and of the Turkish empire itself.—But it is a most singular and unaccountable fact that, previous to the appearance of these volumes, the English language did not possess a complete history of Spain.

The author has not cited his authorities at the bottom of the page in the form of notes, but has enumerated them in general terms in an advertisement prefixed to the first volume. From this document we learn, that for the first volume the History of Spain by Mariana has been his principal guide; but that with respect to the revolutions effected by the Goths and Saracens he has had recourse to Mr. Gibbon; and for the geographical parts to M. D'Anville. In the second volume he acknowledges his obligations to Drs. Robertson and Watson; and for the third he cites a numerous list of respectable modern writers.

The conquests of the Romans in this quarter of Europe is detailed with brevity and spirit. The character of the generous and intrepid Viriatus, who revived the vanquished patriotism and valour of the Lusitanians, and made a most noble stand against the despotism of Rome, is thus rescued by our author from obloquy and reproach:

‘The Roman historians have lavished on Viriatus the opprobrious terms of rebel and robber; they have reluctantly confessed his skill and courage; his temperance and chastity in private, his faith and generosity in public life. His youth had been devoted to the toils of the chase; and in an age and country where the limits of

C. R. N. AN. (VIII.) July, 1793.

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Justice and property were slightly traced, he might deem it no ignoble deed to despoil by his single strength the Roman of that wealth which he had extorted from the oppressed natives of Spain. If these practices in a more enlightened and civilized period have reflected some dishonour on his character, they were effaced by the general integrity he observed when possessed of power. The spirit of the hardy hunter, or licentious rover, soon emerged from obscurity and disgrace; by his late services he was established in the command of the army that he had preserved; his superior fame attracted to his standard a crowd of Lusitanians inured to danger, and enamoured of independence; his authority was founded on the most solid basis, the free suffrages of his countrymen, and Rome must have acknowledged, that he rose to power by the same qualities as Romulus attained it; a more daring valour, and a more sagacious mind.

Those qualities were consecrated to vindicate the independence of Spain, and to check the rapid progress of Roman dominion; his head and hand equally contributed to his glory. He seems to have possessed the peculiar art of directing successfully the impetuous valour of his countrymen against troops not less brave, and better disciplined, than themselves. With him flight was the frequent prelude to victory; and he was never more formidable than when he appeared to dread or to shun his adversary.

The character of Sertorius is also placed in somewhat of a novel view by our ingenious historian:

When the party of Marius was overwhelmed in Italy by the superior genius or fortune of Sylla, the remnant found an asylum in Spain. The name of Sertorius is ranked with that of the most celebrated commanders of antiquity; and the mildness of his civil administration endeared him to the Spaniards, who had long been accustomed to groan beneath the rapacity of the Roman proconsuls. Yet Sertorius was himself distinguished by a quick and lively jealousy for the dignity of the republic. He was the enemy of the usurpation of Sylla, but not of Rome. He assumed himself the ensigns of a Roman officer; he bestowed on three hundred of his companions the title of senator; and if he condescended to treat with the mountaineers of Lusitania and Cantabria as allies, he scorned to violate the sovereignty of Rome, or to delude the Spaniards with the hopes of independence.

Sertorius was the victim of domestic treason; and the tribes of Spain who had embraced his cause were exposed to the resentment of Pompey, who commanded the army of the republic. In his return to Rome, that general, in his pretensions to a triumph, reckoned up eight hundred and seventy-one towns which he had reduced; and though many of these might be little more than walled villages, yet some probability must be allowed to the asser-

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tion, since under the reign of Vespasian, Pliny exhibited a list of three hundred and sixty Spanish cities.

The attachment of Spain to the cause of Pompey was atoned by the heaviest contributions. The miseries which this unhappy country experienced afterwards under the reign of Augustus, afford a melancholy picture of the desolating ambition of Rome, and are well calculated to increase our abhorrence of conquerors, and what is falsely termed military glory.

In describing the state of Spain under the emperors, the author, who has been a very successful imitator of Mr. Gibbon, seems involuntarily to have fallen into the style of that historian; the imitation is, however, more chaste than that of most of his copyists, of this the following extract will afford a fair specimen:

‘ From the division of Spain by Augustus, to the accession of Gallienus during more than two hundred and seventy years, that country, in the humble condition of part of the Roman empire, enjoyed or abused the advantages of wealth and luxury. Twenty-five colonies which had been established by the care or interest of the parent state, soon diffused throughout the most remote districts of the peninsula the blessings of agriculture, and the monuments of public splendour. The rapacity of a needy or avaricious governor might transiently interrupt the general happiness; but the wounds which his administration could inflict were soon healed; the internal resources of the Spaniards restored their wonted prosperity; the grape and the olive were transplanted into Spain, and have flourished on the banks of the Tagus and the Bætis; and the advanced state of Spanish husbandry under the reign of Tiberius has been elegantly described in the treatise of Columella, who was himself a Spaniard. The aqueduct of Segovia, and the stupendous bridge of Alcantara, which was thrown over the Tagus by the contribution of a few Lusitanian communities, evince the spirit and ability of the provincials to project and execute the most useful and noble undertakings; and the curious eye of the traveller may discover at Tarragona, in the ruins of the palace of Augustus, of the circus, and the amphitheatre, the ancient magnificence of those structures.

‘ Yet it was not only by the works of art and labour that Spain was distinguished above the crowd of Roman provinces; in the elegance and vigour of literary composition, she aspired to rival the parent state. Her pretensions to philosophy were substantiated by the two Senecas, who were born at Cordova; the same city might in the birth of Lucan boast an epic poet, deemed by the too fond partiality of his admirers, not inferior to Virgil; Florus was the offspring, and has been styled the ornament of Spain; and Bilbilis, the native city of Martial, has gradually been corrupted into

the name of Banbola ; but still serves to mark on the banks of the Xalon, the spot where that writer first indulged the sportive sallies of his pointed wit.

The empire of the Goths in Spain is distinguished by a series of murders and assassinations, and its history is written in blood. It is, in fact, extremely uninteresting to an English reader; and, therefore, we shall neither attempt to abridge nor to extract from it.

The first invasion of Spain by the Saracens has been frequently detailed, but one of the causes has not been often adverted to: it may afford some instruction to modern politicians.

The decree which had commanded the expulsion of the Jews from Spain had been eluded by avarice; and that wretched people, by the connivance of the governors of the provinces, and of the successors of Chintila, had been permitted to pursue and improve the arts of trade and commerce. But without a legal establishment, the fruits of their ingenuity or labour, and even their lives, were exposed to the caprice or covetousness of their rulers. They might sometimes complain of wanton cruelty; but they could always, and with justice, accuse the insatiate demands of the hungry Visigoths; they were suffered to accumulate only to swell the coffers of their masters; the thirst of revenge became more strong in proportion as it was necessary to cherish it in silence; they exulted in the victories of the Mahometans; they continued a dangerous and hostile correspondence with their brethren, who under the administration of Chintila had sheltered themselves from persecution in Africa; and on their assurances of support, and with the secret hope of more effectual succour from the Saracens, they fixed the day to erect the standard of revolt.

Though this conspiracy was defeated, it was not long before the dissensions of the Gothic empire afforded a still more favourable opportunity. Our author follows the elegant historian of the Decline and Fall of the Roman Empire, in rejecting the popular story of Cava, the virgin daughter of count Julian being ravished by Roderic, and considers the revolt and treachery of the general to have originated from his attachment to the family of Witiza, whom Roderic had dethroned; and the descent of the Saracens was certainly facilitated by the culpable inattention of the Spanish monarch to the marine department. In his account of the decisive battle of Xerez, our author also follows implicitly Mr. Gibbon: the scenes of ingratitude and of blood which ensued are well known to most readers through the same medium. Of the dynasty of the Omniades in Spain the following is our author's account:

It was then arose the age of Arabian gallantry and magnificence, which exalted the Moors of Spain above their contemporaries, and rendered Cordova the seat of the rival arts, and arms. Near thirty years the reign of Abdalrahman was prolonged amidst the acclamations of his people; and an hero who was indebted for the sceptre to his sword, as a sovereign encouraged and extended the mild influence of agriculture and commerce. He had solicited against the fleet and army of the caliph Almanzor, the aid of the Christians; and after victory, in his edict of pacification, he was not forgetful of their assistance; the modest imposition of ten thousand ounces of gold, ten thousand pounds of silver, ten thousand horses, as many mules, one thousand cuirasses, with an equal number of helmets and lances, rather asserted his sovereignty, than marked the ability of his subjects. The country, from a scene of desolation, rapidly assumed under his impartial government the features of wealth and prosperity. Cordova became the centre of industry, of politeness, and of genius. The bold and noble strove in tilts and tournaments; the prize of address and valour was disputed in the capital of the Omniades by the most illustrious knights from every part of Europe; and Spain was the only kingdom of the West where the influence of music was felt, and the studies of geometry, astronomy, and physic, were promoted and regularly practised.

Hassam the son and successor of Abdalrahman, was not inferior to his father in his thirst of glory and his passion for architecture. He applied the plunder of the southern provinces of France to the holy purpose of completing the mosch which had been begun by his predecessor. He was not only a patron of, but a proficient in the arts; and the bridge which he planned, and threw over the Guadalquivir, remains a lasting monument of his skill.

Beneath the second Abdalrahman, new structures supplied the wants of the citizens, and augmented the magnificence of Cordova; a perpetual supply of pure water was conducted through pipes and aqueducts into the heart of the city; and the erections of numerous moschs admonished the inhabitants where their gratitude was due for the prosperity they enjoyed. The protection of learning and the learned illustrates the reign of Alkaham the Second. The university of Cordova was founded and endowed by his munificence. The birth-place of the Senecas and the Lucans asserted again its pretensions to literary fame; and might boast a library of six hundred thousand volumes, forty-four of which were employed in the mere catalogue.

Yet these may be considered as faint and imperfect sketches of the wealth, the power, and the magnificence of the caliphs of Spain; and the pomp and profusion of the third Abdalrahman, who reigned about a century and a half after his house was first established at Cordova, must have excited the wonder and envy of his

his contemporaries, and has almost surpassed the belief of posterity. His seraglio, with his wives, his concubines, and black eunuchs, amounted to six thousand three hundred persons; and he was attended to the field by a guard of twelve thousand horse, whose belts and scimitars were studded with gold. The presents that were laid at his feet by his favourite Aboumalik, when preferred to the post of grand vizir, consisted of four hundred pounds of virgin gold, ingots of silver to the value of four hundred and twenty thousand sequins, five hundred ounces of ambergris, three hundred ounces of camphire, thirty pieces of gold tissue, so rich as to be worn alone by a caliph, ten suits of khorasan sables, and one hundred suits of less valuable furs; forty-eight sets of gold and silk trappings for horses, four thousand pounds of silk, fifteen courfers of the purest breed of Arabia, and caparisoned worthy of the master that was to mount them; a promiscuous heap of Persian carpets and coats of mail, of aloes, of shields, and lances; and the long and splendid procession was closed by forty youths, and twenty girls of exquisite beauty, whose collars and bracelets sparkled with gems of inestimable value. Yet to Abdalrahman the most precious gift of his minister was the poem which celebrated, and perhaps justly, his virtues; he listened with attention; claimed at least the praise of liberality; and rewarded the merit or artful flattery of the bard with a pension of one hundred thousand pieces of gold, or upwards of forty thousand pounds sterling.

The monarch who could thus acknowledge the influence of verse, was not likely to be insensible to the power of beauty; and Abdalrahman, it must be confessed, loved at least with magnificence. Three miles from Cordova, the city, the palace, and the gardens of Zehra, or Arizapha, were constructed in honour of, and designed to perpetuate the name of his favourite sultana. The most celebrated architect of Constantinople was invited to draw the plan; the most skillful sculptors and artists of the age were attracted by the munificence of the caliph to execute it. The edifice was supported by near twelve hundred columns of Spanish and African, of Italian and Greek, marble; the latter were the pledges of alliance and friendship from the emperor of Constantinople. The richness of the hall of audience exceeded the bounds of credibility. The walls were incrustured with gold and pearls; in the centre was a bason with curious and costly figures of birds and quadrupeds; above it hung a pearl of inestimable price, the tribute of the fears or gratitude of the emperor Leo. Twenty-five years, and above three millions sterling, were consumed in constructing and adorning the favourite residence. Within, and sequestered from view, were the apartments of the envied females who shared, or were reserved for the embraces of Abdalrahman. The charms of Zehra shone above the nameless multitude, and might defy the eye of malignant criticism; over the principal entrance to the palace, her statue

statue extorted the admiration of the crowd; yet while the enraptured Moslems gazed with ardour on the symmetry of her form, their piety was wounded by the boldness of their sovereign, whose amorous passion had presumed to violate the express mandate of the prophet, which provided against the danger of idolatry by the interdiction of images. Their murmurs probably never reached the ears of Abdulrahman, who when satiated with the delights of love, or fatigued with the toils of the chase, reposed in a lofty pavilion, situated in the midst of a garden, which was adorned with a fountain replenished, not with water, but with the purest quicksilver.

‘ In our imperfect estimation of the lot of human life, there are few who would not willingly accept the cares, with the comforts of royalty. Yet the name of Abdalrahman may be added to the list of those who, from the time of Solomon to the present age, have complained that the possession of a throne could never afford any lasting satisfaction. An authentic memorial, which ought to temper the ardour of ambition, was found in the closet of the caliph after his decease; was transcribed, and carefully preserved, as an instructive lesson to posterity. “ I have now reigned above fifty years in victory or peace; beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches and honours, power and pleasure, have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity; in this situation I have diligently numbered the days of pure and genuine happiness which have fallen to my lot: they amount to *fourteen*: O man! place not thy confidence in this present world.” The admonition was probably read, admired, and neglected; the successors of Mahomet seem to have forgotten the spiritual rewards that had been promised by the prophet; they disdained the abstinence and frugality of the first caliphs, and aspired to emulate the magnificence, and condescended to indulge in the luxury of the Persian kings.’

Amidst the amazing successes of the Mahomedans, the scanty remnant of Christians, who still rejected their yoke, are almost lost to our sight; an illustrious band of fugitives, however still maintained their independence in the vallies of Asturia. Hence they made frequent and successful incursions on their infidel neighbours. Under Alfonso the Catholic, they ventured from their native fastnesses into the plains of Leon and Castille, and at length proceeded to build the walls and occupy the cities of Leon and Astorga. The following sketch of the latter years of Alfonso the Great is interesting;

‘ A new truce between the Christians and Moslems was soon succeeded by war; and the banks of the Duero, in the neighbourhood of Zamora, were distinguished by the last victory which Alfonso achieved as a king. In every foreign or domestic con-

test that monarch had resisted or vanquished his enemies; and during a long and tempestuous reign his labours had been cheered by the remembrance of former exploits, and the hopes of future success. But his declining years were exposed to a struggle which even conquest could not reconcile; the magnificence of his buildings and the length of his wars had compelled him to impose new taxes on his subjects; and an ungrateful and inconsiderate people murmured at the expences which had contributed to their splendour and security. Their discontents were secretly inflamed by Garcias, the eldest son of the king, whose impatient and rebellious hand grasped at a sceptre, which in a short time must have descended to him without guilt; the confederacy was swelled by Ximené, who repined in the arms of an old and infirm husband; but the unnatural design of Garcias had not entirely eluded the observation of Alfonso; the prince was seized and strictly confined; and Ximené, after having in vain solicited his release, prepared to obtain it by force. She was supported by Nugnez Fernandez, one of the most powerful nobles of Castile; and a civil war was kindled throughout the kingdom. The prudence of Alfonso taught him to prevent or terminate a contest which must have been fatal to his house, and destructive to his people; he disdained to reign by force; he abhorred the effusion of Christian blood; and in a national council at Oviedo he declared his intention to resign the crown to his son; more truly great in the moment of his abdication than in the meridian blaze of prosperity, he retired from the palace; even the stubborn spirit of Garcias was vanquished by his generosity; and in the possession of the throne, he displayed that duty and reverence for his father, which he had despised or neglected in the condition of a subject.

The Moors were soon taught, that, notwithstanding the abdication of Alfonso, the same counsels prevailed at Oviedo. Garcias penetrated into the heart of Castile, defeated an army of the infidels, and made their general prisoner. In a second incursion the van guard was led by Alfonso himself; and the Christians and Mahometans beheld with mutual astonishment a son trust the father whom he had dethroned, and a father serve the son by whom he had been betrayed. The country beyond the Duero was swept by their united arms; the cities of Méda, Corunna, Osma, and Coca, on the banks of that river rose from their ruins and were strengthened by new fortifications; but the royal veteran was incapable of sustaining the fatigue of this last expedition; and on his return within the walls of Zamora, death closed the long and glorious toils of Alfonso the Great.

If the Christians had remained united among themselves, their heroic valour would probably have soon relieved the whole country from the yoke of the Mussulmans; but the history of the

the kingdom of Leon is little more than a detail of rebellions and revolutions.—In the mean time the kings of Navarre increased insensibly in power; and, about the middle of the eleventh century, Sancho, king of Navarre, claimed the sovereignty of Arragon and Castille. By the weakness or the prudence of Bermudo, king of Leon, these provinces were ceded to Ferdinand, the son of Sancho, who married Cea, the sister to the king of Leon, and erected into an independent sovereignty, under the title of the kingdom of Castille: shortly after, however, the two kingdoms were united by the death of Bermudo in the person of the same Ferdinand I. The reign of this monarch was distinguished by the actions of the famous general Rodrigo, better known from the muse of Corneille by the name of the Cid.

‘Fifteen summers had not yet matured the strength of Rodrigo, when his fearless spirit was displayed in vindicating the honour of an insulted father. The aged Alfonso de Vivar had in the presence of the court received a blow from the count de Lozano. He could not trust to his own feeble arm for reparation; and though he had three sons who had attained to manhood, it was to the youthful ardour of the fourth that he confided the indignity, and his hopes of vengeance; his choice was justified by the alacrity of Rodrigo; and, before the royal palace, Lozano fell by the sword of an adversary, whose youth and inexperience he had derided. A martial age approved the deed; and the valour which had avenged the injuries of a father, extended the glory of a people. Rodrigo grew in fame and years; but on his return from a successful campaign against the infidels, he was accused by the filial piety of the daughter of Lozano; she found the culprit in full possession of the royal favour, and the admiration of his country; she was moved to compassion by his renown; she was inflamed to love by his majestic person and graceful address; she consented to become the consort of an hero; and the death of a father was forgotten, or atoned in the embraces of a vigorous husband.

‘The surname of Cid, is a corruption from the Arabic of *El Seid*, or Lord, which the respect of the Moors first conferred on their conqueror, and which was afterwards confirmed to him by the esteem of his king. The exploits of the Cid have been adorned and exaggerated by fancy, yet through the cloud of fable we may discern that he was an intrepid soldier and skilful captain. To his genius was ascribed the defeat of Ramiro; as the general of Sancho, the son and successor of Ferdinand in the throne of Castille, he wrested the victory from Alfonso of Leon; with his own followers he recovered Valencia; though his integrity exposed him to the ingratitude of a court, he was constantly followed by the esteem of his countrymen; and in the reign of Alfonso the

sixth,

sixth, after near sixty successful years of martial toils, he encountered with the resignation of a Christian that death which he had so often braved as a warrior.

'The marriage and victory of Ferdinand had first united the crowns of Castille and Leon; his death separated them: the division of his dominions, which he prevailed on a national assembly to ratify, might rather become a fond parent who wished to distribute his favours impartially among his children, than a wise monarch jealous of the happiness and grandeur of his people. To his eldest son Sancho he assigned Castille; to Alfonso, his second, Leon and the Asturias; Galicia, with the part of Portugal he had conquered, were erected into an independent kingdom for Garcias the youngest; and to his daughters, Urraca and Elvira, he bequeathed the cities of Zamora and Toro, on the banks of the Duero.'

After a succession of wars and contests, the kingdoms of Castille and Leon were once more united, in the year 1252, under Ferdinand, surnamed the Saint. It was, however, the year 1479 before the kingdoms of Castille and Arragon were united under the general denomination of the kingdom of Spain, in the persons of Ferdinand and Isabella. The Moorish empire was shortly after annihilated by the subjection of Granada, the domestic history of whose monarch is interesting.

'The conquest of Granada has been adorned by the romantic fancy of Dryden; the circumstances on which he founded his play have been collected by an ingenious modern traveller; and though perhaps they command not our belief, they admirably illustrate the spirit and manners of the age. The most powerful families in the reign of Abdalla were the Abencerrages and Alabeces, the Zegrís and Gomeles. High above the rest towered the Abencerrages, unequalled in gallantry, magnificence, and chivalry; of these Albin Hamet stood deservedly the foremost in the favour of his sovereign. His influence excited the envy of the Zegrís and Gomeles; and to accomplish his ruin, they descended to the blackest artifice. An insidious villain of the race of Zegri availed himself of his intimacy with the king to insinuate a dark tale of treason and adultery; he affirmed the Abencerrages to be ready to rise in arms; and assured the monarch, that in the gardens of the palace of Alhambra, he had surprised Hamet in wanton dalliance with the queen. The story found ready admission into a jealous bosom; and the house of Abencerrage was doomed to destruction. They were summoned successively to attend the king in the court of Lions; and no sooner was each unhappy victim admitted within the walls, than he was seized by the Zegrís and beheaded. Thirty-six of the noblest had already perished, when the bloody perfidy was revealed by a page who had escaped after witnessing

his

his master's execution. The news was rapidly circulated; all Granada flew to arms; and the streets were deluged with the blood of the contending factions. The authority or address of Musa, a bastard brother of the king, prevailed on them to suspend their rage; and to the chiefs of his nation Abdalla explained the source of his conduct; the conspiracy of the Abencerrages, and the adultery of the queen. At the same time he solemnly pronounced the sentence of the latter; and she was to be delivered alive to the flames in thirty days, if she did not produce four knights to vindicate in arms her innocence against four of her accusers. The bravest warriors in Granada were emulous to enter the lists in her defence; but it was to a Christian sword the royal criminal entrusted her cause. She conveyed a letter to Don Juan de Chacon, lord of Carthagena, and invoked him by the generous duties of knighthood to become her champion, and to bring with him three valiant friends. The answer of Chacon assuaged her fears, and assured her that he too highly valued the honour she had conferred on him to be absent at the hour of trial. On the fatal day the populace accused the negligence of their queen, who had not named her defenders; Musa, Azarque, and Almoradi, the judges of the combat, intreated her in vain to accept their services; she reposed with security on the Castilian faith, and descended with a firm step from the Alhambra to the scene of encounter; the lists were prepared; the trumpets of the Zegri sounded; and from eight in the morning till two at noon their defiance was unanswered; but when the anxiety of the multitude was increased to the highest pitch, and even the confidence of the queen was shaken, a shout of transport burst from the crowd; four horsemen, armed after the manner of the Turks, entered the square; one of them requested permission to address the queen; and as he knelt before her, he let drop the letter she had written to Don Juan; she instantly acknowledged her Christian champions, and declared her willingness to rest her innocence on their valour and success. With Don Juan, the duke of Arcos, Don Alonzo de Aguillar, and Don Ferdinand de Cordova, shared the glory and danger of the romantic and perilous adventure. On the signal, they furiously spurred their coursers against their adversaries, and three of the Zegri were instantly overthrown and extended lifeless on the plain; the fourth, the traitor himself who had forged the falsehood, maintained a more obstinate struggle; but he sunk at length covered with wounds at the foot of Don Ferdinand; and his last breath confessed his treason, and the innocence of the queen. Amidst the acclamation of the multitude, and the congratulations of the Moorish chiefs, the victorious knights retired without disclosing their nation or quality; but though Abdalla in tears repented his credulity, he could not efface the resentment, or change the

the settled purpose of the queen ; she renounced for ever his society, and sought a retreat in the kingdoms of Fez or Morocco ; a similar indignation was felt by the Abencerrages ; they quitted Spain ; and Granada was deprived of her ablest champions at the moment that they were most necessary to her defence.'

With one other extract we shall for the present close our review of this entertaining work.

' The inmost recesses and glories of the Alhambra were thrown open to the eyes of Ferdinand ; as in the pride of victory he passed through the *gates of judgment*, the Christian chief might have been instructed by the humble piety of the Mussulman ; and the frequent inscription on the walls, *there is no conqueror but God*, might have checked the insolence of prosperity ; but the moment of success is seldom propitious to admonition ; and it is not probable that the instability of his own fortune, and the fallen state of Abdalla, recurred to the mind of the victor, while he gazed on those wonders which have resisted the rage of time, and still command the admiration of the traveller.

' The exterior of the Alhambra presents a rough and irregular pile of buildings which forms a striking contrast to the order and elegance within. Through a simple and narrow gate, the spectator is conducted to a series of beauties which almost realise the fabulous tales of the genii. The bath, the first object which strikes his sight, consists of an oblong square, with a deep basin of clear water in the middle ; two flights of marble steps leading down to the bottom ; on each side a parterre of flowers, and a row of orange trees. The court is incircled with a peristyle paved with marble ; the arches bear upon very slight pillars, in proportions and style different from all the regular orders of architecture. The ceilings and walls are incrustated with fret work in stucco, so minute and intricate, that the most patient draughtsman would find it difficult to follow it, unless he made himself master of the general plan. The former are gilt or painted ; and time has not faded the colours, though they are constantly exposed to the air ; the lower part of the latter is Mosaic, disposed in fantastic knots and festoons ; a work new, exquisitely finished, and exciting the most agreeable sensations.

' From the bath a second door opens into the court of the lions, an hundred feet in length, and fifty in breadth, environed with a colonade seven feet broad on the sides, and ten at the end ; the roof and gallery are supported by slender columns of virgin marble, fantastically adorned ; and in the centre of the court are the statues of twelve lions, which bear upon their backs a large basin, out of which rises a lesser. A volume of water thrown up, falls again into the basin, passes through the beasts, and issues out of their

their mouths into a large reservoir, whence it is communicated into the other apartments.

‘These apartments are decorated with whatever the art of the age could invent or commerce could supply. The floors glitter with marble; the walls and the windows are enriched with Mosaic; and through the latter the rays of the sun gleam with a variety of light and tints on the former; the air is perpetually refreshed by fountains; and the double roof equally excludes the extremes of heat and cold; from every opening shady gardens of aromatic trees, beautiful hills, and fertile plains meet the eye; nor is it to be wondered that the Moors still regret the delights of Granada, and still offer up their prayers for the recovery of that city, which they deem a terrestrial paradise.’

We have had frequent occasion to speak in commendation of the useful labours of our author.—But we cannot dismiss this article without giving our honest opinion that in the conduct and style of this work he has improved upon his former productions.—The matter is well arranged; he has happily seized upon the great and distinguishing features of the history, and has not fatigued or confused his readers by the minute detail of trivial circumstances. The style too, while it is equally animated, is more chaste and simple than that of his histories of France and of Rome; and indeed we have seldom perused a history written in a more lively or agreeable manner.

(To be continued.)

Observations on the Nature and Cure of Calculus, Sea Scurvy, Consumption, Catarrh, and Fever: together with Conjectures upon several other Subjects of Physiology and Pathology. By T. Beddoes, M. D. 8vo. 4s. Boards. Murray. 1793.

NOTHING can be more repugnant to our feelings than the necessity we are sometimes under of censuring the writings of ingenious men. But it is too often the fate of lively abilities to get beyond the controul of sober judgment, and to riot at the expence of philosophy and reason. Of this we have a striking instance before us.

The object of Dr. Beddoes, in the outset of this work, is to recommend, as an almost infallible remedy for the human calculus, ‘a solution of fixed alkali supersaturated with carbonic acid,’ or, what is called in plainer language, though not with so great chemical propriety perhaps, the ‘mephitic alkaline water.’ He remarks, that the great desideratum in the exhibition of caustic alkaline remedies has been to obviate their collateral bad effects, which hitherto have either rendered their use a matter of danger, or have so far limited it as to produce little benefit to the patient.

'The method of preparing this medicine is as follows: dissolve two ounces and a half (troy weight) of dry salt of tartar in five quarts (wine measure) of soft water; after stirring the water, and then suffering it to stand long enough for the substances generally precipitated from water by fixed alkali, and the residuum of the salt of tartar itself to subside, pour off the clear solution, and place it in the middle vessel of Parker's apparatus for impregnating liquids with fixed air, and expose it for forty-eight hours to a stream of that elastic fluid. Of this liquor, from twelve to twenty-four ounces have been taken every day by different persons afflicted with various calculous complaints, and always, except in one instance, with the desired effect, after it has been continued some time.'

As a cheaper remedy, more convenient in the administration, and of *perhaps* equally beneficial properties, the doctor advises us to reduce natron or sal sodæ into a white powder by expelling the water of chrySTALLIZATION by exposure to a gentle heat.

'Of this powder, says he, from one to two scruples taken every day has generally afforded relief in less than three weeks; and in no case but one, out of more than twenty that have fallen under my own observation, have they failed to perform every thing which could be desired from medicine, except eradicating the tendency to form calculous concretions, to which no known remedy has the smallest pretensions.'

But a more prominent feature in this eccentric treatise, is the application of a chemical principle to the theory of diseases.

'For several years past, says the author, I had been attempting to discover some part of the effects of oxygene air upon the animal æconomy: it appeared likely that its abundance or deficiency would sensibly affect the health, and that the chemical composition of the fluids and solids of the living body would influence their properties not less than the properties of dead matter, though not perhaps exactly in the same way. In some instances I thought I perceived as much certainty as either could be expected, or as is any where to be found in medical reasonings, and in others there appeared a faint glimmering of probability, where total darkness has hitherto prevailed. The scurvy (sea scurvy) I have long considered as offering an application of the pneumatic chemistry, nearly as direct and beautiful as the phenomena of respiration; and it would be easy to prove, by the testimony of different persons, that I had long supposed this disease to be owing to a gradual abstraction of oxygene from the whole system, just as death is produced in drowning, by withholding all at once the same substance from that blood which is to pass to the posterior cavities of the

the heart. The proofs of this theory seemed equally simple and strong; the livid colour of the blood, and the large livid spots which are so often spread over the surface of the body, left little room to doubt of the absence of oxygene; and the recovery of the sick, by the administration of acids, and by a vegetable diet, affords a sort of confirmation similar to that which is derived from chemical syntesis, for no substances are better calculated than acids, at least, to impart oxygene to the system; they contain it in abundance, and they easily part with it.

Our readers are here put completely in possession of the doctor's hypothesis, which he very sportively chafes through all the labyrinths of fancy and speculation. He wishes to ascribe all disease either to a deficiency or redundancy of oxygene in the blood, and instances four, to the symptoms of which he labours hard to apply this new doctrine. Scurvy and obesity he alleges to be diseases in which the oxygene of the blood is defective; phthisis and catarrh he attributes to its redundancy. From the unfavourable result of experiments made with a view to relieve phthisis, he draws an inference in behalf of his hypothesis.

"It is well known, says he, that the symptoms of phthisis have been greatly aggravated in some patients who have been made to respire oxygene air. Mr. Fourcroy describes the result of the trial of oxygene air upon twenty patients, of whom he saw eleven himself. After a few flattering appearances, which inspired them with very sanguine hopes, they were all sensibly the worse for this treatment, and as sensibly relieved by abandoning it. "Even amid their self-congratulations," says he, "several signs admonished the attentive physician that their hopes were ill founded. The skin was dry and hot; the face took fire and became of a more florid red, *s'allumoit et se coloroit d'un rouge plus vif qu'il n'etoit auparavant.*" This heightening of the colour by the inspiration of oxygene air depose strongly in favour of the opinion I am maintaining. Since the complexion, already more florid than natural, is heightened by the addition of oxygene, may we not conclude that the first gradation is also owing to an excess of oxygene. "The symptoms" Mr. Fourcroy goes on to inform us, in a fortnight or three weeks after the first seemingly favourable effect of the oxygene air, "became all at once more severe; the change was indicated by a dry convulsive cough, spitting of blood, a sensation of burning heat and sharp pain in the thorax, a fever almost acute, and threatening to become inflammatory, by agitation in all the members, restlessness, and thirst. It was necessary to bleed, to give antiphlogistic and sedative remedies, and the patients shewed great unwillingness to inspire the oxygene air. When these violent and alarming symptoms were allayed by proper treatment, the disease resumed

resumed its ordinary form, and the fever appeared with its quotidian type; the expectoration became purulent again. In its 4th stage the disease made a quicker progress than usual. This accelerated progress, the symptoms of inflammation, the uneasiness, the oppression, the burning (*ardeur*) of the lungs, the stoppage of expectoration, acute hæmoptysis, all these phenomena were manifestly owing to the use of oxygene air. They equally took place in eight patients who were not so far gone as the others; and it was necessary to abandon this mode of treatment—the patients themselves indeed desired that it might be abandoned.”

The author, on the other hand, takes notice of some trials made by Dr. Priestley, Dr. Pertival, and Dr. Withering, of ‘common air largely mixed with carbonic acid air,’ in consumptive cases. These, it seems, were attended with some favourable consequences, although a complete cure was only effected in one instance. On this Dr. Beddoes reasons in the following manner:

* We cannot be surprised that these experiments should not have been attended with greater success, if we consider that those who made them could not at that early period be enlightened by the grateful dawn of a probable theory; that having no well-defined end in view, they could not vary their means with sufficient intelligence; and that, where the apparatus was so awkward, sufficient perseverance could not well be expected. If our object be to lower the standard of the atmosphere, carbonic acid air will not probably be chosen for this purpose. Should it be objected, that the abstraction of the oxygene was not continued long enough for the effect to be produced in this way. it may be replied, that in Mr. Fourcroy’s experiments the application of oxygene was not probably continued much longer.’

After collecting into one point of view all the circumstances that seem to favour this singular doctrine, the author, continuing his application of it to phthisis, proceeds thus:

* Of these hypotheses, I think it some recommendation that they lead to a project totally different from the nugatory modes of practice heretofore employed. The treatment they suggest is so obvious, that it is scarce necessary to add a syllable on the subject. Fruits, herbs, milk, &c. with all their cooling and all their occult qualities besides, have never, I suppose, effected a cure of phthisis; nor am I acquainted with any reason capable of satisfying a person at all solicitous in forming his opinions to discriminate truth from falsehood, that they ever contributed towards a cure. While the disease is forming, indeed, at which time the disorder seems to be highly inflammatory, an opposite diet may accelerate its progress. But there will, probably, be little difficulty in prevailing

vailing upon men of reflection to avoid both a vegetable and a stimulating diet; and to put their phthical patients upon such a diet as, according to the idea of that disease already so frequently repeated, shall tend to produce the scurvy. Not only salted meat, but an oily diet, may be tried. It will not however, I imagine, avail us much solely to cut off the supply of oxygene by the stomach. The lungs themselves being diseased, and also being the most copious source of oxygene, it would be most advantageous to supply them with an air suited to our purpose; such an air should be mixed either with an additional quantity of azotic or with hydrogene air, which seems to have no irritating quality, and has been found to have the power of darkening the colour of the blood. We cannot expect benefit from the air of a crowded room, since its temperature may counteract the effect of its diminished proportion of oxygene. It is possible, but by no means certain, that the steams abounding in such a room, which have been complimented with the title of *putrid*, may be injurious to consumptive persons. Till some means of lowering the standard of atmospheric air, without adding to it any thing hurtful, shall be contrived, we may remove phthical patients out of those airy spacious apartments, which of late has been thought salutary in all diseases indiscriminately. They may at least sleep in confined rooms; and the more confined the better, provided a cool temperature be maintained.'

The particular points of eccentricity in the foregoing passages, are too striking to render any comment of ours necessary. The author closes his remarks on consumption by saying:

'The more you reflect, the more you will be convinced that nothing would so much contribute to rescue the art of medicine from its present helpless condition, as the discovery of the means of regulating the constitution of the atmosphere. It would be no less desirable to have a convenient method of reducing the oxygene to 18 or 20 in 100, than of increasing it in any proportion. The influence of the air we breathe is as wide as the diffusion of the blood. The minutest portions of the organs of motion, sense, and thought, must be affected by any considerable change in this fluid. Whether it be that the brain must be washed by streams of arterial blood, or that the action of every organ is a stimulus to the system in general, and consequently to every other organ in particular, it is certain, that when the access of oxygene is cut off from the lungs, the functions of the brain cease: perhaps there may be a mixture of azotic and oxygene airs more favourable to the intellectual faculties than that which is found in the atmosphere; and hence chemistry be enabled to exalt the powers of future poets and philosophers. That diseases of excitement on the one hand, and debility on the other, might be cured almost solely by a proper air, one can hardly doubt, as well as several disorders at present highly

dangerous or desperate, which one cannot, upon the faith of any obvious phænomena, refer to either head. The *materia medica* might, therefore, undergo a still greater reduction, than it has lately undergone in consequence of the purification of medicine from its grosser absurdities; and hence the treatment of diseases be at once rendered infinitely more pleasant and more efficacious.'

We have confined ourselves to one of the four diseases to which the author applies this new principle. On the rest he is equally ingenious, yet equally visionary. We shall, therefore, avoid extending our review farther than to remark a peculiarity in the terms of his Dedication; a peculiarity perhaps which does him some honour, since it bestows on pre-eminence in science, that tribute which has heretofore been the meed only of wealth and power. It is addressed 'to the discoverer of the virtues of vegetable alkali supersaturated with carbonic acid;' and although mankind, we fear, will have less reason than the author fondly imagines to applaud this discovery, the idea in itself is not wholly unworthy of approbation.

Historical, Monumental, and Genealogical Collections, relative to the County of Gloucester; printed from the original Papers of the late Ralph Bigland, Esq. Garter principal King of Arms. Vol. I. Folio. 3l. 3s. Boards. Nicholls. 1791.

IT is perhaps peculiar to this kingdom, that, while many important provinces of historical, constitutional, and juridical antiquities, are neglected, or obliquely treated, we are overwhelmed with antiquarian books of the most trifling nature. We have in vain endeavoured to trace this peculiarity to its source, and shall content ourselves with mentioning and lamenting it. A more striking instance cannot be produced than in the work now before us. Who could imagine that a gentleman could amuse himself with collecting all the epitaphs in all the church-yards of a county? or that another gentleman, his son, should think it worth while to lay them before the public in folio volumes? Yet such precious records form the principal contents of this work.

Our editor has unfortunately chosen for an epigraph the following sentences of Warton: 'It is the prevailing opinion of the world, that these performances are solely fabricated by the petty diligence of those unaspiring antiquaries, who employ their time in collecting coats of arms, poring over parish registers, and transcribing tomb-stones. But histories of counties, if properly written, become works of entertainment, of importance, and universality, &c.' A more severe or just satire on the present publication could not have been composed.

The

The editor dedicates his work to the duke of Norfolk ; and a preface by the author follows, informing us that he has chiefly confined himself to the monumental inscriptions, so that his work may be regarded as a supplement to the other histories of Gloucestershire.

The parishes are arranged alphabetically. A brief description is given ; then the incumbents, patrons, and lands of the manor, are mentioned : and the *essence* of the work follows, in a collection of all the monumental inscriptions in the church, and church-yards, from the tomb of the noble to the headstone of the labourer !

ROBERT BUTCHER

died May 2, 1765, aged 81.

ELIZABETH, his wife,

died May 10, 1767, aged 78.

O tempora ! But we are surely arrived at the very dregs of literature at last.

As even a singular epitaph is a treat in wading through this enormous work, we shall present our readers with the following at Almondsbury.

‘ Of all the creatures which God made under the sun there is none so miserable as man. For all dumb creatures have no misfortunes do befall them but what come by nature ; but man, through his own folly, and against his own knowledge, brings himself into a thousand griefs both of soul and body :

‘ As for example.

‘ Our father had two children, and against his knowledge he committed the sin of idolatry upon us. For had our father done his duty towards God but one part in a thousand as he did towards us when he prayed to God to spare our lives, God might have heard his prayers ; but God is a jealous God, and punisheth the faults of the parents upon their children. Though the sins of our father have deprived us of the light of the sun, thanks be to God we enjoy more great, more sweet, more blessed light, which is the presence of God, the maker of all lights, to whom be all honour and glory.

‘ Beneath this place lye the bodies of John and Elizabeth Maronne,

in the memory of whom their father caused this monument to be put up.

‘ Elizabeth died in 1708, aged 6.—John died in 1711, aged 5.

‘ Their father was a poor man, born in the province of Dauphine

phine in the kingdom of France; he believes that his sins were the cause that God took the life of his children.

' Pecbur n'avance pa un pas sans penser a la mort.

' This motto is in the Patois, or provincial language of France; in English thus :

' A sinner doth not advance a single step without an approach towards death.'

The translation, we believe, should be, ' sinner advance not a step without thinking on death.' The original is surely not provincial, but good French badly spelt.

Another extract we may redeem from the surrounding mafs. In describing the parish of Cotes, Mr. Bigland has the following passage :

' Trewsbury is another hamlet, where are strong vestiges of an entrenchment, most probably one of the '*castra exploratoria*' of the Romans. But a modern, and greater curiosity, is the navigable canal intended to join the rivers Severn and Thames, the line of which is conducted through the whole of this parish; and the aperture of the tunnel, or grand subterraneous passage, barely within the limits of it. This stupendous work, begun in 1783, is now completed. It pierces an immense mass of earth, in a cylindrical form, of a diameter of fifteen feet; and is 3860 yards in length. Shafts from one end to the other are sunk at the distance of thirty yards. From each of these the work was finished fifteen yards in each direction; some of these are left inclosed, to communicate air. The greater part of the tunnel is arched artificially with brick or stone; and in some places the strata of rock support themselves; and from the surface of land to the bottom of the tunnel, the deepest perpendicular is 245 feet. These are circumstances which prove it to be the most remarkable subterraneous passage made by art in the known world.'

This volume closes with letter F; but we suppose the expence of so useless a publication may prevent any further progress. We hope, however, that the country inns will be provided with copies; as, in a rainy day, this work may save a traveller his usual task of inspecting the tombs in the church-yard, while waiting for his repast.

Some of the plates, and particularly the large views, are very well engraven.

The

The Science of Legislation. Translated from the Italian of the Chevalier Filangieri, by William Kendall. 8vo. 4s. Boards. Robinsons. 1793.

WE noticed the Analysis of the Chevalier Filangieri's very able work in the first volume of our New Arrangement, and intended to have taken up the first book of the translation very early. It was a debt due to the importance of the subject, to the character of the author, and the merit of the translator: perhaps a little mortification at finding the brilliant prospects which then cheered us, clouded by the destructive and baneful influence of misfortunes spreading from the south; a little displeasure at seeing the translator step out of his way into the field of disputed politics; the effects of desolating war; and a flourishing commerce, nipped in its bloom by a fatal blight: — either cause might have operated, or all may have united to make us return unwillingly to the subject, till the voice of duty was loud enough to overpower the suggestions of inclination. We now take up the work to give an account of the author's labours, the sentiments of the translator, and to assign a few reasons for what may be supposed inconsistent in the present introduction.

We observed, in p. 148 of the volume of our Journal referred to, that the subject of the first book was to contain the general rules of legislative science. It is now necessary to be more particular, and to say, that these rules are drawn from the relation which the laws should bear to the various objects and designs of jurisprudence. The sole and universal object of legislation is in the first chapter derived from the origin of civil societies, the love of safety and tranquillity. Preservation, the author remarks, respects existence, tranquillity, security: the former implies a competence, and the latter a confidence in the government which protects. The following reflections, arising from the conduct of France in the revocation of the edict of Nantes, deserve to be selected:

‘ The banishing from their country a portion of her citizens, whom error had deluded, not only gave a fatal stab to her population, but deprived the state, at the same time, of treasures of arts, which these unfortunate exiles offered to other nations, who clearly saw their interest in affording them protection. A preference of the productions of art to those of nature, a reliance on the hands of her citizens, rather than the fertility of her country, while it deprived the earth of husbandmen, in order to procure inventors of fashion, and manufacturers of stuffs, gave France a deceitful and precarious prosperity, which has vanished before the progress of European industry, and offered to other nations an opportunity

ty of impoverishing her, by enriching themselves. The first in taking advantage of this discovery was England, to whom France was soon obliged to yield the pre-eminence. But this same nation, after having so long triumphed on every sea, in every port, on every shore; after having humbled all the potentates of Europe, and extended her influence over the commerce of the two hemispheres, is now on the brink of ruin, from the want of a sagacious legislator, who might have instructed her, that a parent, whose children are not numerous, ought not to lend her offspring to others; that Great-Britain, with ten millions of inhabitants, was not in a situation of peopling so many colonies; that her population was by no means susceptible of such a sacrifice; instead of exciting her citizens to abandon their country, the laws should have opposed a barrier to their frequent emigrations; that she should have been content with those establishments which were absolutely necessary for her commerce: in a word, while influenced by the universal mania of reigning in the new world, she ought at least to have recollected, that a man who abandons his country to serve it beyond the seas, ceases not to be a citizen; that oppression is doubly unjust when it proceeds from a free people; that moderation is the only safeguard of distant possessions; that obliging the colonies to an exclusive commerce with the mother country, was an injustice which must continually have exasperated them; to deprive them of the right of being exclusively judged by their own juries, was to diminish their confidence in the government; the condemning them to arbitrary contributions was an outrage to their liberty; the taking from them the right of taxing themselves was to take from them a prerogative, of which an Englishman can never be deprived, in whatever part of the world he may be settled; a prerogative which is perhaps the sole support of the liberty of England, a prerogative, to preserve which her citizens have so often shed their blood, and even dethroned their kings. In fine, a good legislator might have foreseen that these colonies, become rich, would one day cease to have occasion for their mother country, and consequently that it was expedient to govern and direct with the utmost moderation, a people that would soon find their interest in independence.'

'These observations are singularly just, and we can only recall them to notice at this time, when the principle and spirit

* * The reader must be reminded, that on the appearance of this work, England was engaged in a ruinous war with her American colonies, from which the most fatal consequences were apprehended by the acutest politicians. This remark is offered in justice to the author, whose observations on colonizing are extremely judicious, although a fortunate coincidence of favourable events, which no sagacity could have foreseen, has precluded some of his opinions from being verified, and awhile averted that fate which threatened England with destruction.—Translator.'

of the rules are violated by war, by the injudicious disposal of convicts, and by extending territories, which will probably be called success.—England *might* have emerged from her difficulties, and been happy !

The absolute and relative goodness of laws furnish the subjects of two excellent and interesting chapters. It is clearly shown, that laws must not only be absolutely good, but relatively so, adapted to the political and natural state of the nation that receives them.

The decline of codes, obstacles to be encountered in changing a legislative system, with the means of obviating them, are next considered. The chevalier shows, that the spirit of the Roman code was conquest ; but he has failed in the object of the other chapter. He shows how the legislature may safely introduce a new code ; but he has neither shown the danger of an unsolicited interference from the people, nor the means of obviating the effects of the fascinating sounds of improvement and reform, without checking the progress of reason, or opposing the spreading of free enquiry. In the whole of this disquisition, and the following remarks on a censor of laws, he has fixed his eyes too invariably on the conduct of the ancients.

The relative goodness of laws depends on the nature of the government, the principle which excites the citizen to action in different governments, the genius and disposition of mankind, climate, nature of the soil, situation and extent of the country, national religion, and the degrees of civilization of the people. These subjects are examined at some length in the remainder of the book. But it is unnecessary to be particular, and we shall only offer a few remarks on some of the most striking passages, either of the text or the translator's notes.

The nature of the government, so far as it affects the relative goodness of the laws, is examined at some length, and these chapters afford several very judicious observations. After what has been said in the declamatory pamphlets of party, the following observation on the revolution of Sweden deserves attention. It may apply also to Poland ; for, whatever are the miseries of a monarchy, they are inconsiderable when compared with those of anarchy, subordinate despotism, and a divided authority.

There cannot be a more defective government than that where the authority is divided, while no portion of the state knows the precise degree of its own power. Such was the deplorable situation of the Swedes prior to the reign of Gustavus Vasa. The opposite pretensions of the king, the priesthood, the nobility, the cities, and the citizens, formed a species of chaos which must have occasioned the ruin of the kingdom a hundred times, had not the

neighbouring people been immersed in similar barbarism. Gustavus Vasa, uniting in his own person a considerable part of these various powers, drew the government into despotism,—but the Swedes were less miserable under the despotism of Gustavus than they were during the antient anarchy.’

The example of a mixed government is that of England; and the defects of our constitution, in the chevalier Filangieri's opinion, are the independance of the executive on the enacting power, the secret and dangerous influence of the prince in the assemblies of those bodies which represent the sovereignty, and the inconstancy of the constitution. These inconveniencies are only partly real. The difficulty of punishing a sovereign, who no longer reigns constitutionally, is only difficult in appearance. He must have the command of the army, money to pay them, and power to oppose all the difficulties that parliament can throw in his way. The army, it may be said, can be bought; and the representatives may become, we speak only of probabilities, as venal as electors. Neither objection will apply: the English soldier is from his habits and connection a citizen, and it is a *practical fact* that parliament never can oppose the decided wishes of the people. The translator himself, who considers a reform in parliament as necessary, supplies an answer to one part of the chevalier's objection.

‘The author, with considerable ingenuity and eloquence has laboured in the preceding pages to demonstrate the dangerous influence of the prince in parliament. Of this assembly he conceives the king may always avail himself for effectuating the purposes of despotism. To controvert his opinions with success, the contracted limits of a note are insufficient. The instance however so forcibly urged in support of this reasoning, does not appear to the translator completely decisive. During the reign of Henry VIII. the rights of parliament were neither understood nor acknowledged: the nation, corrupt in the extreme, had been impoverished by the oppressive exactions of Henry VII. his predecessor, from whom he derived a vast accumulation of wealth: the moment was propitious for purchasing sycophants and betrayers of their country, and Henry had money to effect what his despotic inclination suggested. Detesting his tyranny and brutish vices, we must nevertheless acknowledge some obligations to that undaunted spirit which first effectually rent the fetters of papal usurpation.’

The translator, who seems to have no inconsiderable legal knowledge, in support of one of the observations in favour of the English constitution, where the author treats of the means of obviating the inconveniencies mentioned, and praises the law

law by which a member accepting of a new office vacates his seat in parliament, gives a very able and comprehensive view of the laws, to ascertain under what circumstances persons accepting places are rendered ineligible. From this account, which is very correct, we perceive that a little latitude of explanation has crept into parliamentary usage. The danger from the extent of the peerage is perhaps imaginary. The translator endeavours to obviate it on grounds which we do not venture on. It may be replied to more successfully in this way.

Before the peerage can become dangerous, it must be so numerous, that, in a commercial country like England, it will no longer be considered as honourable; and, where no very important privileges and immunities are annexed, peers, who prostitute their honour and their patriotism in their legislative capacity, would soon become generally infamous, and unable to oppose the clamour of their opponents.

The danger arising from the present system of election is next considered, and supported by the translator at some extent; with both energy and ability. This is a part of the work that we promised to notice, while we explained the apparent inconsistency between the gloomy introduction to this article, and our doubts as to the proposed reform. Mr. Kendal must, however, speak for himself. After showing that a period of prosperity (we were then prosperous) is a proper one for reform, and pointing out the sources as well as the existence of constitutional abuses, he proceeds to obviate the opinion that the present parliamentary system is practicably the best possible.

‘The only end of legislation is to promote the public good by the best means the nature of the government will admit—a principle generally received. Is the mode of representation in England consistent with this principle? We elect representatives to participate in enacting laws, and by voting supplies to support the executive power; to watch over the conduct of ministers and cautiously examine whether the national resources be applied to beneficial purposes. To these representatives we confide our fortunes and our liberties; imagining they will uniformly protect both. Let us examine whether the conduct of our delegates, under the modern system, authorizes this expectation. On soliciting our suffrages they promise maturely to consider every law proposed before they sanction execution; they promise to be cautious in granting only such supplies as are really necessary; they promise to vote no money for corrupting the state, or subverting the morals of the people, no pensions for pampering the vices of the great, or promoting a thoughtless profusion in our rulers. Once in seven years are engagements like these reiterated—once in seven years, de-
cluded

luded by flattering promises, we imagine we enjoy a perfect representation: but alas! after the election is effected, these engagements are forgotten, and the care of preserving the best practical system of mixed government possible is resigned to the executive power!

It is not necessary to enter into a detail of the intrigues of parties, for whose support interest and ambition have been so often allied. We may content ourselves with observing, that the minister is seldom deserted: his party ever predominates. Whether he promote measures beneficial or ruinous, his influence insures a majority in the lower house: nor can he lose his support until the nation becomes indignant at his misconduct—then, perhaps, he considers it prudent to resign; but this resignation does not prevent the pernicious consequences of that conduct which endangered the public safety and occasioned the interference of the people.

Were the members of the house of commons fairly, equally, and, as much as possible, incorruptly chosen, were no preferments to be accepted, no places to be filled, no pensions received by the popular delegates, directly or indirectly, the conduct of parliament would be reversed. Having no compensation to expect, the members would unite with their constituents in a common interest. Absurd laws, oppressive statutes, and exorbitant taxes would then be felt by them as well as by the people they represent. But while the executive power possesses an unconstitutional influence, and in effect alone legislates for the nation, its ministers will naturally support measures which strengthen this influence, and ensure the obedience of the people. In impoverishing the state by enormous expences, they will enrich themselves: oppression will afford them an accumulation of patronage. Trifling retrenchments will occasionally be made to delude the people, but dangerous and radical abuses will be suffered to subsist.—Ministers the most virtuous always find so many friends to gratify, so many enemies to reconcile, so much self-love to renounce, that the mighty bulwark of corruption must ever remain unshaken, until the multitude of subjects unrepresented, deaf to sophistry and interested clamour, have resolved to pursue a prudent and constitutional conduct for obtaining a reform. Offering repeated requisitions to the legislature, peaceably, yet firmly demanding elective rights, let no party spirit actuate their addresses, let the public good be their sole object; and government must at length yield to their wishes. Then will their patriotic exertions rescue the crown from the turbulence of party, and the nation from ministerial oppression.

Though we are not *professedly partial*, nor ground our claims to public favour on an *avowed bias*, we cannot entirely agree with Mr. Kendall. We have ever viewed this doctrine with

with a dubious eye, nor do we consider our present misfortunes for (highly unfortunate our situation will be found) as resulting from any inadequacy in the representation. The great argument is, that the minister directly or indirectly carries his own measures. True, and (occasionally subject to proper controul) he ought to do so. One person can see more generally and comprehensively: one can combine the several parts of a great system, and give a consistency and uniformity to the whole. There must be so much confidence in the active power as to enable him to do so. The nation at last disapproves, and he resigns; but, until the opinion of the nation is ascertained, that of the representatives cannot be known. It was but a little while after the nation found the American war ruinous, that lord North's administration was at an end: before that time, it is the opinion of many, that the people joined with the executive power, or at least were greatly divided. At the moment, when the present war began, the nation, we fear, was almost unanimous in its favour; and, if the representatives had been instructed most generally, their conduct would possibly have been what it was. An universal delusion reigned: *delenda est Carthago*, was the cry of every modern Cato; but the means of doing it, the expediency of the design, and the policy of the object, were never considered. Again: if patronage and peculation be in reality the chief objects of the executive power, if these influencing principles were prevalent, beyond what the necessary means of conducting the affairs of the nation required, it might in return be asked, whether they were in reality the price for a steady consistent systematic plan. In short, whether considered *a priori*, or *a posteriori*, the danger of the present inadequate representation is by no means clearly ascertained. There are some inconveniencies attending it; but they are fewer than perhaps would result from a different plan.

On the subject of climate, our author combats with considerable energy and extent of knowledge, the fanciful system of Montesquieu, that climate influences every moral and political phenomenon. We shall select a part of the chevalier's remarks on the contending opinions of Montesquieu and Hume. His positions are,

1st. That climate may doubtless exert an influence over the nature and morals of mankind as a concurrent, but never as an absolute cause.

2nd. That its influence is perceivable and its operation active in powerful climates, (I mean those where the degrees of heat or cold are excessive) while in temperate ones its effects can scarcely be discerned.

3d.

* 3d. The position of a country with respect to the sun should not alone determine our idea of the climate.

* 4th. Whatever be the degree of influence derived from climate, it must on no account be neglected by the legislator, who ought to remedy its effects when pernicious, avail himself of them when useful, and respect them when indifferent.*

What follows is a part of the illustration of the first position.

* Climate has an indisputable influence on the nature and manners of men. The igneous matter diffused over the superficies of our globe is doubtless an agent of nature: it is a power which cannot remain inactive. Its influence must extend alike to vegetables and to animals. Man, distinguished from these by the perfection of mind, if he exerts his intellectual faculties, may modify, in a certain degree, the effects of this active power, but cannot assuredly destroy its influence. To the excess or defect of this matter dispersed in the atmosphere he breathes, must be attributed the heat or cold of the climate. Mankind therefore may, in some measure, remedy the inconveniences of this heat and cold, but can never entirely prevent their operation. Immoderate heat, whether derived from the sun's aspect or from local causes, must necessarily induce a relaxation and delicacy of the muscular fibre; and setting the humours in continued motion must enfeeble the body by a perspiration too copious: in short, must diminish his natural heat, which is constantly, as hath been demonstrated by physiologists, in an inverse proportion to the heat of the climate. If this be allowed, it must necessarily follow that the moral part of our frame is sensibly affected by any difference that may arise in its natural organization. Let us contemplate ourselves, the inhabitants of a temperate climate. When we experience excessive heat, do not our memories grow languid—do we not feel ourselves on the verge of imbecility? Our ideas seem shrouded by a veil: an unusual lassitude oppresses our intellect. We seem to have lost all command over the exertions of mind.*

We shall add only the concluding part of the illustration of the fourth theorem, which respects local circumstances, that may prevent the exertions of the legislator.

* If they depend on the number of woods, on stagnant waters on the vicinity of morasses, or on other causes of this kind; the legislature, in such instances, by encouraging population and agriculture, will see the woods cleared, the morasses drained, the impediments which obstructed the current of the water removed, in a word, the rigors of the climate diminished in proportion to the suppression of those causes which occasioned its severity. This is

is by no means an abstract speculation. We have a variety of instances to support it, as well in the old as the new hemisphere. The vicissitudes of nature on our earth afford us endless examples of local alterations in the climate of various countries, arising from the advancement or decline of population among its inhabitants. The softness of Italian skies was vainly sought, after the northern barbarians had overspread that country with the devastation of their arms, their manners, and their laws. Among the Dutch, encouraged by liberty and wise laws, population and industry have banished the rigour of ancient Batavia. Similar causes have produced similar effects in Germany, in England, and in Pennsylvania. The heroic inhabitants of this latter region have found means to extricate themselves from the inconveniencies of their climate, as well as from the oppressions of their mother country. A wise legislator may therefore sometimes moderate the severity of climate, and may always remedy its pernicious effects. With how much greater facility might he not avail himself of its salutary tendency?

In our temperate climes, where nature, instead of retarding, accelerates the development of man's intellectual powers; where the moderate elasticity of the air seems to have intended those who inhale it to enjoy the exclusive privilege of displaying at once the utmost degree of activity; where neither an excessive rigidity and tension of fibre arising from extreme cold, nor an excessive relaxation derived from immoderate heat, are observed to occasion stupor, or diminish sensibility; where the stimulus of pleasure, united with strength and vigour of body among the men, as well as the prolific nature of the women, would certainly promote the highest degree of population, did not moral causes render ineffectual this favorable concurrence of physical circumstances: in our temperate climates, where the salubrity of the air offers industry an unlimited scope for exertion, where arts and manufactures of all kinds, whether they require the open air or have need of fire, whether they demand skill or strength in the artificer, may be cultivated with equal success: in our temperate climates, I say, with what facility might not the legislature promote the advancement of population, industry, arts, manufactures, and public instruction. To obtain these advantages in countries extremely hot, or intensely cold, it has been observed we have need of the most powerful incitements; while to arrive at the same end in temperate regions, like our Italy, we have only to remove obstacles. Little exertion therefore is necessary on your parts, O ye fortunate legislators of these happy climates. Nature herself has smoothed the road by which your people may be conducted to prosperity. Your own laws have obstructed the path with stones, with thorns, and shameful impediments. Restore it then to the state in which it was left by nature: resign to her the care of perfecting her own work.'

The country's situation and extent furnish the author with some very judicious political remarks on the conduct of the czar Peter, and the objects which a legislator of that country should keep in his view. Those on the national religion and the maturity of the people are equally valuable and interesting. On the whole, it is a subject of regret, that we have no more of this work to survey in an English dress. It is in every respect an excellent one, and, in the translator's hands, the author's observations reach us with undiminished excellence, with added energy and perspicuity. We trust that the reception of this first book will induce him to publish the rest. If our recommendation has any avail, his success, and the continuance of his labours, may be depended on.

Hudibras, a Poem, in Three Cantos. By Samuel Butler.
3 Vols. 4to. 4l. 10s. Boards. Edwards. 1793.

IN the year 1780, the Royal Academy of Spain, under the auspices and at the expence of his late Catholic majesty, published a very accurate and splendid edition of Don Quixote. To that publication, it is probable, this of Hudibras is owing; for though, in some particulars, the plan of the latter vary, yet, in others, they materially agree. The two works are not only printed on paper of the same size, and with unusual elegance, but are ornamented with engravings that in some measure agree.

To each work the life of the author is prefixed; but whilst the Spanish editors have kept the biography of Cervantes distinct from the analysis of his story, their example in this respect has not been followed:—obviously, because the poem of Butler is destitute of that regularity of fable to which, as a whole, its subordinate parts should conspire. Hence, the editor is induced to observe, that,

“ It must be allowed that our poet doth not exhibit his hero with the dignity of Cervantes; but the principal fault of the poem is, that the parts are unconnected, and the story not interesting: the reader may leave off without being anxious for the fate of his hero; he sees only *disjecti membra poetæ*; but we should remember, that the parts were published at long intervals, and that several of the different cantos were designed as satires on different subjects or extravagancies. What the judicious abbé de Bos has said respecting Ariosto, may be true of Butler, that, in comparison with him, Homer is a geometrician: the poem is seldom read a second time, often not a first in regular order; that is, by passing from the first canto to the second, and so on in succession. Spenser, Ariosto, and Butler, did not live in an age of planning;

planning; the last imitated the former poets—"his poetry is the careless exuberance of a witty imagination and great learning."

Of the observation that Spencer, Ariosto, and Butler, did not live in the age of planning, we must confess we see not the propriety. In the productions of the former two, we have innumerable examples of the happiest contrivance; but had the *Fairy Queen* and *Orlando* been as defective in plan as *Hudibras* itself, no inference could thence be drawn in favour of Butler; who, though held forth as an imitation, falls very far short of the models he followed. Nor let it be said that he lived not in an age of planning, since he was contemporary with, and younger than, Milton.

This material imperfection in *Hudibras*, and which must ever sink it below comparison with *Don Quixote*, hath precluded the present editor from the opportunity which the Spaniard enjoyed, of displaying his judgment and taste, in one of the most ingenious critiques the age can boast of, and which would have done honour to the stagyrite himself*. However, to compensate this want, it may be alleged that, if the poem hath not given scope to this kind of remark, it hath left ample room to illustrative care. On this head, the advantage is greatly on the side of the English editor; for whilst *Don Quixote* is left by the Academicians destitute of annotations, other than a brief notice of various readings, *Mr Hudibras* is followed by a just volume of Notes.

Not having before us either the edition of *Hudibras*, printed in 1710, nor that of Dr. Grey, into which the life of Butler was transferred from the former, we will not venture to ascertain how far that account falls in with the present; it is, however, but just to assert, that his new biographer, who has had access to the best resources, vouches for nothing without proof. In regard to the hackneyed topic of neglect, it is observed that,

* There is good authority for believing that at one time he was gratified with an order on the treasury for 300*l.* which is said to have passed all the offices without payment of fees, and thus gave him an opportunity of displaying his disinterested integrity, by conveying the entire sum immediately to a friend, in trust for the use of his creditors. Dr. Zachary Pearce, on the authority of Mr. Lowndes of the treasury, asserts, that Mr. Butler received from Charles the Second an annual pension of 100*l.* add to this, he was appointed secretary to the lord president of the principality of Wales, and, about the year 1667, steward of Ludlow Castle.

* See *Análisis del Quixote*, by Don Vincente de los Rios.

It is shrewdly remarked that,

* Indigent poets, who have always claimed a prescriptive right to live on the munificence of their contemporaries, were the loudest in their remonstrance. Dryden, Oldham, and Otway, while in appearance they complained of the unrewarded merits of our author, obliquely lamented their private and particular grievances; Πατρικλον προφασιν, σφων δ' αυτων κηδε' εκασος; or, as Sallust says, nulli Mortalium injuriz suz parvz videntur. Mr. Butler's own sense of the disappointment, and the impression it made on his spirits, are sufficiently marked by the circumstance of his having twice transcribed the following distich with some variation in his MS. common-place book.

* To think how Spencer died, how Cowley mourn'd,
How Butler's faith and service were return'd.*

* In the same MS. he says, "wit is very chargeable, and not to be maintained in its necessary expences at an ordinary rate: it is the worst trade in the world to live upon, and a commodity that no man thinks he has need of, for those who have least believe they have most."

That our readers may be apprized of the editor's resources, we will annex the account of them given by himself.

* It is extraordinary, that for above an hundred and twenty years, only one commentator hath furnished notes of any considerable length. Doctor Grey had various friends, particularly bishop Warburton, Mr. Byron, and several gentlemen of Cambridge, who communicated to him learned and ingenious observations: these have been occasionally adopted without scruple, have been abridged, or enlarged, or altered, as best consiled with a plan, somewhat different from the doctor's; but in such a manner as to preclude any other than a general acknowledgment from the infinite perplexity that a minute and particular reference to them, at every turn, would occasion; nor has the editor been without the assistance of his friends.

* It is well known in Worcestershire, that long before the appearance of Dr. Grey's edition, a learned and worthy clergyman of that county, after reading Hudibras with attention, had compiled a set of observations, with design to reprint the poem, and to subjoin his own remarks. By the friendship of his descendants, the present publisher hath been favoured with a sight of those papers, and though, in commenting on the same work, the annotator must unavoidably have coincided with, and been anticipated by Dr. Grey in numerous instances, yet much original information remained, of which a free and unreserved use hath been made in the following sheets; but he is forbid any further acknowledgment.

He

He is likewise much obliged to Dr. Loveday, of Williamscot, near Banbury, the worthy son of a worthy father; the abilities and correctness of the former can be equalled only by the learning and critical acumen of the latter. He begs leave likewise to take this opportunity of returning his thanks to his learned and worthy neighbour Mr. Ingram, from whose conversation much information and entertainment has been received on many subjects.

In respect to the editor, we are sufficiently aware that the greater part of the Notes are his own, but in justice to others we cannot help thinking, he ought to have adjusted their several claims*. Amongst the friends of Dr. Grey we hoped to have seen the name of JENNINGS†, to whom the doctor was indebted for many of his best illustrations, and whose MS. collections, for the further illustration of Hudibras, we have been led to suppose, may still be in the hands of Dr. Aikin, who we understand is his nephew, if they were not found with the papers of Dr. Grey.

So far as political rancour, arising from the odium theologicum can go, Butler is singularly happy in finding a congenial editor; and that he is, in other respects, qualified to illustrate his author, the specimens annexed will shew.

* 201.—Call fire and sword, and desolation,
A godly thorough reformation—

How far the characters here given of the Presbyterians is a true one, I leave others to guess, when they have not had the upper hand, they certainly have been friends to mildness and moderation; but Dr. Grey produces passages from some of their violent and absurd writers, which made him think that they had a strong spirit of persecution at the bottom.*

* We have observed that the editor is not very scrupulous in adopting; for in page xxiii. we meet with a note which we happened to light upon the same day, amongst those in the *Khalif Vathek*, where *Ines* is, we believe, rightly printed *Ives*. Our memory is also very treacherous if the following observation do not belong to the author of *Letters on Spanish Literature*, notwithstanding it appears here as the editor's own. "Rozinante could boast of mas quartos que un real."—an equivocal entirely lost in most translations. Quarto signifies a crack, or chap, in a horse's hoof or heel: it also signifies a small piece of money, several of which go to make a real. Were we to cite further instances it might be thought invidious.

† This gentleman, we have been informed, was son of Dr. David Jennings, author of a work on the Jewish Antiquities, and principal tutor of a dissenting seminary in London. He was educated a teacher, and exercised for some time that function, but afterwards quitting it, he engaged in business, and died a few years since in Huntingdonshire, at St. Ives. From him Dr. Grey had great assistance, and was promised more. On the information of a competent judge, who knew him, he adds, that, as no one more admired Hudibras, so no one better understood him. The information respecting *Lobb's Pound* was his.—Of this Mr. Lobb, the late doctor Theophilus was son. REV.

CR. R. N. AR. (VIII.) July, 1793. U. What-

Whatever the Presbyterians of old might have been, we conceive our good brethren of the church, at Birmingham and other places, have to the full as accurately illustrated this text.

‘ 253.—Like Samson’s heart-breakers, it grew
In time to make a nation rue—

‘ Heart-breakers were particular curls worn by the ladies, and sometimes by men. Sampson’s strength consisted in his hair; when that was cut off, he was taken prisoner; when it grew again, he was able to pull down the house, and destroy his enemies. See Judges, chap. xvi.’

‘ 538.—As learn’d as the wild Irish are—

‘ See the antient and modern customs of the Irish, in Camden’s Britannia, and Speed’s Theatre. Here the poet may use his favourite figure, the anticlimax. Yet I am not certain whether Mr. Butler did not mean, in earnest, to call the Irish learned: for, in the age of St. Patrick, the Saxons flocked to Ireland as to the great mart of learning. We find it often mentioned in our writers, that such an one was sent into Ireland to be educated. Sullagenus, who flourished about six hundred years ago—

‘ Exemplo patrum commotus amore legendi
Ivit ad Hibernos, sophiâ mirabile claros.

‘ In Mr. Butler’s MS. common-place book he says, “ When the Saxons invaded the Britons, it is very probable that many fled into foreign countries, to avoid the fury of their arms (as the Veniti did into the islands of the Asiatic sea, when Attila invaded Italy), and some if not most into Ireland, who carried with them that learning which the Romans had planted here, which, when the Saxons had nearly extinguished it in this island, flourished at so high a rate there, that most of those nations, among whom the northern people had introduced barbarism, beginning to recover a little civility, were glad to send their children to be instructed in religion and learning, into Ireland.”

‘ 547.—He understood the speech of birds—

‘ The senate and people of Abdera, in their letter to Hippocrates, give it as an instance of the madness of Democritus, that he pretended to understand the language of birds. Porphyry, de abstinentiâ, lib. iii. cap. 3. contends that animals have a language, and that men may understand it. He instances in Melampus and Tiresias of old, and Apollonius of Tyana, who heard one swallow proclaim to the rest, that by the fall of an ass a quantity of wheat lay scattered upon the road.—I believe swallows do not eat wheat. Philostratus tells us the same tale, with more propriety, of a sparrow. Porphyry adds, —“ a friend assured me that a youth, who

was his page, understood all the articulations of birds, and that they were all prophetic. But the boy was unhappily deprived of the faculty; for his mother, fearing he should be sent as a present to the emperor, took an opportunity, when he was asleep, to piss into his ear." The author of the Targum on Esther says, that Solomon understood the speech of birds.

The reader will be amused by comparing the above lines with Mr. Butler's character of an hermetic philosopher, in the second volume of his Genuine Remains, published by Mr. Thyer, p. 225, a character which contains much wit, Mr. Bruce, in his Travels, vol. ii. p. 243, says, There was brought into Abyssinia a bird called para, about the bigness of a hen, and spoke all languages, Indian, Portuguese, and Arabic. It named the king's name; although its voice was that of a man, it could neigh like a horse, and mew like a cat, but did not sing like a bird—from an historian of that country.—In the year 1665, a book was printed in London, by John Stafford, intitled, Ornithologie, or the Speech of Birds, to which probably Mr. Butler might allude.

* 655.—The itch of picture in the front.

Milton, who had an high opinion of his own person, is said to have been angry with the painter or engraver for want of likeness, or perhaps for want of grace in a print of himself prefixed to his juvenile poems. He expressed his displeasure in four iam-bics, which have, indeed, no great merit, and lie open to severe criticism, particularly on the word δυσμμημα.

Αμαρτι γιγραφθαι χειρι τηδε μιν εικονα
Φαις ταχ αι προς ιδος αυτοφους ελπιων
Τον διατυπωτον εκ επιγονοις φιλοι,
Γελατε φαυλη δυσμμημα ζωγραφου.

From the frontispiece to these notes the editor, though an old man, will be considered by some, perhaps, as having been smitten with the same vanity.—In his remarks on Milton's inscription, Burney (see Warton's Milton) has been before him.

(To be continued.)

Dermato-Pathologia; or practical Observations, from some new Thoughts on the Pathology and proximate Cause of Diseases of the true Skin and its Emanations, the Rete Mucosum and Cuticle. With an Appendix containing further Observations on the Influence of the perspirable Fluid in the Production of Animal Heat; and Remarks on the late Theories of Scurvy. By S. H. Jackson, M. D. 8vo. 7s. 6d. Boards. Johnson. 1792.

A Practical treatise on cutaneous diseases, has long been a desideratum among medical men. But such a work, to be useful, ought to be founded on experience; not upon a

vague and wild hypothesis. Nor ought it to be remarked for an ostentatious parade of names which have nothing to recommend them but their derivation from the Greek, a language which many medical men do not even think it worth their while to become acquainted with. We are led to these observations by the work before us, in which, the faults just mentioned, are very eminently conspicuous. The mind of the author seems so wrapped up in the idea that all cutaneous diseases arise from an atony of the extreme vessels, that he can scarcely stop at any thing which is in his way to the establishment of his theory.

As the work under consideration is totally without method, and wanders from subject to subject without any necessary cause of deviation, so would our remarks, were we to follow the author through the vast range of heterogeneous and unintelligible matter, which chequers, in a most singular degree, this very elaborate treatise. We shall however select such passages as appear to us in a striking point of view, and for the most part leave our readers to make their own comments on them, since we are free to confess, the doctor's reasons are beyond our talents for investigation, and what he aims at impossible for our weak intellects to comprehend.

'The impetiginous affections, says the author, which we are almost every day meeting with, are, in my opinion, directly caused by a topical disarrangement, or morbid action, of the living parts, or moving powers of the skin.'

After dilating to some extent on this doctrine, but with an irregularity of discussion which precludes the possibility of an analysis, the doctor at length presents us with what he calls 'a summary of his new pathology,' and this we shall lay before our readers.

'The remote and occasional causes of impetiginous affections operate with a sedative effect, and induce a debility of the nervous and muscular systems, whereby the vital function of the heart and arterious system, and the irritability of the former, are considerably and particularly affected:—That this debility and irritability, will be most readily felt at the extreme vessels every where terminating, but more especially in the capillary vessels of the *primæ viæ* and true skin:—That, from their partial operation, a serous or lymphatic plethora will be formed, and a stagnation or obstruction of perspirable fluid will take place:—That the detention of this matter will in a given, though uncertain, time prove a stimulus to the true skin, increase the action of the capillary vessels, and produce the different affections there occurring, according to the state of the effused and secreted matter, the peculiarity

arity of the temperament, and the condition of the neighbouring minute parts : — and that the eruptions, and cutaneous appearances, become general, or take place in only this or that part of the body, according to the state of the whole circulating system, and the extent of vascular debility and irritability, which may be supposed partial for the time, and arising from a diminution of the nervous and muscular energies at the part impetiginously affected ; which diminished energies, in a greater or lesser degree, have deranged, or entirely destroyed, the circulation in the extreme vessels of the arterious system so affected, most probably by having caused a weakness in their action, or a paralytic affection of those capillary vessels.'

We may here remark, that, in various other parts of the work, these capillary vessels of the cuticle are spoken of as decidedly in existence, although no anatomist has ever been able to demonstrate them ; and as our author makes every thing bear a hard name that will admit of one, he chuses to call them by that of *epidermitical*. In the middle of the volume we at length find these observations terminating with some proposed alterations in that part of Dr. Cullen's Nosology, which relates to cutaneous diseases ; but as these rest entirely on the truth or fallacy of Dr. Jackson's new Dermato-Pathologia, we will not here dwell upon them, but proceed to speak of the remaining part of his work, which is given as an Appendix.

' On the Source of Animal Heat, by the Capillary Vessels, on the outward Surface of the Body ; and on the Connection of this Vascular Function, with Cutaneous Diseases : with, also, some particular Observations on the recent Theories of Scurvy, &c. &c.'

We would very gladly, if it were possible, give our readers an idea of the author's meaning in this enquiry ; but after many fruitless efforts to do it by description, and after searching in vain for an extract of moderate length to elucidate his sentiments, we are absolutely compelled to relinquish the task, and fairly own that the doctor has puzzled us, as indeed he candidly foretold in the outset of the work. It may be proper however to notice the concluding section, in which the author tells us, we may expect a plan of *treating* diseases of the skin, a point on which he is totally silent in the present volume. He announces this section as,

' Containing the Breviary of those Objects, to which the Author proposes giving his Attention, with a View to another Work, recommending the Classification and Formulæ for a new Impetiginous Practice, under the particular Head of Dermato-Therapæia.'

We shall present our readers with the account of what is projected on this head, as it may furnish them with some little specimen of the doctor's perspicuous manner of treating subjects that require a peculiar talent for elucidation,

' 1. With the hope to explain many other phenomena both of health and disease, in the animal economy, I shall probably prosecute such investigation, when I come more particularly to consider the *materiæ medendi* of all cutaneous diseases. With this view I shall fully enquire into the comparative anatomy and physiology of the vegetable kingdom, which may further account, why a vegetable diet may on many occasions become salutary, and heal our diseases, by its regulating and controuling the chemical process obtaining animal heat, in as far as it may, in some situations on land, be connected with our aliment.

' 2. It will be also worth while more particularly to enquire into the nature of fever, with the object of ascertaining, whether the disturbed and deranged process obtaining animal heat may not be the source of fevers of every kind, according to the action of the remote cause, and the nature of the constitutional temperament, and perhaps explain better than has been hitherto done the phenomena of the cold, hot, and sweating stages of an intermittent.

' 3. The better to support the opinion of a cutaneous generation of animal heat, I think there is an opening to draw an analogy between the *papillæ pyramidales* of the *cutis vera*, and the cells or cellular surface of the pulmonary organs.'

' 4. In proceeding with my pathological enquiry, with the view to the laying a firm foundation for the internal treatment of cutaneous diseases, as always having more or less of a connection with the *primæ viæ* and system, I shall think it a material introductory consideration, to point out the different temperaments and constitutions, at the different periods of life, as being directly concerned with many species of them, and with probably the process of obtaining and regulating the animal heat. I think this object will further lead us to an enquiry of much consequence, to wit, the establishing just diagnostics between idiopathic and symptomatic affections of the skin, in as far as it becomes often a very desirable thing to know, when topical applications may be applied to some of them, with safety and success.

' 5. The better also to understand, how cutaneous diseases are to be more safely and certainly cured by internal remedies, from their being connected either with the constitution at large, or with only the sympathetic irritability and connection between the internal and external extreme vessels of the circulating, as well as the absorbent system, I shall carefully gather together the scattered opinions of late authors, on the specific action of medicines on the

the stomach and intestinal canal, and venture some few observations on them. This enquiry seems to me important, in as far as it will the better enable us to select and adapt our medicines to the cure of impetiginous diseases, as connected either with a general debility, or only a symptomatic sensibility of the system.

6. As also further connected with the medical, as well as surgical, treatment of cutaneous diseases, from my having already endeavoured to make it appear, that the irritability of capillary vessels depends upon their great proportion of muscular energy and excitement, I shall put together, in as brief a way as I can, the best opinions hitherto promulgated on the doctrine of muscular motion, or the action of the moving fibre, which will include the late discovery, from experiments on frogs, which seems to confirm an opinion often entertained, that the principle of muscular action depends upon the electric fluid.

7. After having taken up these different subjects in physiology, as introductory to the object of a Dermato-Therapeia, I shall make an attempt at an improved nosological arrangement of cutaneous diseases, on the principle of dividing them into two classes, to wit, one, to contain all those which have a constitutional connection with the temperament of the body, and a pyrexial state; and a second, to take in all those, which have their foundation solely in a particular organization and action of the skin itself, produced either from external causes locally acting on, or irritating it, or from the simple sympathy, or balance of circulation, between the intestinal and cutaneous capillary vessels.

Each class will be divided into its different genera, founded on the supposition, that the different parts of the cutis vera, as well as its various internal and external appendages, are each liable to their specific diseases, either locally or constitutionally occurring, independent of any original morbid state of the fluids.

8. If the subject can be satisfactorily arranged, on some such nosological principle, I shall then endeavour to apply the different points of the preceding impetiginous system, as will best accord with, and seem supported by, the history and symptoms of each particular genus of disease; and I hope to be afterwards able consistently to recommend a suitable and successful mode of practice, founded on the general pathology laid down in the present publication, and supported by a steady observation, and a large experience.

We will conclude our remarks on this heavy, speculative, and most unintelligible work, by saying, that we think the author will do well to lay the intention of his Dermato-Therapeia altogether aside, or, if he persist in it, to practise that very useful exercise of the pen, which performs the task of shortening what is prolix, by an occasional *straight line* through

sentences, and even through pages. We would also advise, that he cure himself, if possible, of that vile habit of *Greekifying* Latin and *Latinizing* English, which makes his language flatulent and pedantic, without adding to its energy. If the author will do this, and also condescend to tell us the meaning of what he has already written, we will endeavour to trace his doctrines through the work he has announced; but unless these points are attended to, we can venture to say, he will remain as exclusively in possession of his own ideas on the subject, as if he were never to commit them to the press.

Imitations of some of the Epigrams of Martial. In two Parts, 4to. 5s. Faulder. 1793.

THOSE who have not perused with attention Mr. Pope's *Imitations of Horace*, can form very imperfect ideas of the genius and peculiar excellence annexed to this species of writing. *Imitation* sounds hostile to original invention, and naturally disposes the mind to ascribe a frigidity and want of power to that writer, whose designs are confessedly taken from former inventors, or whose materials are arranged in the order to which repeated approbation has affixed applause. Those, however, who have minutely examined and compared the *Satires* and *Epistles* of the two above-mentioned celebrated men, will draw very opposite conclusions; for, perhaps, no part of Mr. Pope's *Ethics* discovers more admirable genius, or gives more happy examples of original composition, than his *Imitations of Horace*. Indeed, if for a moment we reflect how very few are capable of forming a good work, with all the examples of antiquity before them, we cannot but ascribe a considerable portion of genius to that person who, almost in every line, forms new ideas, and, in the most apposite terms, applies new and striking circumstances to such subjects, which bear little more resemblance to his original than the external form, or outlines of the picture. To refuse original design and true genius to such, were as absurd as to withhold it from Milton, merely on account of his having, in imitation of Homer, divided his *Paradise Lost* into twenty-four books; or from our immortal Shakspeare, because, in conformity with preceding dramatists, he divided his plays into five acts, and these into so many scenes.

The author of the *Imitations of Martial*, from the example shewn him by his great predecessor, has only used his original for his canvas, and painted, with a master's hand, portraits which we all know, and manners and customs which we daily perceive. The task, which the imitator of Martial had to exe-

cut

cute, required, perhaps, natural powers, in some instances, superior even to the imitator of Horace. What was serious, judicious, easy, elegant, and polite, belonged to Horace in an eminent degree; and Mr. Pope has shewn us that, with these requisites, he likewise possessed others, which enabled him at pleasure to vary his subject, and occasionally to assume that fire of satire, and that glow of sentiment, which peculiarly mark and adorn his Ethic writings. Yet, with all these grand essentials of a poet, neither Horace nor Mr. Pope seem to possess that singular species of wit and humour which characterise the writings of Martial, and which, in a great measure, depends on a happy epigrammatic turn that presents us with new images when we least expect them; and a neatness of expression, that gives an additional zest to shrewd and original humour.

The works of this much admired epigrammatist, had a close translation been required, could not have fallen into better hands than those of the present imitator. But he has very judiciously applied his talents to what must at all times afford superior pleasure to the English reader; namely, to ridicule, in genuine English wit, characters which are generally known, and manners which are generally reprehensible. We have received so much pleasure from the perusal of these elegant productions of wit and admirable poetry, that we find ourselves inclined to participate, by laying some part of our entertainment before our readers.—We need not be solicitous to cull, or to collect flowers; we need only draw at random from this charming bouquet, and present it to an admirer and judge of true poetry.

That we may give a sufficient proof of the author's abilities as a poet, a satyrist, and a man of wit; and, at the same time, evince how much and how happily he builds on the foundation of his original, we shall give the Latin along with the English version; by which it will appear how little the present imitator borrowed from the genius of Martial.

‘ Quod querulum spirat, quod acerhum Nævia tuffit,
Inque suos mittit sputa subinde sinus:
Jam te rem factam, Bithynnice, credis habere?
Erras, blanditur Nævia, non moritur.’

“ To hear old Martha wheeze and cough,
To see her spit and drivel,
A child would say she's going off
Tauntwivy to the devil.”

‘ Be not too sanguine, honest John!
Your wife's a precious treasure:
She knows you long to see her gone,
And shams to give you pleasure.’

• Prædia solus habes, et solus, Candide, nummos :
 Aurea solus habes, myrrhina solus habes :
 Massica solus habes, et opimi cæcuba solus :
 Et cor solus habes, solus et ingenium.
 Omnia solus habes, hoc me puto velle negare :
 Uxorem sed habes, Candide, cum populo.'

• You've all things, Parlez-vous, we vainly seek :
 Your plate, wine, porc'laine, equipage—unique.
 The noblest kitchen, and the choicest cooks ;
 The best-built library—with fewest books ;
 Estates unmatch'd in produce and extent,
 Unrival'd wit, and taste, and sentiment :
 All—all's your own—exclusively—we know :
 All—save your wife.—*She's Parlez-vous and Co.'*

• Hæc tibi, non alia est ad cœnam causa vocandi,
 Versiculos recites ut, Ligurine, tuos,
 Deposui soleas, affertur protinus ingens
 Inter lactucas, oxygarumque liber.
 Alter perlegitur, dum fercula prima moranter.
 Tertius est, nec adhuc mensa secunda venit.
 Et quartum recitas, et quantum denique librum.
 Putidus est, toties si mihi ponis aprum.
 Quod si non scombris scelerata poemata dones :
 Cœnabis solus jam, Ligurine, domi.'

• Where'er you invite me, dear Will, to a treat,
 —'Tis to stuff me with verse, while you stint me of meat.—
 On my entrance, a pompous long ode you recite,
 While the dinner stands cooling and spoiling outright,
 Your second embargo detains the first dish
 With a stanza, at least, for each mouthful of fish.
 A third of like terrible length intervenes,
 While we languish in vain for the mutton and greens.
 A fourth—nay, a fifth,—(never deigning to carve)
 Unmov'd you repeat us.—We listen, and starve.
 —To be short, while your damnable poems exist,
 Invite whom you please :—but strike me from the list.'

• Millia viginti quondam me Galla poposcit :
 Et fateor, magni non erat illa nimis.
 Annus abit : bisquina dabis sestertia, dixit.
 Poscere plus visa est, quam prius, illa mihi.
 Jam duo poscenti post sextum millia mensem,
 Mille dabam nummos : noluit accipere.
 Tranferant binæ forsan, trinæve calendæ,
 Aureolos ultro quatuor ipsa petit ;

Non dedimus. centum jussit me mittere nummos :

Sed visa est nobis hæc quoque summa gravis.

Sportula nos junxit quadrantibus arida centum :

Hanc voluit : puero diximus esse datam.

Inferius nunquid potuit descendere ? fecit.

Dat gratis, ultro dat mihi Galla : nego.

* When Charlotte first increas'd the Cyprian corps,

She ask'd a hundred pounds—I gave her more.

Next year, to fifty sunk the course of trade :

I thought it now extravagant, but paid.

Six months elaps'd : 'twas twenty guineas then ;

In vain I pray'd, and press'd, and proffer'd ten.

Another quarter barely slipp'd away,

She begg'd four guineas of me at the play :

I boggled—her demand still humbler grew,

'Twas, " thank you kindly, sir," for two-pounds-two.

Next, in the street her favours I might win,

For a few shillings and a glass of gin :

—And now, (though sad and wonderful it sounds)

I would not touch her for a hundred pounds.'

* Iliaco similem puero, Faustine, ministrum

Lusca Lycoris amat : quam bene lusca videt.'

* With his sole eye, lascivious still, old Q

Sees a wench farther, than his friends with two.'

* Duxerat esuriens locupletem pauper anumque

Uxorem :—pascit Gellius et fuit.'

* Feignlove, half-starv'd, a rich old hag has wed :—

Poor Feignlove, doom'd to earn his board in bed.'

* Quod nubis, Proculia, concubino,

Et mœchum modo, nunc facis maritum,

Ne lex Julia te notare possit,

Non nubis, Proculia, sed fateris.'

* Inflam'd with Chloe's marketable charms,

Strephon, by bond, secur'd her to his arms :

Then growing wiser, as he grew less fond,

Espos'd the lady to secure the bond.

Now all the wifings of the turf allege,

Strephon's was not a wedding, but a hedge.'

* Coccina famosæ donas et ianthina mœchæ :

Vis dare quæ meruit muner ? mitte togam.'

* Pearls

‘ Pearls for a flaunting miss his lordship seeks :
And Hunter gravely recommends him—*Leake’s.*’

We have given these excerpts as incontestible proofs of the imitator’s epigrammatic powers. The following will shew that he is not confined to this walk, and that he possesses other qualities which rank him above the man of wit, and place him as a poet far superior to the region of the mere epigrammatist.

‘ Howe’er depress’d and fall’n thy state
From all that’s splendid, France, and great
Triumphant o’er thy king enchain’d,
Marat, at least in blood has reign’d.
Howe’er thy haras’d subjects pine,
As famine spreads, and arts decline;
Though wealth be lost, and commerce dead,
There’s store of *ammunition-bread* :
Thy armies, too, no void regret,
—There’s food enough for powder yet.
Cuisine, in democratic tents,
Consum’d the precious wines of Mentz :
But what, in jail, thy monarch’s fare !
His potion what, but fell despair ?—
The fruits of a campaign’s rough toil,
Belgia’s anticipated spoil,
Dumourier could at Paris lose
In half a night, among the stews.—
Thy nobles exil’d starve in swarms ;
Intruders plough and reap *their* farms,
Each ornamental matchless gem,
Once glory of thy diadem,
Instructed plund’ers tore away
To share with rogues in place the prey ;
Yet thou in barb’rous joy could’st smile
At thousands massacred the while.
Thy gorgeous carriages of state
On *sans-culotte usarpers* wait :
While Louis (God his sorrows cheer !)
Finds his best comfort on the bier.
Wake, *sea-girt slumb’ring goddess*, wake !
Thou too, and thine, are all at stake :
Impeachments and disputes, O learn,
Are not thy first and sole concern !
Here be thy wrath, thy vengeance hurl’d—
—O sweep these monsters from the world !’

The following is an additional and elegant instance of the author’s sentiments as a moralist, and his powers as a panegyrist and a poet.

' Say, Hastings !—none so feelingly can say,
 Why tardy fame expects death's ling'ring day !
 Ah ! why are envy's hateful mandates such !
 —Why bid th' extremes of life and honour touch ?—
 'Through sad existence e'en Columbus pin'd ;
 —He, who bestow'd a world upon mankind .
 Raleigh, to serve his country, toil'd and bled ;
 Yet murd'rous envy still requir'd his head :
 And Sidney, great in deeds, in sufferings great,
 Earn'd his best laurels from the stroke of hate.—
 —But oh ! protracted be the hour to crown
 Thy length'ning struggles with their full renown !
 —Howe'er thy tree of glory once shall bloom,
 Its flow'rs, alas ! must decorate thy tomb !'

We shall conclude these extracts with the apology with which this entertaining writer closes his Imitations, and which, in our opinion, is excellent.

' If here and there a ticklish line
 Offend, whom most I prize, the fair :
 Dear sex, 'tis Martial's fault, not mine,
 To prune him down is all my care.
 Yet modern taste delights to dwell
 On warm descriptions, luscious hints :
 These recommend, these only sell
 Rhymes, novels, *trials*, plays, and prints :
 In breeches—scandal to the age,
 Applauded actresses appear !—
 —Ladies, if you frequent the stage,
 There's nothing to offend you here.'

On the whole, we hesitate not to pronounce these Imitations the productions of real and admirable genius. We sincerely hope that the author will continue to work upon the ground he has marked out for the exercise of his wit, and the display of his abilities ; for in these times, when every tyro in literature, who can turn a rhyme, conceives himself to be a poet, a repast like the present must ever be a delightful regale to the judge of poetic excellence.

The History of the Poor ; their Rights, Duties, and the Laws respecting Them. By T. Ruggles, Esq. F. A. S. 8vo. Vol. I. 5s. Boards. Deighton. 1793.

THE purpose of this author is to comprize an investigation of the causes which produce misery and distress among the agricultural poor, and to afford hints for rendering their situation

situation more comfortable, as well as lessening that heavy burthen of rates, which impoverishes the landed interest; and in fact anticipates the source of the political expenditure of the nation. Three necessary calls on the finances of the poor, Mr. Ruggles justly states as consisting in the articles of cloathing, fire, and dwelling; to which is to be added a much larger and more important demand, namely, that of food, for the support of life, and the preservation of strength to labour. After enumerating the physical and other causes which concur towards producing the distresses of the poor, he makes the following pertinent observations on this subject:

‘ But it is not from climate, it is not from the frailties of human nature alone, or the necessary wants and demands which the preservation of life and health inculcates to the mind of man, and the insufficiency of the earnings of bodily labour to attain the gratification of them, that the appearance of the labourer indicates such wretchedness; the laws, the customs, and habits of society, are all contributory to this effect; and the excess of civilization occasions distresses superior, yet similar to what the savage experiences in his state of nature; superior, because *his* distress is not aggravated by a near view of the tantalizing contrast, the enjoyments of opulence and luxury; similar in the effects, which are, cold, hunger, and disease; in one instance, the savage must be satisfied with the order of nature, which establishes no law of appropriation, but occupancy; he, consequently, cannot blame the laws and habits of society, which aggravate, if they do not, in fact, give rise to the misfortunes of the English labourer; this is an assertion which demands an inquiry, and if the principle is established by such an investigation, should not those laws, habits, customs, be modified, to correspond with the feelings of humanity?’

The author begins with examining how the retributions for labour were paid in former times; and whether they then stood in the same proportion with the necessaries of life, in times when luxury was not so universally diffused, and the cottager might be supposed to be better contented with his homely fare, than in these days, when his uncomfortable state must be not a little aggravated by comparison. In prosecuting the subject, our author has recourse to Fleetwood's *Chronicon Pretiosum*, in which is contained an account not only of all the publications then extant, relative to the poor, but also many manuscript accounts of different monasteries, where the prices of the different articles of life were regularly inserted, and, in some instances, where the prices of labour formed also a part of the enquiry. But, as Mr. Ruggles justly observes, no certain comparative view can be formed respecting this subject,

ject, until about the middle of the fourteenth century, when by an act of parliament, passed in the reign of Edward the Third, the wages of the labourers were regulated, on account of the great encrease of wages occasioned by the plague. For the satisfaction of our readers, we shall present them with a few of the articles cited by the author.

	s. d.
• To haymakers and weeders, by the day, -	0 1
• Mowing meadows, by the acre or day, -	0 5
• Reapers of corn, in the first week in August, by the day, -	0 2
• In the second week, and to the end of the month, -	0 3
• Threshing a quarter of wheat or rye, -	0 2½
• Threshing a quarter of barley, beans, pease, or oats, -	0 1½

Information of a similar nature is likewise extracted from sir John Cullum's History and Antiquities of Hawstead; tending to assist in forming a more accurate idea of the reciprocal prices of labour and provisions in Suffolk, during a part of the same century.

It is difficult to determine, from the prices specified by Fleetwood, what was the average rate, at which provisions were sold at the time when the parliament regulated the price of labour. For about the middle of the fourteenth century, it appears that years of dearth and plenty almost alternately followed each other, and the pestilence likewise occasioned a considerable difference. It ought however to be observed, that the articles extracted by our author are in those years when none of the above-mentioned causes affected the price of provisions, and may, therefore, be regarded as tolerably exact average for the fourteenth century.

It appears from a computation made by the prior and canons of Burcheſter, that in the beginning of the next century, in the year 1404, the pay of a labourer was sometimes two-pence, sometimes three-pence a day.

Only two instances are now to be found, of the wages of a labourer in the sixteenth century; one of which is in 1514, the other in 1557.

We agree with our author, that in this enquiry, there is no occasion to enter upon an explanation of the comparative value of money in the three centuries, through a great part of which his remarks have been made; because the prices of labour and provisions have been valued by the same species of real or imaginary coin, and therefore the value of such, though very different from what bears the same denominations in the present century, is sufficient to illustrate the ratio, which the prices of labour

labour bore at those periods to the prices of the necessaries of life.

From a comparison of the prices of labour and provisions, during the three centuries examined by our author, and those of the last ten preceding years, he sounds, and apparently, it must be acknowledged, with too much justice, the following assertion, viz. That

‘ In this civilized age, when riches abound, and all the liberal and ornamental arts receive prices and encouragement superior to the experience of any æra that is passed, the agricultural poor not only do not receive wages equal to their services, but also that they are not paid in the same proportion to the price of the necessaries of life, as they were throughout the three first centuries, in which it has been in our power to obtain any certain information of the proportional prices of labour, provisions, and cloathing.’

How far this deficiency has been supplied by charitable contributions, whether uncertain or permanent, and by the revenue, which has for near two centuries been collected by legal authority, is afterwards investigated in these Letters; in which we meet with extensive enquiry, and a variety of judicious observations relative to this interesting subject. That from so comprehensive a view as is taken by the present author, he will be enabled to furnish many important hints for the better regulation of the poor in this country, we cannot entertain the smallest doubt; but for these we must patiently wait, until the publication of the second volume.’

An Essay on the Study of Nature in drawing Landscape. By W. M. Craig. With illustrative Prints, engraved by the Author. 4to. 10s. 6d. 1793.

WE have perused with some degree of pleasure this elegant Essay on the subject of landscape, and though we do not cordially asquiesce in all the doctrines it attempts to establish, we think it may prove useful in fixing the ideas of young artists respecting the important question, whether ‘to imitate nature’ be the true object of the pencil. On this subject we rather suspect, that the very distinguished author of Discourses to the Royal Academicians has been too partially quoted, though the unbounded licence given to the artist by Mr. Gilpin, has deservedly met our author’s reprobation.

‘Whoever truly loves the heart, says Mr. Craig, must hear, with regret and indignation, what is unfortunately too true, that, amongst many practitioners in drawing, a certain set of signs has been employed, as by agreement, to represent, or signify, certain

tain objects in nature, to which they have intrinsically little or no resemblance. This is, doubtless, the general imitation so much talked of, and general it certainly is; for, as we shall see in the conclusion, these signs are as much like one thing as another.

‘Such is the melancholy truth; and this disease of the pencil has spread, unresisted, its noxious influence, and the dilettante artist yields at length to the contagion, as one who, being cast on a country of savages, submits, from necessity, to adopt their language; and long habit, blunting the nice edge of judgment and taste, reconciles him finally to the barbarisms with which it abounds.’

To illustrate these ideas, the author annexes eight plates, which we think very material to the work. We shall furnish our readers with another extract on the subject of minute imitation.

“Copy exactly what you see, that you may copy exactly what you imagine,” is a principle of which every artist must know the value. It is not meant by this, that the mind so habited acquires a power to invent or delineate any thing that has not, either wholly or in part, been previously offered to the eye, but that the practice of copying accurately, impresses objects so forcibly upon the mind, that whenever we have occasion to employ the materials thus collected, even differently combined from what they were when first presented to us, we can give them the same energy and truth of character, as if derived immediately from nature.

‘Distant objects should certainly be rejected by the student at the commencement, and his first essays confined to single and near objects, as a tree, a piece of rock, or broken ground, or any thing that may conduce to the future composition of landscape. In these, too, he should not begin with sketching the whole, and then retouching and repairing the several parts till they become right, but with drawing some one small part in clear and distinct lines; allowing none to remain that are in the least erroneous, nor any that do not relate something characteristic and interesting in the subject. The advantage of beginning by a part rather than sketching the whole, is this: the eye can more easily measure a small space or distance than a large one, and a part being accurately drawn, becomes a scale, or means of comparison, by which the remaining parts may be successively drawn with a great degree of certainty. Likewise, the practice of drawing, at once, the precise line that is proposed to remain, makes the eye correct; and, further, as, to do this, each little particular must be impressed upon his mind by attentive observation, the student will insensibly form an intimacy with the various characters which nature ever exhibits, and gradually make himself master of those

little details of circumstance, in which so much of picturesque beauty consists.

No person can make a slight drawing well, that has not, previously, been accustomed to make finished drawings. The early works of every great master in painting will be found, on examination, to be strongly decided in every line, and much more hard than any thing appears in nature. The reason is obvious. The habit of studying any object, or objects, minutely, induces a laboured manner, from the desire of expressing every particular; but this, in the end, by imparting a perfect knowledge of the subject, gives a facility of expressing it so, that every touch of the pencil may have its peculiar energy. On the contrary, we find nothing but difficulty and error arise from attempting, at first, what is called a *bold and free manner*. In the first stages of this practice, nature is in some degree attended to; but this is soon laid aside, and the manner rapidly degenerates into that, which I have before described, of representing things by signs to which they have intrinsically no resemblance. For, as the artist aims not at particular imitation, he sketches merely the forms of things, and fills up the interior parts with a twirl, a flourish, or a zig-zag of his pencil, to which he associates the ideas of the particulars they are supposed to represent. This association becomes, by habit, so strong, that the artist, forgetting others are not informed of the compact he has made with himself to adopt this short-hand kind of representation, frequently produces drawings that few can understand.

After referring to the engravings in proof of his doctrine, the author offers a few short rules for the management of the black lead pencil, and concludes with announcing his design of pursuing this subject, in two subsequent parts, on light and shadow, and on composition and colouring.

An Enquiry concerning political Justice, and its Influence on general Virtue and Happiness. By W. Godwin. Vol. II. (Continued from Vol. VII. p. 372.)

WHATEVER may be the political heresies of our author, there is one article of his faith which has completely exempted him from our censure; and that is, 'that no revolution, no change of government, no innovation should be attempted, which is not preceded and called for by a radical and universal change of sentiment in the people' — Indeed we almost incline to the opinion of Rousseau, that scarcely any reform in government is worth the life of a single citizen.

While Mr. Godwin lays down so safe a principle as this, as the basis of his speculations, he is entitled to lenity, and even respect,

respect, from those who differ from him on particular topics; and we cannot but compliment his sagacity, which has been so amply justified by the unhappy situation of France, even since the publication of his volumes. Other writers on the side of democracy have been less cautious, and we have therefore treated them with less reserve, as we shall ever do those whose writings are calculated to produce disorder or discontent in this country.

We return, therefore, with pleasure to this entertaining production, (for even the errors of Mr. Godwin are entertaining,) and shall endeavour, for the gratification of our readers, to exhibit a few impartial remarks on the contents of his second volume.

It was the observation of our venerable friend and coadjutor Dr. Johnson—That a too ardent zeal for liberty is the common error of young and ingenious minds. This observation certainly applies to our author, whose predilection for republican government is supported through all the first chapters of the present volume.

On this subject we are sorry that we cannot at all agree with Mr. Godwin, notwithstanding the ingenuity which he evinces in pointing out the defects of monarchy; for we are not such enthusiasts as to deny that this form of government has its defects, as well as every other; and nothing is in our opinion more evident than that, even in a limited monarchy, a great degree of vigilance is necessary in the people to guard their privileges from encroachment. This, however, does not prove that the institution itself is bad, and with all its defects the evidence of history decidedly proves that liberty itself is preserved (if the people are not culpably remiss themselves) better and more safely under this form than any other; and for this plain reason, that one tyrant is more easily resisted than many.

Though, however, we may not implicitly assent to Mr. Godwin's doctrines, yet his observations are far from being destitute of utility, even to those who substantially differ from him. In his chapter, On the Education of Princes, he very accurately points out the causes which combine to deprave their morals.—He is of opinion, that the hypothesis which makes adversity essential to virtue, has been commonly carried too far by moralists, and cannot see any reason why virtue may not be matured without previously undergoing the discipline of injustice or oppression.

But, though the exaggerated opinion here stated of the usefulness of adversity be erroneous, it is, like many other of our errors, allied to important truth. If adversity be not necessary, it must be allowed that prosperity is pernicious. Not a genuine and

philosophical prosperity, which requires no more than sound health with a sound intellect, the capacity of procuring for ourselves, by a moderate and well regulated industry, the means of subsistence, virtue and wisdom : but prosperity as it is usually understood, that is, a competence, provided for us by the caprice of human institution, inviting our bodies to indolence, and our minds to lethargy ; and still more, prosperity, as it is understood in the case of noblemen and princes, that is, a superfluity of wealth, which deprives us of all intercourse with our fellow men upon equal terms, and makes us prisoners of state, gratified indeed with baubles and splendour, but shut out from the real benefits of society and the perception of truth. If truth be so intrinsically powerful as to make adversity unnecessary to excite our attention to it, it is nevertheless certain that luxury and wealth have the most fatal effects in distorting it. If it require no foreign aid to assist its energies, we ought however to be upon our guard against principles and situations the tendency of which may be perpetually to counteract it.

Mr. Godwin is not less happy in pointing out the erroneous maxims on which monarchical governments have too commonly been conducted :

‘ Sovereigns, says he, have sometimes regarded the ease and prosperity of their subjects as a source of terror and apprehension. They justly consider their functions as a sort of public exhibition, the success of which depends upon the credulity of the spectators, and which good sense and courage would speedily bring to a termination. Hence the well known maxims of monarchical governments, that ease is the parent of rebellion, and that it is necessary to keep the people in a state of poverty and endurance, in order to render them submissive. Hence it has been the perpetual complaint of despotism, that “ the restless knaves are overrun with ease, and plenty ever is the nurse of faction.” Hence it has been the lesson perpetually read to monarchs : “ Render your subjects prosperous, and they will speedily refuse to labour ; they will become stubborn, proud, unsubmissive to the yoke, and ripe for revolt. It is impotence and misery that alone will render them supple, and prevent them from rebelling against the dictates of authority.”

Nor is he less sarcastic upon the morals and conduct of the courtiers.

‘ To obtain honour it will be thought necessary to pay a servile court to administration, to bear with unaltered patience their contumely and scorn, to flatter their vices, and render ourselves useful to their private gratification. To obtain honour it will be thought necessary by assiduity and intrigue to make to ourselves
a par-

a party, to procure the recommendation of lords and the good word of women of pleasure and clerks in office. To obtain honour it will be thought necessary to merit disgrace. The whole scene consists in hollowness, duplicity, and falshood. The minister speaks fair to the man he despises, and the slave pretends a generous attachment, while he thinks of nothing but his personal interest. That these principles are interspersed under the worst governments with occasional deviations into better, it would be folly to deny; that they do not form the great prevailing features wherever a court and a monarch are to be found, it would be madness to assert.

That there is truth in these observations, it would be absurdity to deny, and still more in the horrible and striking picture which he afterwards draws of a despotic government; but the conclusion which we should draw from them is very different from that of Mr. Godwin. — Not that a republic is the only remedy for these evils; not that a democracy will eradicate all the bad passions from the human breast; but that power is generally a corrupter of human nature, and that *without the controuling influence of public opinion*, most men who are entrusted with it, will be led to abuse it.

We most cordially agree with Mr. Godwin in his objections to an elective monarchy, which he has expressed with peculiar force and energy, and which are certainly unanswerable. — It is most philosophically urged by him — ‘That there are machines too mighty for the human hand to conduct; there are proceedings that are too gigantic and unwieldy for human institutions to regulate’ — ‘Election,’ he adds, ‘will, therefore, dwindle into an empty form, a *conge d’elire*, with the successful candidate’s name at full length in the conclusion; or will become the signal for a thousand calamities, foreign cabal, and domestic war.’ — These objections, by the way may be turned, we apprehend, with some effect against the mode of appointing the executive authority in most republics which we are acquainted with; the most democratical of which, such as Athens under Pericles, &c. Rome under Sylla, Pompey, &c. &c. and America under Washington, have been no other than elective monarchies.

It is a matter of little importance to the main subject, but in a future edition we doubt not but Mr. Godwin will be willing to adopt our definition of the word *aristocracy* in preference to his own. The appellation was originally, we believe, conferred on *elective* magistrates, and the word *ἀριστοι* (or best) was expressive of the choice or approbation of their fellow citizens. Aristotle, whose accuracy in the use of language cannot be disputed, always, if we remember rightly, makes the

distinction between those governments where the executive magistrates were elective, and those where they were hereditary, calling the former *aristocracies*, and distinguishing the latter by the more contemptuous term *oligarchy*.

We had occasion in our review of 'Personal Nobility,' to recommend to the higher classes of society a particular attention to education. A remark of Mr. Godwin to this effect, may not be without utility.

'Education is much, but opulent education is of all its modes the least efficacious. The education of words is not to be despised, but the education of things is on no account to be dispensed with. The former is of admirable use in enforcing and developing the latter; but, when taken alone, it is pedantry and not learning; a body without a soul. Whatever may be the abstract perfection of which mind is capable, we seem at present frequently to need being excited, in the case of any uncommon effort, by motives that address themselves to the individual. But so far as relates to these motives, the lower classes of mankind, had they sufficient leisure, have greatly the advantage of the higher. The plebeian must be the maker of his own fortune; the lord finds his already made. The plebeian must expect to find himself neglected and despised, in proportion as he is remiss in cultivating the objects of esteem; the lord will always be surrounded with sycophants and slaves.'

We join heartily with Mr. Godwin in deprecating so fatal and humiliating a distinction among individuals of the human species, as that between a Polish prince and a manorial serf, between a West India planter and a Creolian negroe; but the objections do not apply to a nobility possessed of no odious or oppressive privileges; a nobility distinguished rather by their titles than their power, — From such an institution we see many advantages resulting to this country; and it is perhaps not the least that it operates as a salutary check upon the insolence of overgrown wealth, upon the purse-proud upstart, who has filled his coffers by the unlawful commerce of human flesh, by successful gambling in the national funds, or by plunder and extortion in the character of an agent or a commissary. The multitude must ever have some idol to worship, and we think the innocent vanity of birth and title a less dangerous object of adoration, than that already too general one, the love of gold.

Mr. Godwin has fairly pointed out the objections to democratical government, viz. the ascendancy of the ignorant, and the crafty; the inconstant character of such governments, the rash confidence, and the groundless suspicions by which they are actuated — These objections he has answered ingeniously,

ously, but we think not decisively; at least his arguments have not been sufficient to remove all *our* prejudices on the side of monarchy.

In treating of offensive war, Mr. Godwin is very powerful indeed; and we fear we must give it up as one of the defects of monarchical government, that it is (at least in modern times) more prone to interrupt the tranquillity of the people in this way, than democratical institutions.

We shall conclude our Review for this month with a few of our author's animadversions on this most interesting topic.

‘ After this enumeration we may venture to enquire what are the justifiable causes and rules of war.

‘ It is not a justifiable reason, “ that we imagine our own people would be rendered more cordial and orderly, if we could find a neighbour with whom to quarrel, and who might serve as a touchstone to try the characters and dispositions of individuals among ourselves.” We are not at liberty to have recourse to the most complicated and atrocious of all mischiefs, in the way of an experiment.

‘ It is not a justifiable reason, “ that we have been exposed to certain insults, and that tyrants perhaps have delighted in treating with contempt the citizens of our happy state who have visited their dominions.” Government ought to protect the tranquillity of those who reside within the sphere of its functions; but, if individuals think proper to visit other countries, they must then be delivered over to the protection of general reason. Some proportion must be observed between the evil of which we complain, and the evil which the nature of the proposed remedy inevitably includes.

‘ It is not a justifiable reason, “ that our neighbour is preparing or menacing hostilities.” If we be obliged to prepare in our turn, the inconvenience is only equal; and it is not to be believed, that a despotic country is capable of more exertion than a free one, when the task incumbent on the latter is indispensable precaution.

‘ It has sometimes been held to be sound reasoning upon this subject, “ that we ought not to yield little things, which may not in themselves be sufficiently valuable to authorise this tremendous appeal, because a disposition to yield only invites farther experiments.” Far otherwise; at least when the character of such a nation is sufficiently understood. A people that will not contend for nominal and trivial objects, that maintains the precise line of unalterable justice, and that does not fail to be moved at the moment that it ought to be moved, is not the people that its neighbours will delight to urge to extremities.

“ The vindication of national honour” is a very insufficient

reason for hostilities. True honour is to be found only in integrity and justice. It has been doubted how far a view to reputation ought in matters of inferior moment to be permitted to influence the conduct of individuals; but, let the case of individuals be decided as it may, reputation, considered as a separate motive in the instance of nations, can never be justifiable. In individuals it seems as if I might, consistently with the utmost real integrity, be so misconstrued and misrepresented by others, as to render my efforts at usefulness almost always abortive. But this reason does not apply to the case of nations. Their real story cannot easily be suppressed. Usefulness and public spirit in relation to them chiefly belong to the transactions of their members among themselves; and their influence in the transactions of neighbouring nations is a consideration evidently subordinate. The question which respects the justifiable causes of war, would be liable to few difficulties, if we were accustomed, along with the word, strongly to call up to our minds the thing which that word is intended to represent.'

(To be continued.)

The Literary Life of the late Thomas Pennant, Esq. By Himself. 4to. 7s. 6d. Boards. White. 1793.

IT is particularly unfortunate when an author, who has acquired a deserved reputation, knows not where to stop, and is unconscious of the usual effects of age upon the human mind. In his London, our ingenious author, whose abilities we greatly respect, had declined to his evening; and we now find him a *ghost* in the darkness of night. We wish, for Mr. Pennant's sake, that this work had not appeared; and we hope to hear no more of his proposed fourteen volumes, folio, of ideal travels. It is, however, probable that we may receive the same thanks for our sincerity, that Gil Blas had from the sermonizing archbishop.

Mr. Pennant informs us, we know not upon what imaginary ground, that his existence as an author terminated in March, 1791, and that he now writes as a ghost. His name is even put to the advertisement, 'in all ghostly greeting,' being marked with dots.

It is, however, hardly possible for Mr. Pennant to publish any thing without conveying some amusement or instruction; and even the present little volume is not entirely deficient in these respects. From the portrait prefixed, we gather that our author was born in the year 1726: a present of Willughby's Ornithology, in his twelfth year, induced him to the study of natural history. We have, indeed, observed, that the human

man mind is, in general, more apt to receive a decisive bias between the age of twelve or fourteen, than at any other period. In 1750 Mr. Pennant appeared as an author in the *Philosophical Transactions*, In 1761 he printed the *British Zoology*,

The following extract affords, perhaps, the most interesting part of the work :

‘ This work, the *British Zoology*, was for a time left unfinished, by reason of a short tour I made to the continent. I left London on February the 19th, 1765, passed through St. Omer, Aire, Arras, Perron, and across the great forest to Chantilli, and from thence to Paris. I made some stay at that capital, and was during the time made happy in the company of the celebrated naturalist le comte de Buffon, with whom I passed much of the time. He was satisfied with my proficiency in natural history, and publicly acknowledged his favourable sentiments of my studies in the fifteenth volume of his *Histoire Naturelle*. Unfortunately, long before I had any thoughts of enjoying the honour of his acquaintance, I had, in my *British Zoology*, made a comparison between the free-thinking philosopher and our great and religious countryman Mr. Ray, much to the advantage of the latter. The subject was a Mole, really too ridiculous to have been noticed; but such was his irritability, that, in the first volume of his *Histoire Naturelle des Oiseaux*, he fell on me most unmercifully, but happily often without reason. He probably relented, for in the following volumes he frequently made use of my authority, which fully atoned for a hasty and misguided fit of passion. I did not wish to quarrel with a gentleman I truly esteemed, yet, unwilling to remain quite passive, in my index to his admirable works, and the *Planches Enluminées*, I did venture to repel his principal charge, and, *con amore*, to retaliate on my illustrious assailant. Our blows were light, and I hope that neither of us felt any material injury.

‘ I must blame the comte for suppressing his acknowledgement of several communications of animals which I sent to him for the illustration of his *Histoire Naturelle*. One was his *Conguar Noir*, *Suppl. iii. 223. tab. lxii*; my *Jaguar or Black Tiger*, *Hist. Quadr. 1. N° 190*. Another was the drawing of his *Isatis*, *Suppl. iii. tab. xvii.* which he attributes to good Peter Collinson. The third was his *Chacal Adiva* of the same work, p. 112. *tab. xvi*; and my *Barbary Fox*, *Hist. Quadr. 1. N° 171*, of which I furnished him with the designs. These are no great matters: I lament them only as small defects in a great character.

‘ I took the usual road to Lyon, excepting a small digression in Burgundy, in compliance with the friendly invitation of the comte, to pass a few days with him in his seat at Monbard. His house was built at the foot of a hill crowned with a ruined castle: he had converted the castle-yard into a garden, and fitted up one of the towers

towers into a study. To that place he retired every morning, about seven o'clock, to compose his excellent works, free from all interruption. He continued there till between one and two, when he returned, dined with his family, and gave up the whole remainder of the day to them and his friends, whom he entertained with the most agreeable and rational conversation.'

We need not mention Mr. Pennant's various tours, works, and literary honours, here enumerated with all the care of vanity. In page 41 he lays before his readers the plan of fourteen volumes, to be called 'Outlines of the Globe;' and we are sorry once more to intimate that we should not wish to see their publication.

The Appendix constitutes about two-thirds of the volume, and contains the following articles.

Of the Patagonians.

Free Thoughts on the Militia Laws.

A Letter from a Welch Freeholder to his Representative.

A Letter on the Ladies' Affection of the Military Drefs.

On Imprudency of Conduct in married Ladies.

Flintshire Petition in 1779.

A Letter to a Member of Parliament on Mail Coaches.

Of the Loyal Associations of the present Year, in Flintshire.

In treating of the Patagonians, Mr. Pennant inclines to think that a race of considerable stature are to be found near the Straits of Magellan; but their migratory life exposes them sometimes near the shores to the view of navigators, and withdraws them from that station, by a retreat into the interior provinces.

The political papers shew our author's patriotism, and attachment to the constitution; the last of which qualities is chiefly displayed in what Mr. Pennant terms his 'last and best work,' the Association in Flintshire against the French democratic Principles. But it was unnecessary, even in the present age of book-making, to swell a pamphlet into a book by adding so many political papers, only interesting on the spot.

The Wandering Islander; or, the History of Mr. Charles North.
2 Vols. 12mo. 5s. sewed. Ridgway. 1792.

LIKE those of the celebrated Sterne, this eccentric production is a curious combination of the humourous with the pathetic; and contains a greater number of strange anecdotes, of singular and *outré* observations, and of humourous traits, than any publication of the kind which has lately fallen under our notice. The author, indeed, appears to be not only con-

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versant,

versant with the world, but possessed of a greater stock of uncommon miscellaneous reading than most modern writers—and has seldom failed to seize the most ludicrous and apposite passages, which with great dexterity he introduces into his letters. His motto is from William Penn.

Of our author's talents for odd humour, his introductory 'Proclamation,' and the 'Privileges of a Novel Writer,' will afford no unfair specimen.

'Proclamation. O yes! O yes! O yes! and O yes, a fourth time, if there is any magic in old Norman French—this is to inform all high-sounding words that wish to be conspicuous, all tall hyperboles that would look down with contempt on your creeping figures, gaudy epithets that are anxious to shine like tulips, expletives that would be looked on as so many led horses—that if they light on my pen of their own accord they shall be welcome; but if they do not, I am resolved neither to ensnare nor solicit them; and as for quotations, though I should even stand in need of one, I shan't drag it in by the head and shoulders, unless it may be to shew my strength.

'Privileges of a Novel Writer. A novel writer may be as profuse of titles, as any monarch in Europe.

'_____ may lay all his or her scenes in high life, provided he or she live in a garret.

'_____ may break a promise as well as any lord in the kingdom.

'_____ not bound to spell words according to Johnson, Sheridan, &c.

'_____ if a female, at full liberty to break Priscian's head, as often as she does her husband's; and if her novel does not succeed, may hang or drown herself—why not, as well as poets and painters?

'_____ entitled to prose licence as well as poetic, and to eat and drink at pleasure—in imagination.

'_____ at full liberty to seize on all French prizes, provided they understand a few words of the language.

'_____ entitled to disemvowel, or rather, as Tom Brown expresses it, to *disembowel* any word or words, in the English or any other language.

'_____ always permitted to throw the one half of their faults on the *unfortunate* press, and the other on the bad taste of the public.'

The common minuteness of biography is thus treated by Mr. North with good-natured ridicule:

'Do not you think my father was pretty right, when he compared my imagination to a flock of starlings? a little flattering
too;—

too ;—for Andrew Marvel compares Milton to the bird of paradise !—Well, what shall I light on now ?—Helpless infancy ! when I began to know my mother with a smile, or when I ran on all-fours like one of Lock's similes, or rather when I first mounted my hobby, I scarce recollect one passage in that careless stage that could be interesting to the reader : what would it avail to know the number of times I shod the cat with walnuts ? the number of running switches which I kept ? how often I kissed the baby in the glass ? how proud of my new-shoes at a breaking-up, and how fond of my paper-kite, which I have preserved to this day, because it was composed of my sister's copy-book. I recollect I was very well pleased with the first book that was put into my hand ; it was suited to my taste ;—of this you will not doubt, when I tell you it was a gingerbread one ; perhaps it will be sufficient to say that when I was a child, I acted as a child, and now that I am a man I do not know that I have put away childish things ; I am loath to part with my toys, and no wonder, perhaps infancy and youth are the only seasons of life we can look back on with pleasure :—

The tear forgot as soon as shed,
The sunshine of the breast.'

The story of the Ghost in the eighth letter is interesting ; but is too improbable. The Tale of the Deserter in the second volume is beautiful and pathetic ; but it is too long for our limits.

The author informs us, that it was originally his intention to publish this work in four volumes ; but that the publication of the others depends upon the reception of these : we sincerely hope that will prove such as may encourage him to proceed ; and in the mean time would drop a friendly intimation, that notwithstanding the wit and genius displayed in the work—the events in the beginning are too romantic, and we hope that in the sequel he will keep more strictly within the boundaries of probability.

Historical View of Plans for the Government of British India and Regulation of Trade to the East Indies ; and Outlines of a Plan of Foreign Government, of Commercial Oeconomy, and of Domestic Administration, for the Asiatic Interests of Great Britain. (Concluded from p. 21.)

IN our Review for May we extracted from this work the history of the successive plans, which had either been proposed to the company by their servants, who had established the British power in India, or, by their servants, through the directors, to the executive government, since Indian affairs came to be
more

more immediately under its controul; we in this way communicated to our readers the evidence upon which that system of foreign government proceeded, which has recently passed into a law.—Indeed, when we compare the act of parliament, upon which the East India company's charter has been renewed for twenty-one years, with what, in this work appears only in the form of propositions for the consideration of parliament, we are of opinion that the work may serve as a commentary upon the act; allowing for some alterations of lesser moment, which necessarily occurred during a discussion of two months in the house of commons.

Under these circumstances, we do not feel that we should do justice to the candour of administration, or to our readers, if we did not present them with the views of the judicial, financial, and military powers, by which the system of foreign government is to be carried into effect.—It is true, that though in the act of parliament, the first and second of these subjects are in a great measure provided for, in the manner explained in our former Review, and the last of them left for future discussion; yet, a short account of the observations upon these points must be interesting to the public, as they will explain what the present objects of government seem to be, connected with their intention of settling the whole of the system of Indian affairs upon the fullest evidence.

‘ In every country, it is observed, the judicial power arises from the application of the simple precepts of justice to the rights of life and property of the subjects which it comprehends; and in the history of every people, we discover these precepts mingled with the religious opinions, and with the accidental events, which have given a particular cast to their character and manners; hence it has always been difficult to alter, and impracticable totally to change, courts of law.

‘ The laws which have prevailed in Hindoostan, are then distinguished into two kinds, those of the Hindoos, and those of the Mahomedans; and it is observed, that both of these species of laws were intimately blended with the religion of these two orders of people: so that an attempt to encroach on the one would be as much felt, as a violation of the other would be resisted.’

An interesting view of these two kinds of law, from the earliest periods to the present time, is then given; and it is remarked,

‘ That two obvious measures seem to present themselves, in forming plans for improving the judicial power in our Asiatic provinces:—First, that the English laws should be continued as the rule of conduct for British subjects, or for those who have been in-

cluded in that description ;—next, that the distinct objects of law, viz. property, life, revenue, and the preservation of the public peace, or police, should direct in an arrangement of the native law-courts.—The abuses of the law-courts of the country, it is with reason concluded, ‘ might thus be gradually done away, viz. the intermixture of civil and criminal cases, with cases respecting revenue and the preservation of police.’—We cannot help subjoining the reason given for these consequences, viz. ‘ that in police, the magistrate has to prevent, or detect irregularities or crimes—the judges of the preceding description, to try and to punish them.’

The work then lays down the following plan :

• That the supreme court of judicature should be continued, but the limits of its civil, criminal, and revenue jurisdictions, distinctly ascertained ; — that appeals should be competent to it from the subordinate courts ; — that courts of admiralty should be vested with more enlarged powers ; — that the procedure in the supreme court, when acting in its civil and criminal capacities, should be distinctly marked out, and the parties, who may seek judgment in it, legally defined ; — and that courts of request, and of goal delivery, should be established.’

The courts for the natives, subjects of Great Britain, are then described ; that species of the Mahomedan law, which is to be the established rule of conduct pointed out ; the forms of procedure described, when the Nizamut Adawlet acts in its capacities of a civil court, a criminal court, and a court of revenue—plans are then laid down, for extending the jurisdiction of this court, by means of courts of circuit, to the different provinces and courts of magistracy in the different districts.—This part of the subject concludes, with observations on the state of police in our Indian provinces, connected with the courts of justice, which suggests hints that may be useful for improving the police even of our own country.

The financial power, required under the government now established in our Indian provinces, is then described ; and from the nature of this power it is observed, ‘ that it varies in its character and in the mode of exercising it, according to the situation and circumstances of any people.’—A concise history of the financial power in our Indian provinces is then given, and the following method of conducting it pointed out :—To assess and collect the revenues through boards of revenue ;—To fix the rents of lands in general, and to render leases permanent ;—To fix the duties on the produce of industry and the customs on trade ;—To hold out encouragements for industry and trade to the natives our subjects.—The appropriations

ations of the revenue, in the manner in which the act of parliament has established them, is next described, viz.—To the military, marine, and civil charges—To the payment of the company's debts, by enabling them to encrease their capital—To an increase of the company's investments. —This subject concludes with an account of the manner in which the law has pointed out the mode of appropriating the surplus, under the new charter.

The military power required under the new government, is then treated of, in a short history of the rise and present state of it, and in what are termed, *suggestions*, for the information of the legislature and of the public, viz.—That the Indian army should become an establishment distinct from the British; — that the appointment of the commanders in chief, &c. should continue with the company, reserving to his majesty the power of recalling them; —that promotion should proceed by seniority; —That the appointment of cadets should remain with the court of directors;—that the company should have the same privilege of recruiting, as the king's army have; but that a depot of recruits should be established, to serve as an asylum for indigent and helpless youths; that the annual proportion of recruits should be ascertained;—that the company's marine should be rendered subservient to the general defence of their settlements; and that a corps of military regulations for India should be formed.

The work further presents us with observations on the trade to the East Indies, in connection with the preceding plan of government.

‘ The establishment, it is observed, of a commercial system, more particularly when it is to make an essential part of a political arrangement, is obviously a delicate branch of public economy—If the regulation of trade, where it is simple, that is, where one nation sends money and commodities to obtain, in return, the money and commodities of another, that a profit may be drawn from the whole of the transaction, requires political prudence; how much more must this be the case with the British trade to the East Indies? Though this trade may have been simple in its origin, it has gradually become mixed, and within these last thirty years, has been the medium through which our conquered provinces were to be rendered one of the resources of the nation, as well as part of the reward of the East India company.’

After referring to the principle, which had been established in a preceding part of the work;

- That the system which is fitted for the preservation of the British

British East India trade, must arise out of the nature of that trade; and can only be established on the events which have brought the trade to its present extent and magnitude;—and that if any plan should be adopted, originating in speculative schemes of commerce, the permanency of our present Asiatic commerce might be endangered, and the balance of profit arising from it, with the benefits which the resources of Great Britain receive, might pass into the hands of rival European companies.'

It concludes,

' That the present system ought to be continued, with modifications and improvements, suited to the actual state of our Indian affairs.—It then examines the embarrassments to be expected, and which, in part, have been experienced from those who wish to become adventurers in the East India trade; from stock-jobbers and party-men; from speculators in British manufactures, and from the emissaries and agents of foreign companies;—and divides the whole subject into exports to the East Indies, circuitous exchange within the company's limits, and imports to Europe.'

' On the export trade it opens the plan of allowing the British merchant and manufacturer to send out produce on their own risk, at a regulated freight.—On the circuitous trade it proposes regulations for extending the commerce of the company within their limits, and establishing a greater number of intermediate stations of trade in them.—On the import and re-exportation trade, it provides for the culture of raw materials for our manufactures, and articles of consumption in China, &c. and in Britain; and for the manner in which the company are to furnish the private merchant with shipping, for bringing home returns for their exports, or granting them bills on the directors.—It then suggests the modifications of the duties on the imports from India and China;—the mode of checking illicit trade; and manner in which the company's sales may be rendered more extensive.'

The work concludes with giving

' An idea of the domestic administration, which, in coincidence with the preceding plans of foreign government, and of East India trade, appears to be practicable and expedient, for rendering the British provinces in Asia, and trade to the East Indies, more efficient branches of the empire, any of its resources.'

After pointing out the difficulty of ingrafting a distant dependency of a free government, on the executive power which administers it, on account of this being, above all others, a subject of the greatest political jealousy, it divides the domestic government into branches; the constitution of the courts of proprietors and directors, and of the committees by which they manage

manage their business; and concludes with an account of the system of administration, which the act recently passed, has laid down for the commissioners for the affairs of India; observing,

‘That this system of Indian affairs vests that power in the government in India, which the nature of our territories seems to require, leaves to the proprietors and to the directors their trade and their revenues, appropriated in such a manner, as to insure to them the value of their privileges, and arranges the powers of the company and of the executive government upon the principles required by the character of our Asiatic subjects, and by the spirit of the British government.’

We have already given our opinion of the arrangement, historical merit, and the style in which this work is drawn up.—We now take our leave of it, in the belief that it will remain as a fair and full statement of the British affairs in the East, at the period when the legislature have thought it expedient, for the general interests of the empire, to continue the system of a regulated trade to the East Indies, in the company; and at the same time to afford every prudent encouragement to the fair and open trader. The public are highly indebted to the minister for India, for thus opening to them a subject to which they had hitherto been in some degree strangers; and we hope that he and the company will forward, by liberal communications and proper support, the speedy publication of a work, which, we observe, advertised before the title-page of this publication, that promises us a general history of Indian affairs.—Though no name appears to this work, and though it is not our province to conjecture, yet, judging from the specimen before us, it is our opinion that the author of the Historical View seems to be fully qualified to give to his country the history of our possessions and trade to the East Indies.

A Short View of the Rise and Progress of Freedom in Modern Europe, as connected with the Cause which led to the French Revolution. By T. Hearn, M. D. 8vo. 2s. 6d. Richardson. 1793.

THE author of the work before us traces, with considerable accuracy, the causes which may have given rise to the existing opinions on the subject of government; ascribing, we believe very truly, the progress of liberty in France, to the freedom with which the principles of some philosophers in that country were disseminated, and to the general spread of learning and literature in the reign of Louis XIV. Most of what is advanced on these topics will be read with satisfac-

C. R. N. AR. (VIII.) July, 1793.

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tion by the friends of civil liberty, and though not new in itself, nor wholly free from irrelevant and even exceptionable matter, is justly entitled to our commendation. Of the latter description we cannot help noticing the compliment paid to a certain assembly, which the author chuses to describe, as the '*school of liberty*, and an *effectual* representation of the people;' encomiums, to say the least of them, not very well timed.

On the subject of the revolution in France, there are many pointed observations; but the circumstances of that event have already been so abundantly detailed, as to form an objection to their repetition here. We shall, therefore, present our readers with a few passages that enter into that part of the author's composition, which draws the pen of controversy against Thomas Paine, who, by the way, we find alternately commended and calumniated, admired and despised, complimented by the author on the extent of his abilities, and depreciated as neither a logician nor philosopher.

' Could it be possible to bring back men born in these degenerated days to the simplicity and virtue of the Antediluvians, we would not hesitate in adopting the representative and equalizing system of Mr. P—e; it is the system calculated for infant society, for shepherds, fishermen, and huntsmen, where the riches of the state is scarce yet become an object of temptation, or an excitement to plunder. Any mode of government may safely be admitted in this state of a people, even a king, dangerous as he is represented in these times of innovation; any thing except the hated name of noble, for that implies an already advanced state of wealth, inequality and corruption; that is the term which now-a-days comprehends in its idea the great consummation of injustice and depravity. Though, from the conviction of my own mind and peculiar mode of thinking, I find myself obliged to differ with Mr. P—e in some points, I must confess that his ideas concerning hereditary nobility, such as it is in many countries in Europe, and the influence so inevitably connected therewith, appear to me to merit the particular attention of wise governments; the entailing the honours conferred on a deserving and distinguished citizen, on his undeserving and profligate posterity, takes off that stimulus which excites to public virtue and acts of heroism, and probably has a tendency to debilitate and enervate the human mind—the privileges annexed to that high rank may become dangerous in some form of government; and, in all, aristocratical ascendancy should be guarded against by some powerful counterpoise.'

' Away then, at once, proceeds the author, with this childish chimaera of the natural equality of man, and the futile proofs by which

it is supported. In order to vindicate such a doctrine, we need not travel so far back as the periods of obscurity and romance; we have only to transport ourselves in idea to any part of that immense line which stretches from the mouth of the Mississippi to the falls of Niagara—there we shall find all inequalities of rank, all distinction unknown, save that which is conferred by superior bravery, knowledge, or wisdom. The Indians are all equal and independent, and probably more so than the immediate descendants of Adam; and, were I to select an example for the imitation of civilized nations, and dare propose such an extraordinary exchange of government and political situation, I would prefer the institutions of their tribes to those of the Antedilevians. We are acquainted with the strong outlines of their character: the singularity and seemingly irreconcilable opposition of their virtues and vices excite our astonishment and curiosity. An unnatural and discordant aggregation, or amalgamation, of the most heroic fortitude, and the most horrible and shocking depravity, mark at the same time the tissue of their national customs and manners. How could such a striking, such an interesting picture have escaped the eye of the ever-waking, the contemplative Paine? or why need he, in search of equality, or virtuous and equal governments, have stepped over the vast distance of six thousand years, whilst, by stepping to the back settlements of his dear America, he might have pointed out the blessings which attend the unity and equality of man amongst the Hurons, the Cricks, and the Four Nations? With every respect for his intuitive understanding, superior talents, and irresistible pen, we shall take the liberty of asserting, that in his intention of proving the unity and equality of man, from a retrospect to ages beyond the natural strength of men's faculties, and the utmost stretch of their minds, he has been most egregiously mistaken, and that, though such proofs may strike conviction on the minds of the equalised and united Indian nations, he will find it a more difficult task to mislead the obstinate and perverted inhabitants of Europe.'

Whether there be more of solidity or of declamation in these quotations, we shall leave to the discernment of our readers, and shall conclude our remarks with a passage in which the author steps out of the line of philosophical discussion, to make a low bow to Mr. Pitt.

' Shall he, the confidential servant to the best and most virtuous of kings, forget the importance of his high station, and barter his birth-right, and that of his countrymen, for any thing that wealth or rank can give? What trait of his political conduct can justify so severe, so ungenerous a suspicion? Laying aside his hereditary claims to popularity, (for in this age it is become unfashionable to assume any merit from the virtues of ancestry), his

finished education, cultivated understanding, and transcendent talents (which are all his own), challenge the respect and admiration of even those who profess themselves enemies to the present system of government. He stands no less high in the confidence of the people than in that of his royal master — “he has done the state some service, and they know it.” That this extraordinary young man, so highly gifted, so amply distinguished, so looked up to, not only by his country but by all the world, should so far forget his importance as to descend to the mean offices of a partisan, or leader of a faction, is a monstrous solecism in politics, and not reducible to the principles of common sense.’

We really think so much complaisance should not go unrewarded; and, therefore, most earnestly recommend Dr. Hearn and his work to the protection and favour of the minister, and others, whose praises he has sounded with equal ostentation.

A Tour through the Theatre of War, in the Months of November and December, 1792, and January, 1793. Interspersed with a Variety of curious, entertaining, and military Anecdotes. To which are subjoined authentic and exact Accounts of the Death of Louis XVI. given on the Authority of the commanding Officer of the Guard that immediately surrounded the Scaffold... And the concurring Testimony of the five Executioners, taken down separately in Writing. 8vo. 3s. Owen. 1793.

THE author of this pamphlet has thought it necessary, ‘in this age of misrepresentation and arbitrary conclusions,’ to prefix to it an Advertisement, stating, ‘that though a friend to the great general principles of liberty, he is not less an enemy to licentiousness, disorder, and cruelty, &c.’ Notwithstanding this profession, however, it is only fair to apprise our readers, that on the perusal of the work itself, he will be found extremely democratical in his principles, and, we think, rather favourably disposed to the cause of France.

Though we do not hesitate to profess that these are by no means our own sentiments, yet we should not deserve the confidence of the public, if we could be so uncandid as to deny to any author the just praise which his abilities merit, because he differs from us in political opinions; and we should neither do justice to the author nor to our readers, if we did not pronounce this a very entertaining performance. It contains many interesting facts relative to the late campaign, and exhibits a very natural and affecting picture of the theatre of war. We shall select a few passages relative to those subjects which appear to us to be least generally known.

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The following description carries to our minds internal marks of its being copied from the life:

• We came to Calais in time to see one battalion of this regiment march away, and to say truth, their appearances accorded well with the bloody purpose they had manifested the evening before. There was no uniformity in their uniforms, nor any thing like equality in their size. Their arms were rusty, their accoutrements dirty, and some of them in the common dress of peasants. But in their looks was much determination, and though only embodied a month before, they marched and performed a few military motions with tolerable precision. The native *allegresse* of the French was here exhibited in lively colours. Some were laughing; some were singing in the ranks; some had their ammunition bread stuck upon their bayonets; and some had fiddles tied to their knapsacks—*Vive l'égalité*—No regard to rank and dignity is here a check to the freedom of social intercourse. While the first company was waiting on the square for the rest, the captain, who was mounted on one of the veriest jades I ever saw, amused his men, by showing off the paces of his steed, and his own horsemanship. They were worthy of one another. He was, however, the admiration of his soldiers. *Parbleu, said one, mais il monte bien—Sacré bleu, comme il y va,* said another. This display might have lasted till his horse would have been incapable of the march; but luckily the rest of the battalion soon came up, and the whole marched away with most characteristic cheerfulness and unconcern. Many of them chaunted the Marseilles hymn, and many of them bade the inhabitants of Calais farewell! *Adieu,* said they, *bons citoyens de Calais; nous allons voir s'il y a des ennemis.*

At Dunkirk our traveller became acquainted with a very singular character.

• The only person we were acquainted with at Dunkirk being absent, we enquired of our landlord at the Hôtel d'Angleterre, whether there was any one in the house who might choose to consolidate his supper with ours, and were told that there were several gentlemen who would not be sorry to sup in company. We sat down, and politics, as usual, were the topic, on which a Frenchman was descanting, according to his own national expression, *à tort & à travers*, with equal shallowness and self-sufficiency. There was another at table to whom nobody seemed to attend; for his dress was so plain, that it might almost be called mean. His appearance, in a word, was that of a quaker, but of a quaker in deshabille. The first objections he modestly made, were answered with words and looks strongly significant of contempt; but his triumphant adversary soon perceived much meaning under the simplicity of his speech, as he might have observed the finest linen beneath

neath his rustic coat. In proportion as one sunk, the other rose, till both found their proper level. The slipshod Frenchman (*Maraviglié dire*) was abashed, while the other gave him a lesson of profound philosophy, delivered with all the eloquence of an orator. But as generous as he was powerful, he did not pursue his conquest far; for breaking the chain of his reasoning, he condescended to give us some anecdotes of himself highly characteristic of his disposition. He said, that some time before a friend had introduced an African captain to him. As I neither knew him nor his errand, added he, I made him stay and dine; but when I found that he was to propose my being an adventurer in his infamous expedition, I told him, that as he was at dinner, till dinner should be over, I was his humble servant; but I begged him never to come within my doors again. Captain, said I, I am the tenderest hearted man alive: I should weep if my little kitten *s'étoit seulement fait mal à la patte*; and yet I should like to see you hanged. Heavens! how happy I should be to see you hanged. The captain did not know how to take it; but I ran no risk; the feelings of a dealer in human flesh are not easily offended.

The following is a further specimen of his opinions.

• He held a number of political tenets more extraordinary still. He said, when wars were declared by the caprice, or for the interests of kings, that Kings alone should fight the battles; that if nations at large were consulted, hostilities would rarely occur; that a country should never engage in a war in defence of a state, on which it is found it cannot depend for defence; that a minister, who should attempt to embroil his country for futile or insufficient reasons, should be sent abroad, to fulfil in person the engagements he might have made; that the best way to prevent wars would be for every one to understand the use of arms, which is indeed the bounden duty of every freeman; for without the means of resisting oppression, who can flatter himself that he is free?—A large state would then be unattackable, and the fee-simple of a small one would not be worth the conquest.

This extraordinary person, notwithstanding the plainness of his appearance, proved to be a gentleman of large independent fortune, and a member of the national assembly.

After a very affecting description of the havoc occasioned by the siege of Lille, we find the following anecdote:

• While I was viewing the quarter of St. Saviour, that I had formerly seen so well inhabited, and that was now reduced to a scene of desolation and ruin, and reflecting that these heavy calamities were often brought upon a people by the caprice, or for the interests of a single man, I could not repress my indignation. These despotic kings of the continent, said I, would vainly be thought

thought God's viceregents; but, surely, they rather bring with them blasts from hell, to undo the work of creation. At a distance from the wars they ordain, or if there, either hid among the rest of the baggage, or herding with the sutlers, they sit as it were in another atmosphere, contemplating the mischief they occasion. Will no avenging fiend rise from out of the bowels of the earth? I had hardly formed the wish, when I thought it was realized. From the midst of a heap of bricks on which my eyes were fixed, I saw a black head, and then a ghastly face, slowly ascending. The spectre continued to rise, and I at last perceived that it was a poor man, who for want of better shelter, had buried himself in the cellar of the house he had formerly inhabited. A little trap-door afforded an entrance to his subterraneous abode, of which the unhealthy humidity, joined to his seclusion from the air, and to his state of misery, had, no doubt, given him the corpse-like look that had at first surprised me. On exploring more of the ruins, I found that several other inhabitants had been reduced to take up with similar lodgings.'

Our author's account of the battle of Gemappes, which he says he collected on the spot, differs in many particulars from the official account; which is the most correct is not for us to determine.

The following testimony, if true, is honourable to the French:

'Not thinking the report I had heard at Lille of the disorderly behaviour of a single battalion in Austrian Flanders sufficient to afford a fair comparison with the conduct of the imperial troops in France, I was careful to enquire, as we travelled along, into the discipline observed by the troops of the new republic. As an army that plunders is sure to produce an artificial, if not a real scarcity, the plenty we had already met with bore witness in their favour. This testimony coincided with that of the inhabitants, who did not even seem surprised, or to hold themselves in any manner obliged for it to the French. I asked a woman if they behaved in an orderly manner.—Yes. If they never plundered. No, answered she, it is not their duty to plunder.'

The state of the army under Dumourier is described by our traveller as being most deplorable; indeed there is hardly any instance of an army suffering so much from the want of every necessary; and this circumstance easily accounts for their late defeats, and their expulsion from the Belgic territories. The particulars concerning the king's execution correspond with what we have heard from authentic evidence.

Sermons; and Tracts upon various Subjects; Literary, Critical, and Political. By the Rev. R. Lickorish, M.D. 8vo. 6s. 6d. Boards. White and Son. 1793.

THE author of this volume has offered to the public a work, in many respects different from what he designed; for sending the beginning to the press before he had gotten to the end, it turns out the reverse of Horace's pitcher; and if with the poet we ask the reason:

amphora coepit

Institui, currente rota, cur urceus exit?

the answer will be, want of attention to the poet's advice:

Denique sit quidvis; simplex duntaxat et unum.

The *very learned* and *reverend* doctor has here put forth one of the most singular productions that ever fell to our perusal; not indeed, as he insinuates, from choice, but in his own vindication. Having had an opportunity to deliver his sentiments from the pulpit concerning the French revolution, and finding they were much misrepresented, he was induced to give the discourses to the public in which his sentiments were contained; but what appears to us an extraordinary mode of defence, is that which the doctor sets up: viz. that as he always wishes to form no hasty and premature opinion respecting any subject, since the delivery of a small part of these discourses from the pulpit (for since that time he hath much enlarged them) he hath changed his opinion respecting some part of the French constitution, and particularly respecting the abolishing of the nobility by the national assembly.

Notwithstanding, however, the alteration and improvements, the doctor seems still conscious that his compositions have their defects, and therefore throws himself upon the candour of 'the real scholar and good-natured critic, who, when he knows the author's situation, will, he thinks, require little to be said in extenuation of their failings and demerits;' for, as he adds,

'After having spent a fortune in his education, and after passing his life in hard and diligent study to fit and qualify him for the church, a profession which he entered into from a very early and strong predilection for it, and for science. — After having done this, the author is compelled to prosecute a business, which, as every one acknowledges to be highly useful, so is it likewise equally honourable, — he means the business of agriculture, for the purpose of bringing up an increasing family. This, however foreign to the profession of a clergyman, the author would by no means regret, was he qualified for it by *previous habits*, and a
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sufficient knowledge in it, and did it leave him all the time he could wish to attend to his studies. Although it would not then be equally agreeable as the duties and business of a minister of Christ, for which, though perhaps but little qualified, he is confident to say, that he spared neither labour nor expence to make him so. He cheerfully trusts this publication to the candour of the good-natured reader, perfectly convinced that he will view with the eye of forgiveness the many faults and imperfections with which it abounds.

By an easy transition from his own situation, the doctor passes on to that of his brethren in the church, who are precluded from the stations which others occupy; and the emoluments of which many enjoy, that are by no means equally qualified with such as Dr. Lickorish could mention, who, notwithstanding their learning and worth, are left to languish in obscurity and want. This having been a topic of animadversion to Dr. Priestley, our author wrote to him in private on the subject, and now proceeds to an open attack. The divine institution of the priesthood is a position which Dr. Lickorish strenuously contends for, and the superiority in point of learning of the clergy over the Nonconformist teachers, he most zealously maintains. On this topic some hasty assertions of Dr. Priestley have no doubt given ground for retort; but, though members of the establishment ourselves, we cannot help thinking that Dr. Lickorish is much too ignorant of the Dissenters and their writers to have meddled at all with the subject. Lardner indeed, he mentions with commendation; but him he considers as a *rara avis*; but we will ask, why ought not the two Jones's, and Pierce, to have been named with Hallet*, Chandler, Say, Earl, Scott, Benson, Alexander, and, shall we not add, Butler and Secker? (for they were educated amongst them); with a long list of others we could easily produce. In fact, we hold it a disgrace to any man, whatever be his party, who seeks for advantage from a suppression of the truth, or whose ignorance inspires him with the confidence of knowledge.

If, after all, the Dissenters are so destitute of learning as Dr. Lickorish mentions, how happened it that they should have produced as able defences, to say the least, of both na-

* The doctor vaunts much upon the Dissenters not having had amongst them an Hebrew scholar. With all his superflux of learning, we cannot help suspecting that in this department of the divine, he himself is (what George Selwyn was amongst the jack-ketches at the execution of Damiens) only an *amateur*. In the opinion of Dr. Kennicott and other competent judges, the younger Mallet was by far the best Hebrew scholar of his age; and it is well known that Jones of Tewksbury was an orientalist whom few could equal.

tural and revealed religion, as any of the members of our own church; and in their controversies, both with the church of Rome and with us, such vindications as are said to have never yet been satisfactorily answered, in the one case, and scarcely so in the other*. — But enough on this head.

The doctor, who has till lately been tossed about by every wind of doctrine, and not long since withdrawn himself from the church, from having become an Unitarian, is now returned to her orthodox bosom, and in it he appears as happy as if it were Abraham's. To reclaim others from their backslidings, he points out the means of his own recovery.

* This is not a place or time to enter into the reasons which have induced me to reject the notions of the Unitarians. Should there however be any that are wavering in their faith, let them attentively study the writings of the learned and eminent bishop Bull; the *Traacts in Controversy with Dr. Priestly*, by the excellent and learned bishop Horsley: let them read the excellent work of Mr. Whitaker, entitled, *The Origin of Arianism disclosed*; — a work replete with deep and solid erudition. Let them read likewise Mr. Kett's excellent Sermons at the Bampton Lecture; and two single sermons, one by Mr. Burgess, the other by Mr. Veyfic: — let them, I say, read attentively only these few books, and perhaps they may see sufficient reasons for the conversion of a more obstinate unbeliever than myself; perhaps they may see reasons to be convinced themselves, and to return to the faith of the early ages.

* What has much contributed to convince me, that I had adopted mistaken opinions, was the being confirmed that the smaller epistles of Ignatius are genuine.*

Whilst, however, the doctor retires from those he had joined, he makes his bow and bestows compliments in abundance on the associates he hath left. Priestley, Lindsey, and Wakefield, have no small portions of his praise.

The introduction of illiterate and insufficient persons into the church, is a string on which the doctor often harps. Let us hear him, on this head, addressing the bishops.

* In the name of your master Christ Jesus, he (i. e. Dr. Lickorish) would intercede with you, and exhort you, as you value the welfare of the church; and the credit and respectability of a priest-

* Let it not be supposed we mean to insinuate that the church of England is not capable of a rational and full defence. That it is, we are firmly persuaded; but as *The Dissenting Gentleman's Letters to the Rev. Mr. White* have never been answered, and as Dr. Lickorish appears to hanker after preferment, we think, as friends to the doctor, he could not fail to secure it, would he, what we doubt not he might easily do, undertake fully to refute them.

hood of divine institution, not to lay hallowed hands on the profane persons above mentioned, who defile the Lord's Sanctuary, and bring his religion into contempt. Suffer, he entreats you, those who have endeavoured to qualify themselves to preach the gospel, to live by the gospel, as the Scripture enjoins they should."

Again :

' Those who sold and bought in the temple in our Saviour's time, committed a small crime in comparison with these. Those traded with the goods of this world only, but in an improper place; these make a trade, and a vile trade too, of religion itself! The sellers and buyers in the temple did not rob or plunder any one;—they were trading with their own goods; but these men rob and plunder those whose lives have been constantly dedicated to the sacred office.—No wonder that sectaries increase; no wonder that religion and the priesthood is contemned, while religion is thus made by its *own members* more than a farce of !'

' Ye fathers; ye protectors of the church, to whom not only the clergy, but the laity look up, on this, and every occasion, where religion, where the church, and the priesthood are concerned,—let not the church of Christ be thus made the scorn and derision of the world, and the contempt of infidels. Let her pastors be such as will take care of her flock, and that not for "filthy lucre," but for conscience sake. Let all drones, the idle, the ignorant, and the immoral, with all those who come to plunder and rob the sanctuary, be for ever excluded from it. Let those only who have laboured to qualify themselves for that important office, be admitted to it. Soon then would the church of Christ flourish, and bid defiance to its enemies. Let the dissenters, in the name of all that is good, enjoy their own way and manner of worship, as every one has a right to do, and let us treat them as Christian brethren;—for true religion *lords it over no man's conscience*;—but soon would their *puny* church-government give place to that regular establishment of bishops, priests, and deacons, instituted and sanctioned by heaven itself.'

In the political part of Dr. Lickorish's book, Dr. Priestley comes in for further encomiums, as does Mr. Burke for more smart raps than he will patiently bear; nor will the strokes be the less severely felt by that gentleman, because he himself hath furnished the weapon with which they are inflicted.

The two Discourses, which ostensibly are the principal objects of this publication, make, as to bulk, but a very small part of the volume; nor have they any particular claim to applause. The work at large is of so very heterogeneous a nature, that it is by no means easy to appreciate its merit. It

is written with vivacity, often presents its author to advantage, and inclines us to wish, what however we fear it is not likely to effect, that it might render his situation more accordant to his wishes.

We ought not to omit, that to the authors Dr. Lickorish hath recommended respecting the Trinitarian controversy, he adds 'An ingenious and most valuable Treatise, lately published, intituled, *Scriptural Revision of Socinian Arguments, in a Letter to the Rev. Dr. Priestley. By the Rev. F. Randolph, M. A. late Fellow of King's College, Cambridge*: in which small tract, he fully trusts that the unbiassed reader will find perfect satisfaction respecting the points in question, and will be fully convinced that the doctrine of our church concerning the divinity of Christ is the doctrine of the Scriptures.'

The Minstrel; or, Anecdotes of distinguished Personages in the Fifteenth Century. 3 Vols. 12mo. 9s. sewed. Hookham and Carpenter. 1793.

THE Preface to these volumes announces them to be the production of a lady; nor do we meet with any thing of internal evidence, which can be regarded as contradictory to the truth of that declaration. The title of *Anecdotes*, however, is evidently an exception to the ingenuoufness of the fair author; as it seems to imply a reality, not properly corresponding with the fictitious nature of the narrative. The personages introduced are, for the most part, such as we know to have lived in the fifteenth century; and their characters are frequently described with historical veracity; but the parts assigned to them in this recitative drama, are founded upon no incidents immediately derived from record; and, in general, plausibility is the substitute adopted throughout the production.

It would be vain to attempt the analysing of a work which seems not to have been planned with a view to any particular object. We can, therefore, only present our readers with an extract, as a specimen of the author's invention, and the style of the narrative. The following may serve for this purpose:

The sun was advanced some height; here Eleanor started from her singular couch by the road side. Her dress was soon adjusted, but the sound of a horse's feet alarmed her, and she squatted again into her place, as a hare into its form.

The horse drew slowly nearer. His rider, seized either with a sudden fit of devotion, or a desire to entertain himself, began in a deep bass voice to roar the matin song to the virgin.

‘Pleased

Pleased with a subject which was in unison with her own heart, Eleanor nicely touched her harp in accompaniment; the man, who had a better ear than voice, surprised and charmed, stopped; and after the hymn was ended, entered into conversation.

After having replied to his question in what manner she thought proper, she soon learned that he was an itinerant ecclesiastic; a travelling vender of pardons and indulgencies from the pope. He took care to inform her that he was but lately returned from a pilgrimage to Rome; and as a token of it, shewed her a miniature picture of Christ, which was sewn into his cap, and which he assured her, was an exact copy of one which was miraculously imprinted on a handkerchief, and preserved in St. Peter's church. He also informed her, that the bag he carried so carefully before him, contained pardons and indulgencies, which he had himself imported fresh and new from the pope's own hands; as also a great number of most valuable and sacred reliques. He said he was going to a large town a few miles off, where he meant to preach the next day, which was Sunday, and that if she was going the same way, he should be glad of her company.

Eleanor not knowing how otherwise to dispose of herself; and unacquainted with the country, accepted his offer; he rode slowly on, and she walked by the horse's side, while they beguiled in cheerful conversation the tedious way.

Eleanor by this intercourse of sentiment, discovered him to be a man of strong understanding, who had seen much of the world, was well versed in its customs, perfectly acquainted with mankind, with an open and keen eye to their foibles and prejudices; of which upon a farther knowledge of him, she perceived, he could with consummate art avail himself for his own emolument.

As the day advanced, our adventurers found they stood in need of some refreshment: a large farm-house was in sight, to which they bent their course; father Simon assuring our heroine of a welcome under his auspices.

The itinerant alighted from his horse, tied it to a post, took his bag in his hand, and walked into the house, followed by Eleanor, who touched her harp as she entered the door; they found the family sitting round a large table, plentifully spread with homely viands, but good of their kind, and cleanly in their appearance.

After a little flourish with the harp, by which the minstrel announced herself, father Simon in a long harangue made known his profession, and exhorted them with much energy to take this happy opportunity of purging their souls from all the guilt they had ever contracted; or if they could afford to purchase such indulgencies, all they should contract for several years to come.

The

‘ The effect of this speech was very great upon its hearers: the morsel, half-listed to their mouth, stopt in its course, and hovered in mid air; whilst the mouth which was opened to receive it, continued in that position, as if to take in the more desirable food of promise which the father offered them, and their eyes, opened to the utmost extent of their lids, gazed with staring wonder.

‘ At length they were desired to sit down and partake the meal; and after it was finished, whilst Eleanor entertained the children with her harp, father Simon found an excellent market for his pardons: all were desirous of washing their consciences free from offence, and the servants as well as their principals crowded round him, exchanging for his precious merchandize all the money they possessed; the women also giving, besides their small cash, the few valuables they had, such as broches, thumb-rings, &c. and he sold a relique to the farmer which was to preserve his sheep from the rot, for a weighty consideration.

‘ He placed with solemnity all their names in his tablets, which he assured them was a sacred register, and would infallibly be copied into the book of life: thus laden with the spoils of the credulous family, he took his leave, as also did Eleanor.

‘ But no sooner were they out of sight, than father Simon took his tablets from his bosom, and with a triumphant laugh at his own ingenuity, rubbed out every one of their names. Having swallowed several horns of the farmer’s ale, which banished all reserve, he conversed with the most unrestrained freedom; and Eleanor, who was disgusted at his hypocrisy, when he was amongst his penitents, was now greatly shocked at his avowed impiety.

‘ The country was thinly inhabited, and the sun was declining before they reached another house, and that was only a poor cottage, where the father of a numerous family lay sick, and every thing round wore an aspect of extreme want. The rapacity of the itinerant was here likely to remain unsatisfied; but yet as the most abject generally hold *something* they deem precious in reserve, which the deepest distress can scarcely wring from them, he did not despair; but seating himself by the bed-side of the poor sick man, whose spirits were lowered at once by want and disease, he preached on the heinous nature of sin, enumerating its various kinds, and in his catalogue placing even the natural infirmities of human nature: he then expiated very copiously, and painted very vividly, the dreadful punishments which awaited it in another life. And having thus awakened the remorse of the wretched object before him, and alarmed his fears, he next set before him the blessed effects of those indulgencies and absolutions he had to dispose of, in so strong a light, that the poor man was convinced he must be eternally miserable without one.

‘ But what was to be done?—money he had none—goods none that were portable—his children were crying to him for bread,
and

and these precious absolutions were not to be had gratis. "Given without *some* compensation," said father Simon, extolling the compassion and tenderness of his heart;—"giving for nothing," said he, with a deep sigh, it would avail you nothing; such is the decree of his holiness the pope; otherwise, God knows my pity for you, you should freely have my whole stock, much as they cost me; for what are the riches of this transitory world, what all its most splendid possessions when compared with the everlasting happiness of one precious soul?"

'A melancholy silence ensued. "Alas! father," sobbing, said the woman, what is to be done to save my dear husband?"

"You have a wedding ring on your finger."

'Her eyes filled with tears, she looked mournfully on the poor sick man, "It was the pledge," said she, with a deep sigh "of my husband's love in his happier days."

"And thou givest it now," said the father, "as a proof of thy constant affection in the days of his wretchedness."

'She put her thumb and her finger upon it, and drew it slowly and reluctantly from its place.

'The poor man eagerly eyed her—he sunk on his pillow with a deep sigh; "Alas! my wife" he cried, "what is the possession of any earthly good, when put in the scale against eternal happiness?"

'She snatched it hastily off, and was giving it to the father, when Eleanor with her spread hand put it back.—"Put it on," she said, "and take this money, which will procure peace to your husband, and provision for your children."

'The woman eyed the gift which she held open in her hand, with eager transport; she fell at the feet of the minstrel—but her rapture was too great for words; she even in that moment of joy forgot her ring—then recollecting it, she thrust it on her finger with an expression on her countenance of such unutterable pleasure, as delighted the benevolent soul of her benefactress. She gave a piece of money to the father, heard with ecstasy the absolution and benediction pronounced on her husband, kissed with unaffected fervour the holy reliques; and then expressed so much impatience to be gone, to procure something comfortable for her husband, who much needed it, and some food for her half-starved children, that our adventurers, who did not wish to detain her, finding she was going to the same town where father Simon meant to preach the next day, determined she should serve them as a guide thither, and taking a hasty leave of the good man, they all departed.'

Though the anecdotes related by the minstrel have no claim to authenticity, they are ingeniously imagined; and the work affords a just, as well as lively description of the prevailing manners of the age.

A Summary View of the Spontaneous Electricity of the Earth and Atmosphere; wherein the Causes of Lightning and Thunder, as well as the constant Electrification of the Clouds and Vapours, suspended in the Air, are explained. With some new Experiments and Observations, tending to illustrate the Subject of atmospherical Electricity: to which is subjoined the atmospherico-electrical Journal, kept during two Years, as presented to and published by the Royal Society of London. By J. Read, Surgeon. 8vo. 3s. 6d. Boards. Elmley, 1793.

WE noticed, with peculiar approbation, Mr. Read's very accurate Journal of Atmospheric Electricity, when it occurred to us in the Philosophical Transactions; and the present 'Summary View of spontaneous Electricity' is clear, comprehensive, and, in general, if we except the language, which is very indifferent, correct.

The nature of the electrical fluid is little known: though subtle in the extreme, beyond our comprehension, darting with inconceivable force, and a velocity not to be measured by any art or the nicest sensations; it is probably a compound, producing light in its passage, and destroying, either by the rapidity of its motion or its peculiar affinities, the cohesion of bodies. Though so subtle and rapid, yet it is certainly fixed by combination, and makes a part of many bodies, producing by its composition and decomposition many of those atmospherical phenomena, which have hitherto eluded our investigation. The electrical fluid, however, is sometimes in a separate state, and may be collected either as it exists separately in bodies, or as it floats uncombined in the atmosphere. This our author calls 'spontaneous electricity,' in opposition to what is collected by friction. The distinction however will not apply, for, in some of the instances of spontaneous electricity, as it is termed, we have had occasion to show, in different parts of our Journal, that friction really exists; and, in the cases where friction is employed, it seems only to collect the floating uncombined fluid: the electric fluid which forms a component part of bodies, does not appear to be separated. In reality, the difference between spontaneous and collected electricity seems to be only in the degree of friction employed: even in warming the tourmalin, if any air is expelled, which it again recovers, a fact highly probable, friction must take place. Heat, our author tells us, is the immediate cause of motion to the electrical fluid, by agitating the corpuscles, exciting such a degree of motion as is sufficient to raise them to an electrical state. Yet the electrical fluid, in this state, and as combined in vapour, seems rather to be the uncombined elec-

electricity, than that which enters as a component part. It is a fact of some importance, that, when the Leyden phial is discharged, its electricity may be revived by the warmth of the hand.

The general laws of atmospherical electricity are important. The electricity of the air is essentially positive. In foggy cold weather, it is very vigorous: in moist warm weather, the air is never strongly electrical, but the electricity seems to depend on the state of water in the air: After a succession of moderate weather, the rain is electrified negatively: it then becomes positive, and it ends as it began. Storms of wind, with heavy clouds, or with rain or snow, are usually electrified highly; but winds, in a clear sky, are electrified weakly. Cold increases the intensity of atmospherical electricity, probably by producing a decomposition.

During a course of serene weather, it is easily observed that atmospherical electricity is subject to a flux and reflux, which causes it to increase and decrease twice in every twenty-four hours. The moments of its greatest strength are generally after the rising, and a little before and after the setting of the sun, and those of its greatest weakness are from mid-day to about four o'clock, and midnight.

The cause of this periodical flux seems obvious; for as soon as the sun warms the earth where the observation is made, and in proportion as it rises above the horizon, the atmospheric electricity augments, because the vapours which then rise carry the electric fluid from the earth into the atmosphere; but when the sun has attained the meridian, the heat increases in a greater proportion than the evaporation, the air becomes dry, and will therefore hardly transmit the electricity. The high pointed rod will now exhibit weaker signs of electricity, there being but little moisture in the lower region of the atmosphere. But when the sun is near setting, the air grows cool, becomes humid, and transmits more abundantly the electricity of the earth, which gradually increases in its intensity; the electrification of the rod will now rise again with the evening dew, till two, three, and sometimes four hours after sun-set; and then, as I suppose, it must gradually diminish to the next morning. But is never quite destroyed if the insulation of the rod is not injured by the moist night air.

In pursuing the consideration of this subject, it appears that the electricity of the atmosphere (the constant existence of which has been abundantly proved by experiments) and its fluctuations, are principally depending on the vicissitudes of heat and cold, and upon the aqueous vapours; but there are several other phenomena concerned in it. Thus the regular rotation of the heat occasioned

C. R. N. AÆ. (VIII.) *July*, 1793.

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by the diurnal motion of the earth, the dryness or moisture of the atmosphere in particular seasons, and various other phenomena, must naturally affect its periods of increase and diminution. And though those periods are subject to some variety in point of time, yet, upon the whole, the facts mentioned above are indisputable.

Easterly winds, it is well known, are unhealthy; and the atmosphere, during their influence, has so little electricity, that, even with our author's nice apparatus, it cannot sometimes be rendered sensible.

The description of Mr. Read's apparatus follows, which we cannot abridge. He considers lightning as spontaneous electricity; but there are many reasons to induce us to believe, that it is the effect of the decomposed atmosphere, and the decomposition is owing to the necessity of restoring the æquilibrium between neighbouring clouds or between the atmosphere and the earth. The facts attending the appearances of water-spouts and whirlwinds show, that air suddenly disappears, and the disappearance is accompanied with electrical phenomena. The numerous flashes of lightning in the greatest storms, and the vast discharge of the electrical fluid, show that it must have a source more extensive than the floating fluid in the atmosphere.

Our author has added some experiments and observations to prove, that every flash of lightning consists of positive and negative electricity, and that its great force is concentrated at their point of union. This seems, in general, to be the case; but, in all Mr. Read's illustrations, he speaks of the positive and negative electricity as two different fluids, a theory which he condemns. His language and his professed system do not, in this respect, seem to agree. Our author's most decisive experiment on the two electrical lights, we shall transcribe.

To ascertain this matter beyond dispute, viz. that the light within this kind of exhausted tubes consists of positive and negative light, notwithstanding it appears to the eye, by its rapid motion, to be but one uniform light, let the glass tube remain suspended, as in the preceding experiment, and place a Leyden bottle on glass stands, at each end, in an horizontal position, and in a right line with the tube itself, (which will lengthen the apparatus without altering the results) with their metallic knobs nearly in contact with the metallic caps of the glass tube. In this disposition of the apparatus, the coating of one bottle is to receive a spark from the prime conductor, and the coating of the other a spark from metal, which, for this purpose, must communicate with the earth. Turn the glass cylinder, and sparks will be perceived to pass in the four intervals of air, and, at the same time, a luminous appearance within the glass tube. Remove the bottles,

and examine their electric charges, and they will be found to correspond with the lights within the tube to which they were opposed. One bottle will be found electrified positively, and the other negatively.

I am of opinion, that if a curious observer were to examine this luminous appearance in a dark room, he would soon think with me, that he distinctly perceived the light divide (whenever the supply of electricity ceases) near the middle of the tube; and recede to its extremities. I imagine, however, that its rapid motion would not admit of distinction, were it not for something peculiar to the inside surface of the glass tube, which may in some small degree retard the electric light in its retreat.

It is remarkable, that a dry atmosphere and a vacuum are equally nonconductors of electricity. The final causes are at least obvious; for, without the one, the electrical fluid, essentially necessary to every animal and vegetable, would fly off; and, without the other, no separate uncombined electrical fluid could exist. It is equally certain from different facts, that the earth is sometimes less capable of absorbing the electrical matter, or rather, as we suspect, the surface is from various circumstances a better conductor than the substance of the earth.—As we have spoken of a little apparent contradiction between our author's theory and his facts, it is necessary that he should be allowed to speak for *himself*. To speak for *ourselves*, we think the system unsatisfactory, that the absence of a cause should produce similar effects and equally strong ones with its presence. Yet this is, sometimes the case; and to deny it generally, is to fall into the scepticism of bishop Berkeley, whose first and fundamental error was of this kind.

It has been my endeavour, by the following experiments and observations, to ascertain in a concise manner, that every electrical explosion of the Leyden bottle is the conflux or meeting of two opposite powers, the positive and negative electricities, rushing into union from two opposite directions; which I conceive must arise from two causes, that is to say, from the strong tendency of the two electricities to re-unite, which attract each other with equal force, and the resistance opposed thereto by the non-conducting quality of air.

I conceive that there is only one electric fluid in nature. But when the natural quantity of a body is divided into parts, and some of it given to another body having its whole quantity, we give different names to the electrical state of two bodies so electrified, because of their consequent different effects on each other, yet they are one in their nature and operation. The susceptibility of the electric fluid to suffer a division or change in its natural state and situation, is manifest in all electrical experiments, but this

change cannot be carried on beyond a certain degree without great force or violence, because the divided parts unite their whole force against the disuniting power, and will soon become equal to it; therefore it is, that in the charging of glass the operation is limited, and soon stops; viz. not because the negative side is possessed of no more electricity, but because the disuniting and the attracting powers are then actually balanced, consequently all further progress must cease.

‘ I am thoroughly satisfied of the truth of this general conclusion, that every substance in nature (except air) has naturally a certain quantity of electricity appropriated to it; which quantity may be diminished, either naturally or artificially, by drawing out a part, which the body will again resume; but its whole appropriated quantity can never wholly be drawn out of it. And by the bye, the want of attending to this circumstance has occasioned many mistakes, for a spark issuing from a diminished quantity is as real a spark of the electric substance as the contrary; I therefore infer, that negative electricity must be equally as active as positive, and that it will urge its way through every resisting medium to meet the positive; for this reason it does not *inactively wait in its place* until the positive electricity has supplied all its wants. This is, I presume, manifest, not only in the foregoing series of experiments on positive and negative light and sparks, but also in their atmospheres, the consideration of which would carry me too far for my original design.’

In the letter to Mr. Walker, lecturer in experimental philosophy, we find he had considered our author's system and language as contradictory, and that we were not singular in our remarks. The explanation does not appear to us satisfactory. It is uncertain, as our author observes, whether electric attraction and repulsion comes from the electricity, from the body electrified, or both: it probably comes from the fluid influencing the body, as it is chiefly observable in light bodies. The light too, it is highly probable from every circumstance, comes from the electric matter itself.

Remarks on Dr. Peart's late work we cannot with propriety attend to in this place; and the meteorological journal has already occurred to us. On the whole, we shall conclude our article with the general character given of the work by the author's friend Mr. Walker. It is very just, and only a little too mild, respecting the language, which is not only unornamented, but frequently awkward and incorrect.

“ I have read your manuscript with pleasure and instruction. It contains much new and interesting matter; but the manner of writing in our effeminate age is more recognized than the matter. I am sorry to say, in this particular, your half and half philosophy.

phers will think your pamphlet not elegant enough ; sorry am I that truth should want embellishment ; but lace and ruffles must now ornament every production, or it will not go down. Yet is your mode of communicating your discoveries and labours simple and easy, such as works of that sort ought to be."

Elegia Thomæ Gray, Græce reddita. 4to. 1s. Payne.
1793.

THE translation of approved and excellent works into another language is, on many accounts, a task of great nicety, and of difficult accomplishment. This observation is more eminently applicable to *poetical* performances, and to them in proportion to their intrinsic excellence. And these considerations will dispose every reader to a candid judgment of the present performance ; which is no less than a bold attempt to exhibit, in *Greek hexameters*, the most perfect poem, perhaps, that genius, under the direction of learning and judgment, has ever been able to produce.

About eight years ago, *professor Cooke* subjoined to his edition of *Aristotle's Poetics*, printed at Cambridge, a *Greek* version of *Gray's Elegy*. Notwithstanding the acknowledged learning of the *professor*, we must declare it as our opinion, that his effort upon the subject in question was not executed with a felicity, which ought to discourage a future candidate for poetic fame in the same career. Yet, we must confess, many considerations occur, that would effectually deter us from adventuring on this arduous undertaking. That uniformity of pause in particular, which takes place throughout the *Elegy*, except in one or two stanzas, accompanied by a termination of the sentence, though perfectly consonant to the taste and habits of an *English* reader, is a peculiarity unknown to the *Greek* writers in *hexameter* verse, and must, therefore, from its singularity, appear awkward, and prove unacceptable. Besides, the *Doric* complexion of the subject requires, in the *Greek*, an elegant simplicity of diction, which cannot preserve the pregnant majesty of this *Elegy* in its true character to a classic reader. Either, therefore, its complexion and spirit must be changed, or the character of the ancient *Elegy* must be discarded by the preservation of them. The extreme difficulty then of a translation of this *Elegy*, at all adequate to its intrinsic worth, must be evident to every attentive examiner of the subject : and, in our opinion, no attempt can expect complete success, but that, which shall indulge itself in such a degree of paraphrastical licence, as shall enable the adventurer to preserve the majesty of the original, without such a super-

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stitious adherence to that termination of every stanza in correspondence to it, which is incompatible with the style of Græcian poetry.

After these preliminary remarks, we shall offer a few criticisms on the *essay* before us, both with respect to its excellencies and defects.

In the *first* stanza we observe no error of composition; but the regular period at the end of each line, as in *The Pollio* of *Virgil*, seems to our taste very languid and insipid. And we must note at the outset a fault through the whole performance, which nothing can excuse: a strange mixture of the *Doric* and the common dialects; as in *πελιον* and *κεκλιμένος*, for instance: highly offensive, we doubt not, to a reader of taste and discernment.

The *first* line of the second stanza, so delicate and descriptive in the original,

‘ Now fades the glimmering landscape on the sight,

is flattened into a mere prosaic equivalent, destitute of animation.

In the *third*, the epithet *εινσιθυλλω*, which can have no proper application but to the branches of an expanded tree, is given to the ivy, that *clings* to its neighbour, or *creeps* along a wall.

In the *fifth* stanza, where the original makes no restriction, our ingenious candidate for *Parnassus*, confines the subject by his epithet *σιεριναισιν*. We rank not among the *hunting* tribe; but, if we are not mistaken, the *echoing horn* is employed full as often in the *winter* as in the *spring*. From the expression of the *fourth* verse, however, we conclude our translator to have avoided the error into which Lloyd fell in his *Latin* version, of understanding the *lowly bed* of the *grave*, instead of the *humble repose* of the *cottage*. Yet is the epithet *χαλαρῶν*, though not unsuitable in itself, less happy here, as giving some countenance to a suspicion of misunderstanding, from its ambiguity. We had almost forgotten to mention, that we believe this use of the optative *εγείροι*, which occurs also elsewhere, to be ungrammatical, and incapable of vindication. In the next stanza particularly, its connection with a *future* is palpably inelegant, and an unpardonable sacrifice to the measure. This species of indolence we cannot overlook in so short a composition:

‘ *Operi longo fas est obrepere somnum.*’

In the *third* line of the *sixth* stanza, is an inexcusable error of the press, or a word is coined, unknown to the mint of *Athens*.

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We might mention again, that homotenuous termination of each verse in the seventh stanza; but this defect pervades the whole performance, and seems inseparable from such a mode of execution.

The sense of the two last lines of the *tenth* stanza, inimitably dignified in the original, is perverted and lost in the present version.

In the *eleventh* stanza, there is a confusion of *tenses*, inartificial, and destitute of grace, to say the least: and the concluding lines in the words *ἰκοῖτο ἀμειλικτῶ*, is a violation of measure, for which we hope our author will speedily atone by a due sacrifice to *Apollo* and the *Muses*:

‘*Moxque dabunt veniam votis, irasque remittent.*’

We object, in the 12th, to the phrase *λυρὰς τὴν μέσαν*, as an unwarrantable licence: and a more sonorous representation of this verse would have been easily supplied by the copious treasury of the *Greek* language, the repository of all that is sublime and beautiful.

In stanza the 14th, the term *ἀσπραῖων*, is adapted with eminent infelicity to the *mild lustre* of the *pearl*; and our poet has incurred a second time the wrath of the *Muses* in the *fourth* verse—*ἀμφιχρῶντα ὑψημίας*.

‘*Non te nullius exerceat numinis ira.*’

Another typographical erratum debases, we apprehend, the *third* verse of the next stanza; and the *fourth* is very unworthy of the original, and scarcely sense. Surely these errors of the press are not venial in so short a composition!

Stanza 19th, another false print! and an impropriety of typography, which we cannot allow to an *Eton* press and an *Eton* scholar, the *sigma* in the form *ς*, at the beginning of a syllable, and the form *σ* at the conclusion. The compound *ς* is also wrongly used more than once.

Stanza 22. *Ecce iterim Crispinus*! another error of the press! which is not left to pine in solitude; for behold a companion in the following couplet; and another and another in the two subsequent stanzas: in the last of which, the 25th, *σοφιστικῶς* is a most unhappy and inapplicable epithet. Other gross inaccuracies of printing occur; but we are weary of noticing them.

We have noted with freedom, but with impartiality, the defects of this performance: we might have enlarged the catalogue without difficulty, but feel no desire to discourage the laudable ambition of a young adventurer in *Greek* literature, who has had the courage to drink at the spring of *Gray*, and not without success. For we must do our translator the justice to acknowledge, that we believe very few would acquit

themselves so well on such an arduous subject; though we are persuaded, that more diligence of execution and persevering study will enable him to challenge a larger portion of applause on a future occasion. We shall exhibit the *second stanza* of the epitaph, as no unfavourable specimen of the present performance, and the poetical powers of the translator :

‘Νῦν μὲν τέλος ἂν ἐφθάμεν ἀφανίζεσθαι αὐτῷς
 Πᾶσα χθὼν· σὺ δὲ δι’ ἡέρος ἱμβασομένη·
 Εἰ μὴ Βουβωνίῳ περὶ Κανθαροῦ αἶος ἀλάται,
 Ἡ χαλκῇ πύργος αἶος ἀπὸ πύργου ποίμνα ποιμῆ.’

The Antecedental Calculus, or a geometrical Method of Reasoning, without any Consideration of Motion or Velocity, applicable to every Purpose to which Fluxions have been or can be applied; with the geometrical Principles of Increments, &c. By James Glenie, Esq. M.A. and F.R.S. 4to. 2s. 6d. Robinsons. 1793.

IN this very concise performance, which may be considered as a synopsis of things perfectly new, and infinitely important in science, there is derived from the formulæ in the universal comparison in a simple, concise, elegant, and unexceptionable manner, without the smallest consideration of time, velocity, or motion, a geometrical method of reasoning, of which sir Isaac Newton's Doctrine of Fluxions, and Mr. Leibnitz's differential method, are only a particular branch, viz. when it is supposed to become numerical. We are perfectly satisfied, that had sir Isaac been able to derive his fluxionary calculus from the geometry of the ancients, he would have infinitely preferred such a derivation to the arithmetical one he has given of it, by introducing the ideas of time and velocity, which have no natural connexion with abstract science. But from the geometrical formulæ delivered by this author in his general proportion, the fluxionary and differential calculi, the method of increments, &c. are all derived in so plain and obvious a manner, that it appears wonderful to us that such great men should have wandered so widely from the direct path of geometrical science, into so unnatural, extraneous, so doubtful, and controvertible a one, in establishing their respective methods of calculation.—This palpable and manifest difference we can only ascribe to a superior degree of metaphysical accuracy of conception, in this author, to any person that has written on these subjects before him. The specimen of solid problem he has given towards the end of this performance, proves, that he is in possession of geometrical principles, by which the lines of different orders and mechanical loci, on which sir Isaac and other ingenious men have spent so much time, may be constructed and ascertained by means of the circle and straight lines alone, and thereby be introduced into
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pure geometry.—This must form the commencement of a new æra in mathematical science—Metaphysical discrimination must lay the foundation of both scientific and political eminence—And, if common report is true, Great Britain owes to this very gentleman the subversion of the most dangerous and expensive system of fortification that ever was thought of in this or any other country in the world.

MONTHLY CATALOGUE. P O L I T I C A L.

A Letter Commercial and Political, addressed to the Right Hon. William Pitt, in which the real Interests of Britain in the present Crisis are considered, and some Observations are offered on the general State of Europe. By Jasper Wilson, Esq. 8vo. 1s. 6d. Robinsons. 1793.

FROM the first commencement of the dispute with France we have uniformly expressed a doubt whether the hostile interference of Great Britain in the affairs of the continent was necessary, and have been aware that in all events the consequences must be materially prejudicial to the country. We were at that period in a minority, but the triumph of cool reason over passion and prejudice is generally complete in the end.—The number of those who now think with us is greatly increased, and we have but little doubt but that, if the sentiments of the nation could be ascertained, the majority would already be found in favour of a pacific system.

The author of this pamphlet is, we have been informed, himself in trade, and is certainly extremely well acquainted with the commercial policy of this country. He is strong and decided in his censure on the conduct of the French, but is unable to find what concern *us* have in their disputes; he professes that he formerly entertained the highest opinion of Mr. Pitt, and, indeed, evidently still retains a partiality for him; but confesses that in the late measures he appears to have deviated from his accustomed prudence and sagacity.

He strongly deprecates the idea that the national debt can be a national good — and grounds his argument in favour of peace, which he considers as absolutely essential to the commercial interests of Britain, upon the masterly work of Mr. Chalmers, entitled, ‘A comparative Estimate, &c.’ The bad policy of France interfering in the American war is very ably exposed in the following note:

‘It is the fate of all despotic governments to be placed in general in the hands of fools, and where folly commands, it is ignorance alone that can be obedient. Nothing ever was so palpably absurd as the principles

principles on which France mingled in the American war. She wished to weaken England, and threw her force into the American scale. We had got into a contest which must have been long, expensive, and finally unsuccessful, even had the absolute conquest of the colonies crowned the first years of the war. We were likely, from our pride and prejudices, to persevere to the uttermost, and national bankruptcy could only have arrested our career. France might have looked on in security, taken the opportunity of the calm to have arranged her finances, reformed her abuses, and strengthened herself by the arts of peace. She might have risen on our ruins, the empress of the sea, and the arbitress of Europe. —She openly interfered—the disease which seemed lingering and mortal, suddenly became violent; a crisis took place; we threw off the colonies, acknowledged their independence, and reassuming the arts of peace, became in a few years more prosperous than before. In the mean time France had received a mortal wound; *to prevent the war from becoming unpopular under the existing burthens*, she had carried it on without new taxes, by borrowing only. When peace came, this new debt was to be provided for—the people were poor, discontented, and what was worst of all, they were in some degree enlightened—the rest is known.

The policy of the powers which are combined against France, is of the same weak and foolish kind. The folly and the crimes of France rendered a civil war inevitable, and Europe might have looked on in safety and peace. This mighty people, weakened by intestine divisions, would have been no longer formidable; and the process of their bloody experiments on government, if left to itself, would have been fruitful of lessons of the most important kind. The neighbouring monarchs met at Pilnitz, and agreed to invade France, *the first convenient opportunity*. The treaty was discovered; it gave victory to the republicans without a contest; a civil war was prevented; and the banner of Jacobinism reigned triumphant. The allied powers have carried their treaty into effect; but being burthened with debt already, and the state of the public mind *requiring to be particularly consulted at present*, they are, like France of old, carrying it on by borrowing without laying on taxes, leaving this for the season of peace. The emperor I am told gives nine per cent. for money, to prevent the imposition of taxes, and yet it is said that the unreasonable people of Vienna are not satisfied.

So far the policy of the powers now allied against France, and that of France herself in the American war, are precisely similar—How far the effects may correspond is in the womb of time.

The author traces the late failures with great accuracy to, first, the convulsed state of Europe; second, the cutting off our manufacturers from supplying France; third, the invasion and partition of Poland, in consequence of which the bank of Warsaw was plundered

dered, and brought down with it various houses throughout Europe, particularly in Petersburg, Hamburg, and Amsterdam. The entrance into a war also, he observes, has always injured our commercial prosperity; but our commerce being formerly suspended upon a less delicate balance, was not so easily depressed.

In the following strong and pointed terms, Mr. Wilson pleads the cause of commerce:

‘I heard a member in the house of commons pleading with great eloquence for our plunging into the war with France, and call out—Perish our commerce, if it must perish, but let our constitution live!—The words were foolish:—the separation is no longer possible. The vital principle of our constitution—the division and distribution of its powers, may indeed survive the ruin of commerce; and provided the whole people be enlightened, it may be perpetuated after the wreck of our power. The spirit of our religion may be preserved after the decay of our riches, and poverty and sorrow may even render it more pure. The equal principle of our laws, now contained and exemplified in five hundred volumes in folio, may appear perhaps as beautiful, when the destruction of property shall have rendered 499 volumes of statutes obsolete, and a single volume comprises all that our poverty demands. But the blessings of our constitution in the eye of those who administer, or hope to administer its powers, depend, I apprehend, on our opulence, and must perish with the commerce from which that opulence flows. Let those therefore who wish for *things as they are*, beware of the consequences of war. Let all true patriots who abhor civil convulsions, cherish the arts of peace.

‘Perish our commerce—foolish words! What affords three millions annually to the poor? A million and a half annually to the church? What supplies a million to the civil list?—Our commerce. What supports the expence of our immense naval and military establishments? All our places and pensions?—What but our commerce. Thirteen millions of our taxes depend on circulation and consumption, and this thoughtless senator cries out—Perish our commerce, let our constitution live. But how then must the necessary splendour, the patronage, and the far more extensive influence of the crown be supported; and if this splendour, patronage, and influence are swept away—Where is our constitution? What shall maintain the crown against a band of factious nobles cajoling the people with the sound of liberty to cover their selfish ambition; or what shall defend hereditary honours and property of every kind against the great mass of the nation, now become poor, and therefore desperate; ravenous perhaps, from their wants, and terrible from the remainder of spirit and pride which has descended from better times?’

Though obviously no friend to France, our author seems to be
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of opinion, that still it was in the power of Mr. Pitt to have avoided war.

‘The manner in which this fierce nation humbled itself to England in negotiation, was indeed very remarkable; and though in a moment of wounded pride, the actual declaration of war came from them, yet they soon repented of their conduct, and are now openly renewing their endeavours, one might almost say their solicitations, for peace. Peace and war, Mr. Pitt, were in your choice—they are in your choice now; you made your election of the latter—you adhere to it—to the late application of Le Brun, it is said, you have not even vouchsafed an answer.’

This we think is a point indeed which it is quite incumbent on ministry to clear up.

Our author with much candour laments, that a spirit of party mingled itself so soon and so intimately with the question concerning the *policy* of a war, and that every man who pleaded for the continuance of peace (whatever his motives or his reasons), was unfairly represented as the enemy of his country, and of the constitution. In summing up the arguments in favour of peace, our author takes the following comprehensive view of the probable consequences of the war :

‘In viewing this subject, so many considerations rush on the mind to shew the folly of the present invasion of France, that I am compelled to dwell on general topics only; otherwise I might expatiate on the utter incapacity of the Austrian army to keep the field at all without supplies from this country, and the impossibility of our finding such supplies. Abject as the temper of the nation appears, it will not, I apprehend, submit to utter ruin, and I pronounce coolly what I have considered deeply, that nothing but utter ruin can be the consequence of our persisting in this co-partnery with the folly and bankruptcy of the continental powers. It is not enough that we pay with English guineas, extracted from the labour of our oppressed peasantry, the people of Hesse and Hanover, to fight German battles. We must support the armies of Austria also, and from the wreck of our ruined manufactures, supply them with food, cloathing, and arms. But what consummates our misfortunes is, that if by our assistance the confederates should succeed in their views, England will be blotted out of the system of Europe; Holland cannot preserve her independence a single day; a connected chain of despotism will extend over the fairest portion of the earth, and the lamp of liberty that has blazed so brightly in our “sea-girt isle,” amidst the northern waves, must itself be extinguished in the universal night.’

There is great commercial and political knowledge displayed in this pamphlet. It is written in a very dispassionate, though in an *animated* and masterly style. The author strongly disapproves of
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the mad republicanism of France; and whether he is mistaken or not in his arguments, he appears to be a real friend to his country.

A brief Review of Parliamentary Reformation, from Theory and Practice. By an English Freeholder. 8vo. 1s. 6d. Edwards. 1793.

Amongst the advocates for a parliamentary reform, one of the most essential objects recommended to consideration, is the shortening the duration of parliament. The author of the present pamphlet observes, with respect to that measure, that it would increase the idleness, the dissipation, and corruptions of the public. There is danger, he thinks, lest the frequent right of election might induce the people occasionally to elect men of desperate fortunes and unprincipled characters, who might win their favour by seducing artifices and impracticable promises.

With respect to boroughs sending members to parliament, not elected by a just proportion of the people, he remarks that it arises from some of those principles which prevent all governments from gaining their utmost limits of perfection; viz. that being formed by degrees, and in different ages, they cannot be exactly suited to all the *desiderata* of modern times, without endangering the whole fabric.

As to the pretext of restoring the constitution to its original purity, the author endeavours to evince, from a view of the reign of Edward the Third, that this boasted æra exists only in the imagination of some political writers.

After adducing these, and some other observations, not new on the subject, he concludes with asserting the inexpediency of any parliamentary reform, and the wisdom of adopting the language of the ancient English barons, on a memorable occasion, *noſtrum leges Angliæ mutare.*

Speeches of the Right Hon. William Pitt, and the Right Hon. C. J. Fox, on Mr. Grey's Motion for a Reform in Parliament, May 7, 1793. To which is annexed, an authentic Copy of a Petition for a Reform in Parliament, presented to the House of Commons by Mr. Grey. 8vo. 2s. Debrett. 1793.

The purport of these two speeches is already known to those who give attention to the proceedings in parliament. That of the minister turns chiefly upon the danger of tampering with a constitution which has afforded, through a long succession of ages, an unequalled example of political happiness and security; while Mr. Fox's, on the other hand, contends for the expediency of rendering the privilege of election more general. It is unnecessary to add, that both speakers display, on this important occasion, that fund of ingenious observation, and forcible eloquence, for which they are eminently distinguished.

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A Dispassionate Address to the Subjects of Great Britain. By the Rev. Edward Barry, M. D. 8vo. 2s. Symonds. 1793.

We think some degree of attention, during the present ferment of the public mind on political questions, due to any writer who will give an unbiassed opinion, and encourage a spirit of moderation among his fellow-citizens. Thus far perhaps the author of this Address may deserve encomium. We cannot, however, discover in it any thing, either on one side or the other, which has not already been in print.

Fact without Fallacy: or, Constitutional Principles contrasted with the ruinous Effects of unconstitutional Practices. Together with illustrative Matter. In a Letter from an impartial Observer in London to his Friend in the Country. 8vo. 1s. 6d. Jordan. 1793.

The author of this pamphlet tells us, that its contents were originally diffused through a number of familiar letters to a country friend, and that, in publishing it in its present form, he yielded to the persuasion of others. This is a common way in which absurdity is intruded on the public, and only proves how slight a breath of flattery is sufficient to turn the head of an author, and induce him to send his writings to the press. With regard to the pamphlet, it is indeed the patch-work he insinuates, and the patches of which it is composed have neither the merit of beauty nor novelty. The design, if it have any, is to be found in the concluding half dozen lines, where, speaking of the great literary feat he has performed, he says,

‘Whatever may be its defects (and they are many), still one positive conclusion must flow from my general premises, which I shall throw into a form of words grown somewhat musty on the shelf, namely:

‘That the national and political expences of Great Britain, and I may safely add of Ireland, have increased, are increasing, and ought to be diminished.’

With regard to his defiance of criticism, another subterfuge of writers who are aware of their own insignificance, the author may rest secure from any reprehension of ours; for dulness rather excites our contempt and indifference than any disposition to severity.

Alfred's Letters; or, a Review of the political State of Europe, to the End of the Summer 1792. As originally published in the Sun. 8vo. 6s. Boards. Debrett. 1793.

The period which forms the subject of these Letters is comprised within the space of not quite a year and a half, and commences with the beginning of the summer 1791. In treating of the several nations, the author gives a general and cursory account of

of their politics preceding that epoch; his design being chiefly to delineate their subsequent situation. If we except France, the interval, however important when considered in the light of a prelude, contains no event of sufficient consequence to render it memorable in history; and the author seems to have engaged in the enquiry, more with the view of deterring his countrymen from the principles and conduct of that nation, than of presenting any other useful object to the attention of the public.

First Report from the select Committee, appointed to take into Consideration the present State of Commercial Credit, and to report their Opinion and Observations thereupon to the House. Printed by Order of the House of Commons, April 29, 1793. 8vo. 1s. Debrett. 1793.

The public are already in full possession of the unfortunate causes of that expedient of the legislature, which gave occasion to this Report. We deplore, in common with the country at large, the sad necessity of the measure, and the ruinous tendency of the war, which, by the destruction of commerce, has made bankruptcy almost general throughout the kingdom.

An Essay on the Abolition, not only of the African Slave Trade, but of Slavery in the British West Indies. 8vo. 1s. Becket. 1793.

This author endeavours to prove that the importation of slaves from Africa is by no means a necessary measure, and that it is greatly for the interest of the planters in our West India islands to keep up and augment the number of black labourers by propagation. He argues for the propriety of at once abolishing the trade upon the well attested fact that, 'one negro reared at home is worth three negroes imported.' He next considers the expediency and the practicability of cultivating their minds, by a plan of education similar to that so successfully practised through the very extensive parishes in the Highlands of Scotland, and lays a particular stress on religious instruction, which he thinks should be promoted by a resident bishop and clergy.

In defence of that part of his plan which extends to the abolition of slavery, the author urges many very conclusive and masterly arguments. He adverts to the *catenati cultores*, who, according to the historian Florus, cultivated the lands in Sicily in the time of the Roman republic. These, whilst in a state of slavery, 'the Roman power, at the height of its greatness, could hardly quell.' But when they became interested in the produce of their labour, when they were emancipated, and became the proprietors of the land on which they toiled, the case was materially altered, and the produce of the country was augmented beyond all comparison by the exertions of voluntary industry.

From this example the author infers, that it is greatly the interest

terest of this country to put an end to the slavery of the negroes. The plan he submits for public consideration is,

‘ Whether all those negroes, who have served two apprenticeships, each of seven years, should not at the end of fourteen years of servitude, if they did not desire to continue in slavery, be put in possession of a small farm, one third of the annual produce of which they should be obliged to give to the proprietor of the soil, that is, to their landlord; and that the farm should be continued to their children for a term of years, on condition of their paying one third of the produce as above.

‘ In giving freedom to a West Indian slave after fourteen years of servitude, it would seem, by the general confession of the West Indians themselves, that the legislature would only give him what he has a just right to; for if the West Indian proverb be true, *that a negro who dies after seven years service, does not die in his master’s debt*, the plain consequence is, that the slave who gives his master twice seven years service, for next to nothing but dog’s wages, meat and lodging, has his master in reality indebted to him. What an easy and even advantageous method would it then be of discharging this debt, for the master to assign him and his family a small farm upon the annual tax of 33 per cent. of the produce, when by so doing, that is, by placing his veteran in a state of freedom, he at the same time exempts himself from the expence of feeding and clothing him.’

The author goes on to remove certain objections, which he supposes will be urged against his plan. The most material of these,

‘ That a sugar plantation is not so much a farm, as a manufacture upon a farm, that cannot be carried on without expensive buildings and a large capital—’

He replies to by saying,

‘ In respect to the cultivation of the sugar-cane, and the preparation of the raw sugar for the market, it appears to me that they may be considered as two different things, as much as the cultivation of wheat in this country, and the preparation of flour for the market, or as the flax-grower, and the flax-dresser. One flax-mill, we know, can dress the flax of an hundred growers; so it would seem one sugar-mill might grind the canes of an hundred growers, those growers instead of acting under the same lash, or to the sound of the same bell, being freemen, actuated by the natural principle of earning a livelihood, and by the natural emulation of living as creditably as their neighbours. The stupidity and sloth of the negroes will, perhaps, be here quoted against this; but I answer, that I have already obviated that objection, in taking notice of the difference between ignorant slaves and educated freemen; and I may also appeal to the manners of the few blacks

blacks in England, who are neither less active nor less fond of finery than the whites.

It would give us pleasure to carry our review of this sensible and well-written little essay still farther, if the limits prescribed for our account of such an article did not prohibit us. We have no doubt, however, but what we have already said of it will prove a sufficient inducement for those who wish to investigate this important subject, to have recourse to the publication itself.

An accurate Report of the Speech delivered by the Right Hon. John Foster, Speaker of the House of Commons of Ireland, Feb. 27th, 1793, in a Committee of the whole House, on the Bill for allowing Roman Catholics to vote at the Elections of Members of Parliament in that Kingdom, to prove that this Bill has a direct Tendency to subvert the Protestant Establishment in Ireland, and to separate that Kingdom for ever from Great Britain. 8vo. 1s. 6d. Debrett. 1793.

This Speech was delivered in a committee of the whole house, on the bill for allowing Roman Catholics to vote at the elections of members of parliament in that kingdom. It appears, that in the course of debate upon this question, many members had spoken for granting the elective franchise to the Catholics, as a restitution of right, and not a favour. Mr. Foster justly observes, that if it were a right, all debate on its policy must be needless, for the house could not withhold it. But he endeavours to shew, by a variety of pertinent remarks, drawn from the parliamentary Journals, and usages, both in Ireland and England, that the idea of any such right being inherent in the Catholics, is destitute of foundation: in every thing which had hitherto been granted them, Mr. Foster had readily concurred. He would allow them property, with equal security for that property; civil liberty, with equal security for that security; and every thing which could tend to their ease, their happiness, and personal welfare; but he would draw a line round the constitution, within which he would not admit them, while their principles were, he would not say hostile, but certainly not as friendly to the constitution, as those of Protestants. The speaker displays much candour, as well as great strength of reasoning, on the political question in agitation; and maintains, upon the whole, that the admission of such a clause into the bill would have a direct tendency to subvert the Protestant establishment in Ireland, and separate that kingdom for ever from its present connexion with Great Britain.

The Marquis de la Fayette's Statement of his own Conduct and Principles. Translated from the original French, and most respectfully inscribed to the Whig Club. 8vo. 2s. Deighton. 1793.

We do not find sufficient of either external or internal evidence
C. R. N. AR. (VIII.) July, 1793. A a to

to convince us that this pamphlet is genuine and authentic.—Considered merely as a compilation, it contains some just sentiments on the present distracted state of France, expressed in strong and glowing language.

The Conduct of the King of Prussia and General Dumourier, investigated by Lady Wallace. 8vo. 2s. 6d. Debrett. 1793.

This is a very curious, and, in some measure, an important pamphlet: the principal object of which is to prove that general Dumourier has been treated with ingratitude in being sent out of England, as he had always expressed a peculiar attachment to this country, and in the height of his success had negotiated an alliance between England and France—An alliance which lady Wallace asserts would have averted the calamities of war and bankruptcy; would have made England literally the arbitress of Europe; and, what Dumourier was most anxious for, would have saved the life of the unfortunate Louis XVI.—On what grounds our ministry rejected the proposed alliance, lady Wallace does not explain.

Some instances of credulity occur in the course of the pamphlet, such as lady Wallace believing that the Hulus roasted and eat young children.—Our authoress, however, appears in a more respectable light as a speculative politician. 'Speaking of her distrust of the success of the combined armies in 1792, she adds,

‘As I have not to boast the virtues of Joan de Arc, nor the second fight ascribed to some of my country people, I shall here state the motives which led me, upon my own reasoning, to give an opinion so contrary to that which was generally received.

‘Well informed of the treachery, intrigue, and selfish views, which have ever, alternately, aggrandised the despotic powers, I did not suppose the becoming an *illumine* would blind the king of Prussia to his interest (which evidently it never could be) that this invasion should succeed; and although he had so very suddenly turned from being the protector of revolvers, to be the chastiser of them, it did not hold that he was more sincere in the last, than in the first character; and it was permitted to suppose, without injury to his majesty's reputation, that he would finally support which of the two parties he found for his interest: or prove inimical to both, upon the same principle.

‘I had certain evidence that he had given every assurance of succour to the Revolutionists at Liege; and had every reason to believe that he continued his promised aid, to free them from the yoke of priesthood, under which they repined and murmured: not so much from real grievances, as from intriguing people who were sent amongst them with a view to dismember the house of Austria. They excited their imaginations to view their real causes of discontent, in so mortifying a light, that the load appeared of
such

such gigantic magnitude, it was no longer to be borne. They had no grievances but what a liberal man of common address might have rendered very easy to them; for being educated bigots, and their total subjection to their priests a matter of conscience, they, but for the arts of Prussia, would probably have remained in peaceable sufferance of their oppressive government.

When the prince of Liege fled, and left them without a government, the king of Prussia publicly protected the patriots; the emperor signified to him his wish to march some troops into the Austrian Netherlands, assuring him that he should only pass through the Liege country; but when once they got the patriots to admit them, they staid: and declaring themselves masters, forced them to restore their former government. The imperial army was then too formidable for the king of Prussia to dare to shew any public marks of resentment at such treachery, and nothing remained for him but to contrive some means to lessen that power which awed him; that this was the only game he had to play was so evident, that it required but little penetration to foresee, that it would be the basis of his future system; since, according to the old adage, it seems to be allowed that every deceit is fair, in love and war. Thus it ever appeared that the king of Prussia could only join with the emperor in his hostile measures against France, to engage him in a campaign, which, proving unsuccessful, would destroy that formidable army which had ever been the terror of the North, and the object of jealous anxiety to the house of Brandenburg. Besides, he was not in a situation to be at liberty to ally himself with France at that moment, nor in good policy could he wish that France should be restored to tranquility till she was completely enfeebled; or that some opportunity might offer in the convulsion of continental politics, by which he might benefit by a separate alliance with her. — Another cause for his engaging in this sham campaign was, that the discontent, disorder, and bad discipline, the natural attendants upon a great army living in total idleness, after being inured to the rigorous activity by which old Frederick kept them ever in movement, began to shew itself in such alarming symptoms at Berlin, that it became necessary for the internal tranquillity of the king's possessions, to remove these corrupt troops from his own territories, to pass the winter on the French or Austrian dominions; which advantage would nearly indemnify him for the expence of the campaign.

Lady Wallace bears very honourable testimony to the conduct of the French army in the Netherlands; and her account of Dumourier's entry into Liege is highly interesting.

A Word to the Wise, to check, if possible, the dread Waste of War, and promote dignified Self-Reform. 8vo. 6d. Smeaton. 1793.

We fear this Word to the Wise is not of such a kind as any

man remarkable for wisdom will attend to. The author's motives, no doubt, are highly laudable; but what he has advanced, is not in any respect new, nor, in all instances, intelligible. The following may serve as a specimen of the style of the whole performance:

'There remains but one point to be noticed, and it is this: that in public confusions, and yet more before they come on, it be not insisted that there can be but two parties; for when extreme principles form hostile collision, human foresight must not pretend to calculate the savage mischief that may ensue. The adherents of stagnation doctrine, if I may so express it, and those of unlimited innovation, tend one to corruption, the other to confusion; and when they meet in angry array, they will most probably persist in human butchery, till the loss of both parties leads them to listen to those terms which might originally have prevented bloodshed, with the endless train of concomitant miseries.'

The Ass and the sick Lion; or, the cruel and insulting Mercies of Thomas Paine, the Staymaker, towards the late King of France; exemplified in an Analysis of his Reasons for wishing to preserve the Life of Louis Capet, lately published. By Timothy Shawclose, Esq. 8vo. 1s. Owen. 1793.

In the course of this pantomimical exhibition, we fully expected the author to play one of the dramatis personæ, as displayed in the title, and indeed we are not disappointed. A short time ago we had occasion to examine some of the *tricks* of this crack-brained shaver, and were in hopes the hints then suggested, would have determined him rather to occupy his hands on the chins of his customers, than in the less profitable task of qualifying paper for the trunk-makers. Whatever may have been the deserts of staymaker Paine, it is impossible to conceive any thing less entertaining, or more senseless, vulgar, or abusive, than barber Timothy's wit on the subject.

EAST INDIA AFFAIRS.

Three Reports of the select Committee, appointed by the Court of Directors to take into Consideration the export Trade from Great Britain to the East Indies, China, Japan, and Persia: laid before the Lords of the Committee of Privy Council, with the Appendices. 8vo. 3s. Jordan.

These Reports, which are very interesting, the publisher has detached from his parliamentary journal, and exhibited separate in the present pamphlet.

The first report is intended to illustrate the following points.

• 1st. The quantity and value in England of the several articles exported by the company to India, and the profit or loss on the sale of those articles in that country.

• 2d.

* 2d. Such information as can be procured respecting the exports in private trade, allowed to the commanders and officers of the company's ships, and the particular articles which compose that export.

* 3d. Such information as can be procured respecting illicit trade to the East Indies.

* 4th. The best means of computing the quantity of tonnage unoccupied on board the company's ships, on the outward-bound voyage.

* 5th. The company's endeavours to increase and extend the consumption of British manufactures and produce in the East Indies, and to add new articles of that description to the list of exports; the result of those endeavours, and the reasons to be assigned for their success or failure.

* Finally. To submit to the court such remarks as occur respecting the exports to India by the company, and by individuals; and the best means that can be devised for extending the same.'

An analysis of reports of so multifarious a kind we shall not attempt, but shall refer the reader, who wishes for complete and genuine information, to the pamphlet itself, contenting ourselves with a few cursory remarks.

In p. 23, the committee express their decided opinion that the greater part of the exports to India consists in woollens, metals, naval and military stores, and that the other articles are of trifling amount in comparison, almost wholly for the use of Europeans, and cannot be introduced as part of the general consumption of the natives of India. Indeed from p. 28 it appears that the profits of the trade with the East Indies have ever depended entirely upon the imports.

The second report relates to the trade with China, and proceeds on the same arrangements as the preceding. This report affords much valuable information on this branch of commerce, and even on the general state of China. The committee observes, p. 81, that this vast kingdom is, with regard to its internal commerce, yet unknown to Europeans; and that the accounts published by ambassadors and missionaries, who have resided in the capital, may gratify the philosopher and the antiquary, but afford no assistance to the merchant. We are happy to learn, (p. 84.) that the exports of the company to China are greatly increased; and (p. 90.) that the decrease in the export of bullion is considerable, and that this export will probably, at no very distant period, be reduced to a trifle. In p. 95, we find that the company have in cash, investments and ships, not less than two millions, two hundred thousand pounds at the mercy of the Chinese each season.

In the third report the trade with Japan and Persia is discussed.

A a 3

The

The former branch is stated to be useless and unprofitable, as far as information can be procured, the company having had no intercourse with Japan since the beginning of last century. In the commencement of this report, the following paragraphs deserve particular attention.

* The company have long granted Mr. Orme an annuity, due to his merits as an historian. Major Rennel receives an annual allowance from the company, in return for some of the ablest publications in geography which have appeared in any country; a pursuit which he continues to follow with equal zeal and ability. Mr. Dalrymple has been constantly employed by the company, to examine the ships journals, in the pursuit of nautical objects, and for the general improvement of navigation; and in consequence of that gentleman's unremitting attention, and voluminous publication of sea charts, &c. the navigation of the Indian and Chinese seas are almost as well known to the company's officers as that of the British Channel.

* As the only permanent mode of establishing a considerable commerce between distant countries consists in the mutual exchange of the commodities which each produces, the expectation of being paid in gold and silver for the manufactures of Great Britain, in places where those metals are not produced, is chimerical. The company have directed their particular attention (and at a considerable expence) to the establishment of botanical gardens in Calcutta, Madras, and St. Helena. They have increased the culture of silk and indigo to a very great extent. They have made experiments with almost every article which India affords, or which could be procured from the more eastern countries; and they trust that their recent attempts with regard to sugar will finally be crowned with success. The literary society, established at Calcutta, under the protection of sir William Jones, and carried on with great ability and spirit, not only embraces the literature and science of the ancient and modern inhabitants of the east, but likewise their arts, manufactures, and commerce. Indeed, with regard to commerce, every commander of a company's ship considers himself to be so far upon an exploring voyage, as to exert himself in contributing towards that large portion of nautical and commercial knowledge compiled and published by Mr. Dalrymple.

* The great expence arising from the pursuit of these objects is not confined to regular and established disbursements, but is increased by accidental losses.

* Your committee restrain themselves from a more ample detail of the liberal and comprehensive plan pursued by the company. They trust that the specimen already given will evince that spirit of perseverance which distinguishes the system of an exclusive company,

company, and which has ever been directed by the East India company to the prosperity and welfare of Great Britain.

The trade to Persia is almost annihilated, owing to the distracted state of that country. Maladies and emigrations have thinned the inhabitants, and the few that remain are not in that state of ease, whence trade derives its best support. The company maintain settlements at Bussora and Bushire, solely with a view to advantage, when the kingdom of Persia shall assume a more settled form.

At the end of this tract are given Mr. Dundas's letter to Mr. Baring, and a concise statement of the East India company's income, with the heads of the agreement for their new charter.

Heads of the Speech of the Right. Hon. Henry Dundas, in the House of Commons, Feb. 25, 1793, on stating the Affairs of the East India Company. 8vo. 2s. Debrett. 1793.

This Speech, and the plan which it suggests, must be already sufficiently known to our readers. Suffice it to observe that this is an accurate publication of it.

A Letter to the Proprietors of East India Stock, on the present Crisis of the Company's Affairs. By John Prinsep, Esq. 8vo. 1s. Debrett. 1793.

Mr. Prinsep contends that the proprietors can have no just dependance on the trade, as now conducted, for any further dividend.

' I am induced from a perusal of the accounts before mentioned, though with great diffidence and reluctance, to doubt the entire accuracy of another honourable member at a former court, though supported by the chair itself, that the whole additional charges of the war just concluded, had not cost us more than 1,200,000*l.* beyond the peace establishment. I most sincerely wish I may be mistaken; but you, gentlemen, shall decide.

' I find our stock by computation on the 1st March, 1793, against us, - - - £. 4,144,592.
' On the 1st March, 1792, it was only - - - 2,538,666

' We are then worse at present by - - - 1,605,926

' Though we are stated to have gained by surplus revenues on a medium, - - - 1,409,127

' And to have gained by our balance of import and export trade, a sum adequate to payment of all dividends, interest, and charges.

' If, therefore, we are sixteen hundred thousand pounds worse, when we ought to have been fourteen hundred thousand better, I calculate that we are three millions deficient in a single year from this cause only.'

A Letter to Richard Brinsley Sheridan, Esq. on the proposed Renewal of the Charter of the East India Company. By a Friend to the Freedom of the Press. 8vo. 1s. 6d. Debrett. 1793.

This pamphlet is rather an exposure of the inconsistencies of the party who prosecute Mr. Hastings, and a panegyric on this gentleman, than an elucidation of arguments or facts.

A View of the contested Points in the Negotiation between Administration and the Directors of the East India Company, on the Subject of the Renewal of the Company's Charter; as they stood on the Ninth of April, 1793. 8vo. 1s. 6d. Debrett. 1793.

The author contends, and we believe justly, that the company still retains too much of the spirit of a monopoly; and that the indulgences granted to private trade, as they exclude not only naval and military stores, but even metals, amount almost to nothing. In other points he shews that the company have manifested an avarice which forms but a poor return for the precedence of administration and of the public with regard to them. We hope that the company will profit by the hints here given, and reflect that avarice defeats its own ends. Their existence depends so much on public opinion, that they should do all in their power to conciliate it.

Thoughts on the Expedience of Settling permanent Leases with the Landholders in Bengal, Bahar, and Orissa. 8vo. 1s. 6d. Stockdale. 1792.

This tract proceeds on the principles of sir Charles Boughton Rouse's Dissertation on Landed Property in Bengal. Having had occasion, in a former volume, to examine this subject, we shall not return to it; but shall content ourselves with expressing our approbation of a permanent settlement of landed property in India, whether it proceed on an aristocracy of zemindars, or a democracy of ryots. The British government has, as usual, inclined to the former.

The Trial of Avadaunum Paupiah Bramin, (Dubash to John Holland, Esq; late Governor of Fort St. George, and to his Brother E. John Holland Esq; late Member of the Council thereof); of Avadaunum Ramah Saamy, Bramin, Brother to Paupiah; Sunkaraporam Vincatachillab Chitty, and Appeyingar Bramin; for a Conspiracy against David Haliburton, Esq. a senior Merchant in the Service of the East India Company, under the Presidency of Fort St. George. 8vo. 5s. Boards. Murray. 1793.

This trial is interesting in no other point of view, than as it served to deliver Mr. Haliburton's character from the effects of a dark and detestable conspiracy, of too minute and local a nature to be here detailed.

M E D I C A L.

An Essay towards a Definition of Animal Vitality; read at the Theatre, Guy's Hospital, Jan. 26, 1793; in which several of the Opinions of the celebrated John Hunter are examined and controverted. By John Thelwall, Member of the Physical Society, &c. 4to. 2s. 6d. Robinsons. 1793.

This performance is more distinguishable for the petulance of youth than the soundness of its argument; the sarcasms of the Deist, than the modest doubts of calm enquiry after truth. In the title-page some of our readers, we apprehend, will see for what purpose it has been written, and the following quotation will illustrate it farther.

‘ Egypt, Greece, and Rome are, it is true, against me:—the ancients and the moderns—Aristotle and Plato, Plutarch, Moses, and John Hunter; and yet against this host of giants I presume to lift my pigmy lance, and brave the unequal combat.’

The question here agitated is certainly difficult to be solved, and has proved a stumbling block to many eminent philosophers. Whether the author has made more of it than any who have preceded him, we leave to others to determine; but before he had attempted to decide with so much arrogance on a physiological point of unusual difficulty, he ought at least to have been more fully acquainted with the animal oeconomy than to assert, that ‘ the brain is not capable of receiving the *slightest injury*, without bringing on immediate dissolution.’ A very moderate acquaintance with medical history would have taught him, that large portions of the brain have been lost, in some instances, without any thing more than temporary inconvenience.

It would afford our readers neither pleasure nor improvement to lay before them the arguments adduced by Mr. Thelwall in support of his hypothesis; suffice it to say, that they are merely such as have been made use of *repeatedly* by the defenders of materialism. There is one thing, however, of which we think it right to take notice. The author has very ostentatiously prefixed a letter of thanks from a society of medical students who meet in the theatre at Guy's hospital. It is signed by the chairman, and in it Mr. Thelwall is complimented on the abilities displayed both in composing and defending this Essay. Perhaps, however, when this matter is explained, it may exalt the author's consequence less than he fondly imagines, since we know it to be a common custom on such occasions, to return thanks to the author of any paper possessing even a moderate share of ingenuity. Such we believe to have been the case in the present instance; for, allowing any other, we cannot but attribute it to motives of a less justifiable nature.

A Plan

A Plan for preventing the fatal Effects from the Bite of a mad Dog, with Cases: by Jesse Foot, Surgeon. 8vo. 6d. Becket. 1793.

The intention of this little publication is to counteract the idea that that most horrible of diseases the hydrophobia is capable of being prevented by any other means than excision of the bitten part.

The inefficacy of the Ormskirk and every other supposed remedy, and even of the most active caustic, has been fully proved. The removal of the bitten part by an operation, has on the other hand, been repeatedly found effectual. Instances of each of these facts are enumerated by the author, and his object, in thus endeavouring to remove the confidence of unwary persons from those trivial remedies so frequently held forth as infallible by the fatal, though well-meant diligence of the editors of country newspapers, deserves approbation. We cannot dismiss this article, however, without noticing the illiberal mention made of the name of a very distinguished practitioner who had trusted to the use of the caustic. Mr. Foot will do well to correct this propensity in his future publications.

P O E T I C A L.

Stone Henge. A Poem, inscribed to Edward Jerningham, Esq. 4to. 1s. Robson. 1792.

The history itself of this celebrated monument of antiquity is not involved in deeper obscurity than the poem which professes to celebrate it. We freely confess that we could not understand it on a first perusal, and that we saw nothing in it which should tempt us to undergo a second. The author talks of *song canorous, of wolf slayed mantles, and fierce features lost in sober dyes*. It contributes to the obscurity of this effusion, that we are not relieved by the break of a paragraph till within four lines of the conclusion. As our readers, however, may be more clear-sighted than ourselves, we shall give them the following specimen:

‘ At the dawn’s verge, see, gath’ring nations blend,
As waves o’er waves at visions length extend!
Disparting now, the countless train appears,
And their strong hails in murmurs meet my ears.
Conspicuous now, I see the varied train,
The group’d procession length’ning o’er the plain.
Hark! in their front the attuning minstrels play,
Commixt with Bards who troll the memory’d lay,
In *sing canorous* tell the warriors deed,
The ancestors of sons they now precede.’

A

An Evening Walk. An Epistle; in Verse. Addressed to a young Lady, from the Lakes of the North of England. By W. Wordsworth, B. A. of St. John's, Cambridge. 4to. 2s. Johnson. 1793.

Our northern lakes have of late years attracted the attention of the public in a variety of ways. They have been visited by the idle, described by the curious, and delineated by the artist; their beauties, however, are not exhausted, and this little poem is a proof of it. Local description is seldom without a degree of obscurity, which is here increased by a harshness both in the construction and the versification; but we are compensated by that merit which a poetical taste most values, new and picturesque imagery. There are many touches of this kind, which would not disgrace our best descriptive poets. The sun-set, an appearance so often described, has strokes perfectly new:

‘ A long blue bar its ægis orb divides,
And breaks the spreading of its golden tides.’

The heron that

‘ Springs upward, darting his long neck before,’

The char,

‘ ——— that for the May-fly leaps,
And breaks the mirror of the circling deeps,’

are equally happy; but we were particularly pleased with the following description of the swan:

‘ I love ————

Along the “ wild meand’ring shore” to view,
Obsequious Grace the winding swan pursue.
He swells his lifted chest, and backward flings
His bridling neck between his tow’ring wings;
Stately, and burning in his pride, divides
And glorying looks around, the silent tides:

• On as he floats, the silver’d waters glow,
Proud of the varying arch and moveless form of snow.
While tender Cares and mild domestic Loves,
With furtive watch pursue her as she moves;
The female with a meeker charm succeeds,
And her brown little ones around her leads,
Nibbling the water lilies as they pass,
Or playing wanton with the floating grass:
She in a mother’s care, her beauty’s pride
Forgets, unwearied watching every fide,
She calls them near, and with affection sweet
Alternately relieves their weary feet;
Alternately they mount her back, and rest
Close by her mantling wings’ embraces press.’

The beauty of *the moveless form of snow*, need not be pointed out to a lover of poetry.—The *beggar*, whose babes are starved to death with cold, is affecting, though it has not equal strength with the soldier's wife in *Langborne's Country Justice*, which seems in some measure to have suggested the idea.

We doubt whether *atop*, for on the top, is not a contraction too barbarous, and *jugh*, though an expressive word, too local to be used in any species of elegant writing.

Modern Manners, a Poem. In two Cantos. By Horace Juvenal.
4to. 4s. Evans. 1793.

A reply to some censure either merited or unmerited, perhaps to the Baviad. The author, who, if Fame says true, is one of the pretty poetesses of modern days, appears too angry to polish her lines, and too hasty to express her meaning clearly. We find much about scandal and criticism, but the arrows are levelled at an unknown object, and, with the change of a very few circumstances, might have suited the Zoilus of Homer, the Ibis of Ovid, the Bavius and the Mævius of Virgil, or the Theobald of Pope. The following lines are among the best; and with these we shall conclude, hoping that the next edition may contain a key, if it be only to make 'the darkness visible:' it is now one black obscurity, palpably profound.

'When *Scandal* deals her deadly arrows round,
'Tis *ill-judg'd pity* that inflames her wound.
Full many a flippant *Mist*, with simp'ring look,
Well read in every learned—*Modern Book!*
Whose taste each *vulgar* precept can disdain;
Who learns each moral lesson,—taught by Lane!
Who weeps with *Werter*, and with *Charlotte* mourns,
With *Ovid* blushes,—and with *Sappho* burns!
Reluctant opes her eyes, 'twixt *twelve* and *one*,
To skim "*the World*," and criticise "*the Sun!*"
And when she sees her darling friend abus'd,
Is half-enrag'd,—yet *more than half* amus'd,
Orders her coach, and with impatience flies.
To tell, each pitying soul,—*the barbarous lies!*"

Ad Anglos. Ode Gratulatoria. A S. H.—, Eloquentiæ Professore. 4to. 1s. Nicol. 1793.

Who this professor of New North-street is we know not; but if the eloquence of his Dedication to the prince of Wales, and the honied flatteries lavished on his royal highness can procure any advantage to the author—who styles himself, "*devotissimus tibi, et regis celsitudinis tuæ servorum obsequenissimus*,"—Amen: so be it.

We confess ourselves not apt to be overdelighted with modern Latin verse; and, therefore, perhaps, have not received with so much

much relish as might be wished, the production before us. The author, however, shall not complain that we have selected for the judgment of our readers the least acceptable part of his Ode.

Quis defuetam mente novâ rapit
 Ardor camœnam? num fidibus jubet
 Exsuscitatis, hospita!em
 Carminibus celebrare terram?
 Immensa vati materies: tamen
 Audere pulchrum est. Anglia, tu fave
 Interpretanti, quas rependunt,
 Francigenûm pia corda, grates.
 Te fulminantem quæ plaga, quod mare
 Non sensit? heroum indigetum tibi
 Proles renascens usque priscos,
 Auspice te, renovat triumphos.
 Regina latè sol ubi pervium
 Collustrat æquor, fluctibus imperas;
 Te sub carinis detumescens
 Oceanus dominam salutat.
 Naves amicis undique portubus
 Dant vela; naves undique portubus
 Redduntur, et vestigal orbis
 In gremio patriæ reponunt.
 Industriis ut civibus oppida
 Fervent! serenis vultibus ut micat
 Felicitatis suave lumen!
 Ah! placidam hic posuere sedem
 Securitatis deliciæ: suus
 Hic promovendis est honor artibus:
 Hic optimum mercede regem
 Libera gens redamat fideli.'

A Selection of Hymns and Meditations for every Day in the Week; from the reformed Devotions of Austin: entirely cleared of those Expressions which savoured of Popery; and adapted to the Use of all Protestant Christians. With occasional References to the Scriptures; and Annotations in an Appendix. 8vo. 2s. sewed. Payne. 1793.

The Hymns and Meditations of St. Austin are here presented in a new and singular guise; and, from a respect to truth, we must add, by no means an advantageous one. The style of the hymns, affecting simplicity, sinks into meanness; and why meditations in prose should be printed like verse, we are utterly puzzled to conjecture. The annotations bespeak the piety and reading of the editor; but have little besides to commend them. The best of them is, perhaps, that here subjoined.

• In

‘ In the preface to a late edition of Quarles’ Emblems, Mr. De Coetlogon calls them an “ original work :” but in truth, from the second book to the end of the fifth, they are chiefly either translations or imitations of Hugo’s Poems. The following is a paraphrase on the Latin poet ; which is equal, if not superior to the original :

“ There shines no sun by day, no moon by night ;
The palace glory is, the palace light :
There is no time to measure motion by,
There time is swallow’d in eternity.
Wry-mouth’d Disdain, and corner-hunting Lust,
And twy-fac’d Fraud, and beetle-brow’d Distrust,
Soul-boiling Rage, and trouble-state Sedition,
And giddy Doubt, and goggle-eye’d Suspicion,
And lumpish Sorrow, and degen’rous Fear,
Are banish’d thence, and Death’s a stranger there.
But simple Love, and sempiternal Joys,
Whose sweetness never gluts, nor fullness cloyes.”

Book v. Emb. xiv

“ Sollicitæ procul hinc posuere cubilia Curæ,
Et Metus, et tristi luridus ore Dolor :
Et caput atrato luctûs velatus amictu,
Læsus, et impexis nænia mœsta comis :
Et Labor, et tæto Gemitus proscriptus Olympo,
Et Lis, et rabidi jurgia rauca Fori :
Rixæquæ, Invidiæquæ, cruentaquæ sanguine bella,
Monstraquæ, quæ secum plurima bella trahunt :
Pauperies, Febrisquæ, Famesquæ, Sitisquæ, Luesquæ,
Quæque sequi solitæ Martia castra neces.
Hic clausæ Bello portæ, et sine militis armis
Otia Callicolæ mollia Pacis agunt.

* * * * *

Quinetiam Letho interdictum mœnibus Urbis,
Nec quid quam in Superûm corpora juris habet :
Lætitie data cura Domûs, quæ sedula fiet
Elysi longè et finibus arcet agri.”

Herm. Hug. Lib. iii. Susp. xiv.

*The Tribute of an humble Muse to an unfortunate captive Queen, the
widowed Mourner of a murdered King. By W. T. F—G—,
Esq. 4to. 1s. Hookham and Carpenter. 1793.*

If the author believed what he wrote in the annexed specimen, we think, notwithstanding some good lines which here and there occur, he might as well have withholden his Tribute.

‘ Vain are, much-injur’d queen ! these artless lays,
Which to thy wrongs, indignant manhood pays,

What

What comfort can the sorrowing Muse afford,
 The widow'd mourner of her murder'd lord?
 Her plaintive numbers, and her tearful eye,
 In vain bestow the tributary sigh!
 The bitterness of death is almost o'er,
 And *hell*, and *Orleans*, can torment no more.
 Affliction's quiver scarcely has a dart,
 To agonise again thy bleeding heart.'

INLAND NAVIGATION.

The Claim of Taxing the Navigations and Free Lands for the Drainage and Preservation of the Fens considered. 12mo. 1s. White and Son. 1793.

This pamphlet is chiefly composed of one printed in 1778, in which is shewn the oppressive design of a bill then offered to parliament by the corporation of the Bedford Level, but afterwards abandoned. The author likewise considers what he thinks the no less oppressive design of a bill in contemplation for making a new cut from Eau Brink to Lynn Harbour. The whole is calculated for the information of those who may be affected by the tolls and taxes intended to be imposed by the last mentioned bill.

A Letter to a Member of Parliament, from a Land Owner, on the proposed Line of Canal from Braunston to Brentford. 8vo. 1s. Bell. 1793.

The author of this Letter approves, in general, of the project of cutting a canal from Braunston to London; but he wishes it was not to be conducted by the way of Brentford. In the course of his observations, he declares himself of opinion, that there is not yet a canal in the kingdom, of which it may not truly be said that private interest was the first, and public good the last object of the zeal and activity employed in producing it. By private interest, he means that emolument which is derived from a tax upon the public. There is reason to think, that in too many instances, the remark is not destitute of foundation.

RELIGIOUS, &c.

The Rights of God. By Thomas Scott, Chaplain of the Lock Hospital. 12mo. 1s. Jordan. 1793.

In a work with so preposterous, not to say impious a title; we expected little of real value. But we find it to contain some useful reasoning, calculated to convince those who have unsettled opinions respecting the Christian revelation. This fact the following extract will sufficiently evince:

'Perhaps some readers may think, that what I am about to add, might have been spared: but whatever serves as a pretext for dis-
 regarding

regarding the scriptures, constitutes a poison congenial to our nature, and suited to our vitiated taste: and it is not amiss sometimes to shew the absurdity of the most able men, when they reject the oracles of God. In an age, therefore, in which sceptical and infidel objections of every kind, are widely circulated in numerous pamphlets, retailed in almost all companies, and greedily imbibed by the inexperienced in every rank in the community, I trust I shall at least be excused for introducing such a subject.

Some sceptics have gone so far as to affirm, that miracles, instead of proving doctrines to be from God, are themselves absolutely incredible on any evidence whatsoever! Perhaps the ignorant presumption, and pride of man never yet produced any thing more extraordinary than this assertion! For in what part of the book of nature or of reason is it written in legible characters, that the great Creator cannot, or will not make any alteration in the established course of nature? The argument they adduce is briefly this: most men never saw miracles performed; therefore, those persons, that say they have seen them, are not to be credited, however unexceptionable their testimony in other respects may be. By such a mode of reasoning we may prove, that there is no such country as China, and no such city as Constantinople; or that there never existed such a sceptic as Mr. Hume: for the most of men never saw them. To argue this, in these latter instances, would only prove a man's folly, or self-conceit. What then does it prove in the other case? It is indeed pretended, that miracles are contrary to universal experience and observation: but this can mean no more than the universal experience and observation of all those, who never experienced and observed them. Thus the congelation of water into a solid mass of ice is contrary to the universal observation of all those inhabitants of Africa, who never witnessed such a transmutation: and accordingly some of them, (with a wisdom and modesty similar to those of European sceptics,) have declared, that the persons, who attested the congelation of lakes, rivers, and seas in northern countries, were unworthy of the least credence.'

We do not, however, think it equally good in all its parts. It is in many instances stimsy and fanatical, and favours throughout of that quaintness of piety which, indeed, is the most welcome of all ingredients with that class of religious readers for whom it is evidently calculated.

Two Sermons preached in the Parish Church of St. Michael, one on the Fast-Day, April 19; the other on occasion of soliciting Relief for the Emigrant French Clergy. By W. R. Wake, Vicar of Backwell, Curate of St. Michael, and Chaplain to the Earl of Bristol. 4to. 1s. Bull, Bath. 1793.

The most prominent feature in both, but particularly in the former,

mer, of these discourses, is the old doctrine, which asserts that God permits evil only that good may come of it. The author applies this doctrine to the political situation of things on the continent, and though he considers the war in which this country bears a part, as a necessary measure, yet he also considers it as the greatest scourge that can be inflicted on any country. He goes over the old ground, contending that all public calamities are visitations of divine anger for the sins of the people, amongst which he particularises sabbath-breaking. He says,

‘ In making a public profession of repentance on so solemn an occasion, it is equally natural and proper to inquire into the particular sins that may have drawn this heavy judgment upon us, as well as those of the nation with whom we are engaged: for war is to all parties a curse and a punishment; and for the iniquities of all who are engaged in it, is it brought upon them: Our own offences as a nation, and as individuals, are manifest to the slightest observation and inquiry: and if the exposition of them could produce any good effect, they might easily be detailed. But an enumeration of many public enormities would in this place be wholly useless, because none of those persons who hear me, have it in their power to redress the grievances. I shall select only one; which is obvious to the slightest observation; and that is the scandalous profanation of the sabbath-day, which was appointed to be a day of holy rest for man, and of merciful repose for animals: but is now all over the kingdom brought down to a level with the others, and has no distinction in this respect, but of a name. Political reasons may be urged for the sacred observance of this interval; and it is now known that all the religious institutions of Moses originated in political wisdom. But all these considerations are of no avail: immediate profit, and immediate convenience, are the deities we worship, without reference either to the commands of God, or the eventual benefit of society: and whilst the minister at the altar of God is, in the name of divine authority, commanding a sacred abstinence from all manner of work, by master, by servant, and by cattle, in the most express words that language can convey, he has the mortification of knowing that thousands of men, and thousands of animals are at that moment employing their attention and their strength in journeys or excursions, authorised by the legislature, in direct opposition to the laws of God! This, alas, is only one out of many enormities: and it is not clear that even in the particular I have ventured to cite, I may not be deemed to retain a superstitious veneration for a mere Jewish ordinance, the observance of which would in modern times be extremely inconvenient, and even detrimental. But as long as the commandments of God are read at our altar, I cannot but consider them as entirely obligatory on all Christians,

C. R. N. A. (VIII.) *July*, 1793.

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and of universal benefit in all stages of the world. We have no dispensing power with the laws of God: if he has said "Thou shalt not," man may not, with impunity, say "Thou shalt."

The second Sermon, in behalf of the distressed clergy of France, we think excellently calculated to answer the proposed end; and it is but justice to add, that both discourses are well written.

A Sermon preached at the Church of St. Mary Magdalen, Fumton, on Friday, the 19th of April, 1793, being the Day appointed for a General Fast. By the Rev. John Gardiner, Curate of the above Church. 4to. 1s. 6d. Stockdale, 1793.

The text prefixed to this discourse is well chosen and appropriate. It is taken from Nehemiah iv. 14. And I looked, and rose up and said to the nobles, and to the rulers, and to the rest of the people, be not ye afraid of them; remember the Lord, which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses. Having entered into an historical review of the context, Mr. Gardiner considers the situation in which Nehemiah was placed, and his conduct and sentiments in consequence of it, as too obvious in their application to escape the notice of his auditors. He then gives a short, but comprehensive account of the advantages of the English constitution; and having contrasted them with a shocking, but faithful delineation of France, exhorts the people of England to vigorous perseverance in maintaining their laws and government, from a sense of their own happiness at present, and the apprehension of losing it, should the depravity of our neighbours spread among us.

The Happiness of living under the British Government. A Sermon occasioned by the Murder of the King of the French. Preached at Waldron, in Sussex, on Sunday, the 27th of January, 1793. By the Rev. T. Lewis, Curate. 8vo. 1s. Rivingtons, 1793.

Mr. Lewis, in this discourse, dwells very much upon the old theme of the 'blessings' the people of this country derive from its constitution. As it seems the author is himself blessed with nothing better than a curacy, and possibly may also be blessed with a wife and half a dozen children, we at least think his disinterestedness highly to be commended. As for his sermon, it is a mere eulogium, not only on the form of the British government, but on those who at present guide the helm of public affairs.

Free Thoughts respecting the present State of the Clergy in the Established Church, and particularly of those who are unbeneficed. By George Neale, Author of Essays on Modern Manners. 8vo. 6d. Kearsleys. 1793.

This is an honest and well-meant address in favour of a very meritorious and distressed body of men. The points on which Mr. Neale

Neale insists are, that talents and industry, when discovered among the inferior part of the clergy, should always be distinguished and encouraged; that the situation of curates should be rendered *permanent*; and that some mode should be adopted by which clergymen (as is the case in some other public establishments) should gradually rise to, at least, *independence*.

In addition to Mr. Neale's remarks, we will venture to suggest a hint to the legislature, with respect to the means of providing for this last, which is, perhaps, the most useful part of our author's plan—Let the small livings in the gift of the crown (which are now distributed by the lord chancellor) be vested in the hands of the bishops, to be by them given upon every vacancy to the oldest curate in the diocese, who shall be a married man, and of a fair character.

The genuine Principles of all religious Dissent, and especially of the Protestant Dissenters in England, illustrated and defended: a Sermon, delivered on Sunday, November 4, 1792, to the Congregation of Protestant Dissenters, in Hemel-Hempstead. By John Liddon. 8vo. ss. Johnson. 1793.

It is very justly observed by the author, that

‘ Nothing is more common, and at the same time more to be lamented, than the general undue attention which Christians of all denominations pay to the peculiarities of their own party, while they too often neglect or pay a very superficial attention to the grand ends for which Jesus Christ lived and died; in comparison of which the peculiarities of any party are nothing.

‘ If any principles or mode of worship be superior to the rest, it is because they operate more powerfully in producing those heavenly fruits, which are the natural offspring of *the grace of God, which bringeth salvation*. In other things, Christians, having an equal right to follow their convictions, should agree to differ; but in promoting the fruits of righteousness, they should be *of one heart, and of one mind*.’

In this discourse Mr. Liddon contents himself with stating and defending the four following general principles, as those in which all Dissenters alike are interested :

‘ First, We think that the Christian religion is nothing but religion: *for Christ's kingdom is not of this world*.—Secondly, We acknowledge no other head of the church than Jesus Christ; *one is your master, even Christ, and all ye are brethren*.—Thirdly, We believe that the Scriptures alone, without the addition of human articles or creeds, are sufficient to determine all matters of faith and practice: *Christ is the author and finisher of our faith*.—And, Fourthly, We believe that, as *every one must give an account of himself to God*, every individual ought to be left to follow the dictates of his own mind, without any human incentive or restraint.’

The author appears to be an honest man, and one whose defence will not injure his cause.

MISCELLANEOUS.

The Christian Minister's affectionate Advice to a New-Married Couple.
8vo. 1s. 6d. sewed. Rivingtons. 1793.

Among the different walks of literature, some are cultivated for utility, others for pleasure: in the latter we require much of ornament and invention, to interest curiosity, and delight the imagination; in the former we are content with truth; nor are we disgusted when truths, important to the happiness of mankind, and above all others those which relate to the proper discharge of our relative duties are the most so, are held up to us in a variety of lights, and presented to our recollection in every possible form. We scruple not, therefore, to recommend these pages to the perusal of the candidates for matrimonial felicity, though we do not meet in them with the strength or the ingenuity of a Chapone or a Gregory, since they contain what their title imports, *affectionate advice*, urged with a seriousness befitting the occasion, and founded on those sentiments of piety which are the surest pledge of proper behaviour in every situation of life. In short, if wedding sermons were in fashion, and we know no reason but a too fastidious delicacy why they should not, the treatise before us would make a very proper one.—The author advises the married pair to keep up that desire of pleasing which is so sedulously shewn in the season of courtship; to keep each to their own proper department; to avoid the selfish desire of possessing, exclusively, the affections of each other, to the breaking off of those other links of love by which each is bound to his paternal mansion.—With the greatest propriety he insists largely on the cultivation of good temper, as what alone can render the constant society of two people agreeable to each other; and, fortifying himself with the authority of St. Paul, he inculcates on the new-married lady, *ex cathedra*, ‘unreserved subordination and reverential deference;’ or, as he elsewhere styles it, ‘the radical virtue of submission;’ without which he assures her, ‘she presents a shocking contrast to the spouse of Christ,’ her resemblance being, ‘not the church but the world.’—We acknowledge that we could not help stroaking our beards in approbation of such wholesome doctrine.—Our readers will have a favourable specimen of this small treatise from the following extracts.—Speaking of the allowance a woman ought to make for an occasional negligence in the behaviour of her husband, he says,

‘But should there appear at times something more than a mere complexional inattention to the art of pleasing, something that evidences a disturbance of temper, she is then perhaps called to allow for the agitations of mind that men are liable to be thrown into, from their having much more to do with the world than wo-

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men have. It is a serene region that a woman moves in, in comparison with that, into which the head of a family is often obliged to launch, in order to support those who depend on him. In the midst of a thousand vexations from the stupidity, negligence, or knavery of those with whom his business lies, has he to earn that bread, which his wife and children may eat in tranquillity. Should he therefore, when he comes home to his meal from this turbulent scene, omit a customary mark of affection, eat his meal in silence, or return a short answer to a civil question, let not the wife conclude that these things are demonstrations of indifference to her, and listen to that demon of discord who would prompt her to resent them as such. No: let her recollect, that now is the time for her to exert all the softness of her sex; and to call forth all the sweetness, humanity, and tenderness, of her nature; to sooth him who has been toiling all the day, principally, perhaps, on her account.

The following observation sets the importance of good temper in a forcible light:

‘Be assured that no equivalent can be found for good nature. Let the husband be sober and industrious; let the wife be chaste and frugal; by these virtues you may be preserved from some of the miseries that wait on profligacy and extravagance; but while you escape these, what will your house be, without good nature? — Not a home. By a *home*, we understand a place where the mind can settle; where it is too much at ease to wish to rove. It is a sort of refuge, to which we fly in the expectation of finding those calm pleasures, those soothing kindnesses, that are the emollients and the sweeteners of life.’

‘All the admonitions, therefore, I can suggest on the article of temper, may be considered in this short precept: *endeavour to make your house a home to each other.*’

The Exhibition; or, there is None greater than I, no not One. By Timothy Tar-Barrel. 8vo. 1s. Faulder. 1793.

The contents of this pamphlet, it seems,

‘Were written, in the form of letters, for the Oracle, and meant as a reply to a letter which appeared in that paper on the 14th of March, containing, in the ironical manner of Swift, a satire on the council of the Royal Academy, which, if it had been well founded, would have been severe.’

But they were on some account or other not accepted, which is the author’s reason for their appearance in another form. The design of it is to defend the committee, to whom belongs the task of displaying the pictures sent by different artists to the Exhibition at Somerset-house, from the various charges of partiality which have been brought against them by those gentlemen of the brush who have thought their merits under-rated. The author is

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possessed of some humour, which he has displayed in relating the account of a grand squabble and battle royal among the artists who he supposes to have disputed the committee's judgment and impartiality as to the arrangement of their pictures. After all this he describes them returning to the hall of council, where he says,

"The president was still seated at the feet of Apollo; but the members of the council were ranged in a semicircle on his right and left, and a golden bar kept the descending crowd at a decent distance. The statues of Taste and Candour appeared dejected and drooping, but the God himself was enveloped in fire. He stretched out his right hand and spoke, "Artists, I know your feelings, and forbear to reproach you. Let the scene which you had leisure to survey, while your limbs were deprived of motion, never be effaced from your minds; and let the misfortunes of this day teach you to distrust the suggestions of vanity; and to respect the determinations of a Council, who act under the direction of *Taste*, and the influence of *Candour*: for *here Merit alone can give preference*, and *here Merit* shall receive justice. Let this assurance stimulate your future industry. Return now to the Theatre of Exhibition—you will find all things restored and arranged in their pristine order. All save the picture of Reynolds, which I have removed to the palace of Jupiter, my father; and the distinguished place it held in this Exhibition, for which you have so peacefully contended, I bestow upon a Painter after mine own heart—upon *Tar-barrel*.—Let him approach, and receive from the President the immortal wreath worn by the favourites of Apollo." Swelling with joy almost to delirium, I boldly advanced through the bar—I knelt at the feet of the President—I looked up, and though every feature of his face was immovably graye, I saw that his midriff was convulsed with risibility. The contagion darted from his eye to mine—and was communicated from one to another through the crowd, like an electric shock, till all united in peals of laughter so long and loud, that "I awoke, and behold it was a dream."

Among other fanciful conceits, the author has annexed to the title-page an engraved Alphabet, the letters of which retire in perspective on each side from a large irradiated *I* in the center. The perusal of this little jeu d'esprit may, perhaps, do some good in reconciling artists who cannot find the just point to which their talents extend, and may teach them as artists, what is equally necessary to them as men, the knowledge of themselves.

Instructions for Young Mariners, respecting the Management of Ships at single Anchor. By Henry Taylor, of North Shields. 4to. 6d. Phillips. 1793.

The author of these Instructions informs us, that before he ventured to publish them, he consulted several experienced command-

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ers of ships, who not only approved the design, but were of opinion that the execution of it would prove highly beneficial to the interests of the maritime department. A similar declaration has lately been made, at an annual meeting of the owners of about two hundred sail of ships, resident in North-Shields and its environs. We may safely consider these united testimonies as a proof that the instructions are well-founded; and shall therefore only mention the several subjects of which they treat. These are, riding at anchor in moderate weather; when the ship will back; riding windward tide, in danger of breaking her sheer; tending to leeward, when the ship must be set a-head; how to manage when the ship breaks her sheer; when a long service is out, and the ship is likely to go to windward; how to manage in a storm; caution respecting the anchor-watch; the particular duty of the chief mate.—The instructions are delivered with perspicuity, and, as a farther recommendation, the author appears to be a moral man.

The Military Magazine. To be continued every three Months. Volume the First. 12mo. 5s. sewed. Egertons. 1793.

This publication is little else than a quarterly newspaper, and at the modest price of five shillings, contains scarcely more letter press, but certainly much less original matter, than a daily one at four-pence. It is evidently calculated for such young military triflers as are apt to be *immensely* fatigued with very little study; and, to suit the taste of such, the author deals very largely in anecdotes and other shreds and patches of literature, which altogether make a very motly and ridiculous mixture. Nor have these any claim to commendation on account of their novelty; witness, 'Chevy Chase,' the 'Camp Medley,' &c. selections from the Spectator, Montesquieu, &c. From the latter writer, however, we find a chapter 'On the Slavery of the Negroes,' which, taken by itself, may, by readers who have some prejudices and no great scope of penetration, be taken as the opinion of that great philosopher in favour of the infamous conduct of Europeans towards that unhappy and much injured people. The chapter we allude to, is the fifth of the fifteenth book, and the sense in which our compiler has evidently taken it, furnishes a sufficient comment, without any observation of ours, on his ability to perform even the humble drudgery of editing a magazine.

A Short Sketch of the Life of Mr. Foster Powell, the great Pedestrian, who departed this Life April 15, 1793, in the 59th Year of his Age. 8vo. 6d. Westley. 1793.

Foster Powell was noted for many years as an extraordinary pedestrian; and in that capacity performed journeys not only in England,

England, but in other countries; a general account of which is given in the present pamphlet. He was born at Horsforth, near Leeds, in Yorkshire, and died in April, last in the 59th year of his age.

Humorous Hints to Ladies of Fashion, who wish to appear Pregnant, and perpetually Prolific. In Letters from Lady Tabitha Twins, in London, to her Friends in the Country. With Notes by the Editor. Embellished with a Portrait of a Lady of extraordinary Fecundity, who, it is expected, will have four Little Ones at a Birth, in a few Days. 8vo. 2s. Symonds, 1793.

Low ribaldry, only calculated to take advantage of an absurd fashion, for the purpose of picking the pockets of the public.

C O R R E S P O N D E N C E,

In answer to our Correspondent J. C. who dates from Birmingham, we have only to say, that—

Much as we respect the civil and religious constitution of this country, the publication which is PROFESSEDLY PARTIAL is not a REVIEW.—It may be a PARTY JOURNAL, and may class well enough with many *party newspapers*, &c. which are *avowedly sold* to either the opposition or the ministry; but such a publication can never be the proper vehicle for *truth*, and never can be permanently respectable.

On this ground we must decline the flattering proposal of our Correspondent. Our design is to be perfectly IMPARTIAL:

‘*Quid verum atque decens curo & rogo, & omnis in hoc sum.*’

Our Correspondent may be assured of never meeting with any observations from us disrespectful to the government, and still less to the religious establishment of this country, for which we have ever maintained an inviolable esteem. We shall, however, continue to treat every liberal and ingenious adversary with candour and decency; and if we attempt to repel his objections, it will be by argument and not by abuse. Presuming ignorance, obtrusive dulness, indecency, irreligion, and immorality, are the proper objects of castigation in a literary Journal; and we will add, that in such a publication, we think, politics and controversy should never be suffered to occupy the foreground.

Our Correspondent must excuse us, if we acknowledge ourselves too proud to be willing to rest our dependence upon the support of *any party* whatever. The *ability* with which publications of this kind are conducted, is the only fair ground on which to build any hopes of success.—On that principle only will the *Critical Review* ever solicit the favour of the Public; and on that we are candid enough to avow that we have some reliance.



T H E
CRITICAL REVIEW.

For AUGUST, 1793.

Works of the late Dr. Benjamin Franklin: consisting of his Life written by Himself; together with Essays, Humorous, Moral, and Literary, chiefly in the Manner of the Spectator. 2 Vols. 8vo. 7s. Boards. Robinsons. 1793.

THERE is no study more pleasing than biography, nor do modern times present us with a life more interesting than that of Dr. Franklin. To observe the progress of this singular character, from the obscure beginning of a journeyman-printer, to the first stations in the philosophical and political world; to trace the means by which he was able to effect his purposes, and the manner in which his vast abilities unfolded, is a most amusing speculation, grateful to curiosity, and encouraging to rising genius.

As, therefore, the life of this extraordinary character occupies the whole of the first volume of this publication, we shall for the gratification of our readers endeavour to exhibit a short abstract of it, though as it is not written in a prolix style, we would rather recommend the perusal of the whole. The Life as far as the year 1731, and to page 190 of the present volume, was written by Dr. Franklin himself, and was translated from the French by the present editor; the continuation is by the late ingenious Dr. Stuber of Philadelphia.

The ancestors of Dr. Franklin had lived upon a small freehold at Eaton in Northamptonshire, for about 300 years; they added to this petty resource the trade of a blacksmith, without which they could not have subsisted: the eldest son having been uniformly brought up to this employment. The doctor was the youngest son of the youngest branch, counting five generations. His father, Josias Franklin, went with his wife and three children to New England, about the year 1682, chiefly with a view of enjoying their religion unmolested, being Nonconformists. — By the same wife Mr. Franklin had four more children born in America, and ten by another, in all seventeen. The doctor was the youngest of all except two daughters, and was born at Boston in New England, in

C. R. N. ARR. (VIII.) *August*, 1793. C c 1706.

1706. He was sent at the age of eight years to a grammar school, his father intending him at that time for the church; but this scheme he was obliged to relinquish, and at ten, young Franklin was taken home to assist his father in his own business, that of a tallow-chandler.

As the business proved not very agreeable, young Franklin was desirous of going to sea, and to divert him from this project, his father placed him upon trial with his cousin Samuel, a cutler; but the premium required being too large, he was recalled home.

‘ From my earliest years, (continues the doctor) I had been passionately fond of reading, and I laid out in books all the little money I could procure. I was particularly pleased with accounts of voyages. My first acquisition was Bunyan’s collection in small separate volumes. These I afterwards sold in order to buy an historical collection by R. Burton, which consisted of small cheap volumes, amounting in all to about forty or fifty. My father’s little library was principally made up of books of practical and polemical theology. I read the greatest part of them. I have since often regretted, that at a time when I had so great a thirst for knowledge, more eligible books had not fallen into my hands, as it was then a point decided that I should not be educated for the church. There was also among my father’s books Plutarch’s Lives, in which I read continually, and I still regard as advantageously employed the time I devoted to them. I found besides a work of De Foe’s, entitled, an Essay on Projects, from which, perhaps, I derived impressions that have since influenced some of the principal events of my life.

‘ My inclination for books at last determined my father to make me a printer, though he had already a son in that profession. My brother had returned from England in 1717, with a press and types, in order to establish a printing house at Boston. This business pleased me much better than that of my father, though I had still a predilection for the sea. To prevent the effects which might result from this inclination, my father was impatient to see me engaged with my brother. I held back for some time; at length however I suffered myself to be persuaded, and signed my indentures, being then only twelve years of age. It was agreed that I should serve as apprentice to the age of twenty-one, and should receive journeyman’s wages only during the last year.’

Of his attempts at poetry the doctor gives a pleasant account, and congratulates himself on his father having laughed him out of that propensity.—Of the manner in which he acquired his talent for prose, the following is the history.

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* There was in the town another young man, a great lover of books, of the name of John Collins, with whom I was intimately connected. We frequently engaged in dispute, and were indeed so fond of argumentation, that nothing was so agreeable to us as a war of words. This contentious temper, I would observe by the by, is in danger of becoming a very bad habit, and frequently renders a man's company insupportable, as being no otherwise capable of indulgence than by indiscriminate contradiction. Independently of the acrimony and discord it introduces into conversation, it is often productive of dislike, and even hatred, between persons to whom friendship is indispensibly necessary. I acquired it by reading, while I lived with my father, books of religious controversy. I have since remarked, that men of sense seldom fall into this error; lawyers, fellows of universities, and persons of every profession educated at Edinburgh, excepted.

* Collins and I fell one day into an argument relative to the education of women; namely, whether it were proper to instruct them in the sciences, and whether they were competent to the study. Collins supported the negative, and affirmed that the task was beyond their capacity. I maintained the opposite opinion, a little perhaps for the pleasure of disputing. He was naturally more eloquent than I; words flowed copiously from his lips; and frequently I thought myself vanquished, more by his volubility than by the force of his arguments. We separated without coming to an agreement upon this point; and as we were not to see each other again for some time, I committed my thoughts to paper, made a fair copy, and sent it him. He answered, and I replied. Three or four letters had been written by each, when my father chanced to light upon my papers and read them. Without entering into the merits of the cause, he embraced the opportunity of speaking to me upon my manner of writing. He observed, that though I had the advantage of my adversary in correct spelling and pointing, which I owed to my occupation, I was greatly his inferior in elegance of expression, in arrangement, and perspicuity. Of this he convinced me by several examples. I felt the justness of his remarks, became more attentive to language, and resolved to make every effort to improve my style.

* Amidst these resolves an odd volume of the Spectator fell into my hands. This was a publication I had never seen. I bought the volume, and read it again and again. I was enchanted with it, thought the style excellent, and wished it were in my power to imitate it. With this view I selected some of the papers, made short summaries of the sense of each period, and put them for a few days aside. I then, without looking at the book, endeavoured to restore the essays to their true form, and to express each thought at length, as it was in the original, employing the most appropriate words that occurred to my mind. I afterwards

compared my *Spectator* with the original; I perceived some faults, which I corrected: but I found that I wanted a fund of words, if I may so express myself, and a facility of recollecting and employing them, which I thought I should by that time have acquired, had I continued to make verses. The continual need of words of the same meaning, but of different lengths for the measure, or of different sounds for the rhyme, would have obliged me to seek for a variety of synonyms, and have rendered me master of them. From this belief, I took some of the tales of the *Spectator* and turned them into verse; and after a time, when I had sufficiently forgotten them, I again converted them into prose.

In 1720 or 1721, his brother began to print a newspaper—Previous to this there was but one in all America, which was thought quite sufficient, and Mr. Franklin was censured for projecting a new one. Dissident of his talents for writing, the first communications to the paper, Benjamin wrote in a disguised hand, and placed under the door of the printing office; but as soon as discovered, the circumstance raised him in his brother's opinion. The brother was, however, a very passionate and severe master, and our biographer remarks, that his tyrannical treatment served greatly to impress upon his mind that aversion to arbitrary power which he ever afterwards preserved.

He was fortunately released from this disagreeable situation by the newspaper proving inimical to the assembly, who issued an injunction 'that James Franklin should no longer print the *New England Courant*.'—It was, therefore, determined by their friends that it should be printed in the name of Benjamin Franklin, and to avoid a charge of collusion, his brother gave up his indentures. As the brother, however, still continued his ill-treatment, Benjamin determined to quit him, and went to New York to seek employment at seventeen years of age, but not finding a situation, he proceeded to Philadelphia, where after a variety of adventures he obtained employment under Mr. Keimer, a printer of no great eminence.

A singular accident introduced Franklin to the notice of sir William Keith, the governor, who talked of establishing him in business, but preparatory to that step advised a voyage to London. In this instance the governor cruelly played with the young man's credulity, and even disappointed him of the recommendatory letters which he had promised in England, and under the favour of which Franklin had undertaken the voyage. Almost penniless, and without a friend or patron in London, a singular accident introduced him to Mr. Hamilton, who was then an eminent advocate, and afterwards governor.—He very candidly, however, takes an opportunity of doing justice to the character of sir William Keith.

‘ But what are we to think of a governor who could play so scurvy a trick, and thus grossly deceive a poor young lad, wholly destitute of experience? It was a practice with him. Wishing to please every body, and having little to bestow, he was lavish of promises. He was in other respects sensible and judicious, a very tolerable writer, and a good governor for the people; though not so for the proprietaries, whose instructions he frequently disregarded. Many of our best laws were his work, and established during his administration.’

Franklin obtained employment at a Mr. Palmer's, a noted printer in Bartholomew-close. During his engagement here, he wrote a short metaphysical treatise on liberty and necessity, &c. which raised him in the opinion of his master. He worked at first at press, but engaged afterwards as a compositor with Mr. Watts of Lincoln's Inn Fields. Several projects were proposed to him while in this situation, but he declined them, and accepted a proposal from Mr. Denham, who had been a fellow passenger with him, to return to Philadelphia, and become his clerk, as a merchant.—He sailed from Gravesend the 23d July, 1726, and landed at Philadelphia 11th of October. He was however soon deprived of his agreeable situation under Mr. Denham by the death of that worthy man—By this event he was brought back to his former profession, and engaged as foreman with his old master Keimer. The ill-treatment of this man soon dissolved the connexion, and Franklin entered into a partnership with one Meredith who had worked with Keimer, and whose father was a man of property. At this period the doctor gives a very interesting picture of the moral state of his mind, which contains an excellent antidote against the pernicious principles of modern Deism. About the same time Franklin formed a debating club in Philadelphia, composed of the most intelligent persons of his acquaintance, of which he gives a very pleasing and lively description. Soon after this he engaged in printing a newspaper, which had been set up by Keimer.—By the friendship of Mr. Hamilton and his own merit, he was nominated printer to the assembly. About the year 1729, he bought Meredith out of the partnership, and embarked in the business, on his own account.

A demand being at this time made for a fresh emission of paper currency, and much clamour being excited concerning it, Franklin wrote a pamphlet on the unpopular side, viz. in favour of the emission, which had much effect, and he was rewarded by an order to print the bills.

‘ I now opened (continues the doctor) a small stationer's shop. I kept bonds and agreements of all kinds, drawn up in a more

accurate form than had yet been seen in that part of the world ; a work in which I was assisted by my friend Breintnal. I had also paper, parchment, pasteboard, books, &c. One Whitemash, an excellent compositor, whom I had known in London, came to offer himself. I engaged him ; and he continued constantly and diligently to work with me. I also took an apprentice, the son of Aquila Rose.'

Keimer soon after failed, and Franklin had no competitor but Bradford, who, however, being postmaster, had a better sale for his newspaper. On the 1st of Sept. 1730, he married Miss Read, for whom he had conceived a strong attachment before his voyage to England, but whom he had afterwards neglected. In 1731, he established the Library Society at Philadelphia, which was afterwards incorporated, and which now possesses 8000 volumes. In 1732 he began to publish Poor Richard's Almanac, of which 10,000 have been sold in one year. In 1736 he was appointed clerk to the General Assembly of Pennsylvania, which situation he held till he was elected one of the representatives for Philadelphia. In 1737, he was appointed postmaster ; and some time after suggested the plan of an association for insuring houses from fire. In 1744, he formed a plan for a military association for the defence of the province, and was chosen colonel of the Philadelphia regiment.

The situation of Franklin now enabled him to engage in philosophical pursuits with some attention ; and his observations on electricity he communicated to his friend Mr. Collinson of London, in a series of letters beginning in 1747. In 1750 he made the grand discovery, ascertaining the identity of lightning and the electrical fluid, which he turned afterwards to a practical use by the invention of conductors to preserve buildings from lightning. Of Dr. Franklin's political engagements, Dr. Stuber speaks as follows :

' Although philosophy was a principal object of Franklin's pursuit for several years, he confined himself not to this. In the year 1747, he became a member of the general assembly of Pennsylvania, as a burgess for the city of Philadelphia. Warm disputes at this time subsisted between the assembly and the proprietaries ; each contending for what they conceived to be their just rights. Franklin, a friend to the rights of man from his infancy, soon distinguished himself as a steady opponent of the unjust schemes of the proprietaries. He was soon looked up to as the head of the opposition ; and to him have been attributed many of the spirited replies of the assembly, to the messages of the governors. His influence in the body was very great. This arose not from any superior powers of eloquence ; he spoke but seldom, and

and he never was known to make any thing like an elaborate harangue. His speeches often consisted of a single sentence, or of a well-told story, the moral of which was always obviously to the point. He never attempted the flowery fields of oratory. His manner was plain and mild. His style in speaking was, like that of his writings, simple, unadorned, and remarkably concise. With this plain manner, and his penetrating and solid judgment, he was able to confound the most eloquent and subtle of his adversaries, to confirm the opinions of his friends, and to make converts of the unprejudiced who had opposed him. With a single observation, he has rendered of no avail an elegant and lengthy discourse, and determined the fate of a question of importance.

In 1749, he projected the plan of a public academy in Philadelphia to which was annexed a charity school. In 1753, Franklin was appointed deputy postmaster general for the British colonies. In 1755 he was made colonel of a regiment of militia in Philadelphia; but from the jealousy of the English ministry the regiments were soon disbanded, and the defence of the province left to the regular troops. In 1757, he came over to England in the character of agent for the province of Pennsylvania, on some disputes between the proprietary and the assembly. He was soon after elected a F. R. S. and the degree of LL. D. was conferred on him by the Universities of St. Andrews, Edinburgh, and Oxford. A pamphlet published by him with respect to the advantages of the Canada trade, is supposed to have produced the expedition which terminated in the conquest of that province. In 1762, he returned to America, and received the thanks of the assembly, and a compensation of 5000*l.* for his services. In 1764, he was again appointed agent for the colony, and was active in obtaining the repeal of the stamp act. In 1766, he visited the continent of Europe, and was introduced to Louis XV.

When the unhappy disputes took place between Great Britain and the colonies, Dr. Franklin left nothing untried to prevail on the ministry to change their measures; but finding all his efforts in vain, returned to America in 1775, immediately after the commencement of hostilities, and the day after his arrival was elected a delegate for congress. In the fall of the year he visited Canada, to unite them in the American cause. Dr. Franklin was afterwards chosen to treat with lord Howe and the British commissioners.

‘ The momentous question of independence was shortly after brought into view, at a time when the fleets and armies, which were sent to enforce obedience, were truly formidable. With an army, numerous indeed, but ignorant of discipline, and entirely unskilled

unskilled in the art of war, without money, without a fleet, without allies, and with nothing but the love of liberty to support them, the colonists determined to separate from a country, from which they had experienced a repetition of injury and insult. In this question, Dr. Franklin was decidedly in favour of the measure proposed, and had great influence in bringing over others to his sentiments.

‘The public mind had been pretty fully prepared for this event, by Mr. Paine’s celebrated pamphlet, *Common Sense*. There is good reason to believe that Dr. Franklin had no inconsiderable share, at least, in furnishing materials for this work.’

Of the convention at Philadelphia in 1776, for establishing a new form of government, Dr. Franklin was president; in the latter end of the same year he went to France in the character of a negociator, and in 1778 fortunately concluded an alliance offensive and defensive with that kingdom.

The trading part of the British nation, becoming at length convinced of the ruinous tendency of the war, were clamorous for peace about the year 1782, and on the 3d of September 1783, Dr. Franklin, as one of the American plenipotentiaries, signed the treaty. In 1785, Dr. Franklin returned to America; he was shortly after appointed president of the supreme executive council for Philadelphia, and in 1787, was chosen a delegate to the convention for perfecting the constitution.—In the same year he became president of two most laudable societies, one for alleviating the miseries of prisons; the other for the abolition of slavery. In 1788, he retired entirely from public life; and on the 17th of April 1790, died of an imposthume on his lungs, aged 84.

The very imperfect abstract which we have been able to present to our readers, will scarcely suffice even to give them an outline of Dr. Franklin’s character, and for the perfect portrait, we must refer to the volume itself. The part of his life which was written by himself, is, indeed, an invaluable specimen of biography; it is distinguished by the ease, pleasantry, and fascinating manner in which it is composed; and, though it comes to us through so singular a medium as a translation from the French, it does not seem to have lost much by this circumstance, as, were we not informed of the fact, few persons we believe would have suspected it to be a translation.—In the continuation by Dr. Stuber, the events of Dr. Franklin’s public career seem to be accurately recorded, but we want the interesting details of domestic life, and the sentiments of the man himself—How much is it to be regretted that the doctor neglected to complete the work?

In

In a future Review we shall present the reader with some specimens of the miscellaneous part of these volumes, which appears in general well selected.

(To be continued.)

A Paper on the Prevention and Treatment of the Disorders of Seamen and Soldiers in Bengal. Presented to the Honourable Court of East-India Directors, in the Year 1791. By J. P. Wade, M. D. 8vo. 3s. Boards. Murray. 1793.

WE passed over Dr. Wade's Evidences cursorily, with an intention of examining his precepts at a greater length. They contain many observations of importance, and it must be our apology, if our article appears too extensive, that we now consider both works together.

The first part relates to the management of seamen. We think our author's ideas respecting contagion calculated to inspire too much confidence. The fevers of seamen are not, in reality, infectious; but, when the miasmata are inhaled, the concurrence of occasional causes may contribute to their action. The plan, therefore, to be adopted, which will combine the health of the seamen with the necessary exertions is, to suggest most strongly the importance of guarding against the exciting causes, and to inculcate very forcibly the danger of these, as the principal circumstances to be dreaded, in such situations. The observations respecting liquor, provisions, cleanliness, exercise, ventilation and intestinal evacuations, are judicious and applicable to the company's service.

The subject of diseases will be the most copious source of our remarks, for many of our author's directions may be advantageously applied to the same complaints, even in Europe; and so intimate is the connection between England and India at this time, that constitutional diseases acquired in Asia, become the subjects of our practice, and yield only to the most approved methods of that country. Fevers, the first complaint particularly noticed, are among the least peculiar diseases of India. They originate, therefore, almost constantly from the bowels and their contents: here, in the few instances where they do not arise from this cause, they are greatly exasperated byordes collected in the intestinal tube. The principal remedy there is purging; and here, if any remedy is peculiarly adapted to the disease, it is the same. Our author, we suspect, under-rates the abilities and sagacity of the European practitioners, in the following passage; for, in no instance will a physician of experience confine the evacuations in the manner
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mentioned, even in inflammatory, much less in fevers of the bilious kind.

‘ When cases, therefore, occur in those regions, which exhibit the appearances of an inflammatory, or of a low nervous fever, should the physician, according to the best knowledge he may have acquired from lectures or from books, pronounce them distinct disorders and opposite in their nature or treatment, the patient would, in general, have a very unfair chance for his life. But the error is more fatal in the latter, in which sudorifics, strengthening medicines, and cordials, are generally prescribed. In the former, indeed, intestinal evacuations are allowed, in a limited manner, by practitioners in Europe.

‘ An opinion generally prevails, that the diseases of warmer latitudes differ very materially from such as afflict the inhabitants of cold climates, and that the methods of treating them should consequently vary; under this impression, the best practitioners in India have ventured to deviate in some measure from the practice of Europe, or have rather exercised the means sometimes recommended by authors to a greater degree.

‘ Few medical gentlemen, unless on their immediate arrival in the East Indies, confine intestinal evacuations, at the commencement of many disorders, particularly of fevers, within the limits of European practice; but fewer still possess experience and courage to exert those means with the energy which is absolutely necessary for the preservation of a patient on many occasions.

‘ Authors have recommended more considerable evacuations in fevers purely bilious, than in those of a putrid, nervous, or inflammatory character. A gentle vomit, and a laxative, perhaps one repetition of these with occasional glysters, constitute the whole of the evacuations from the stomach and intestines; but in cases supposed to be of the true bilious kind, these evacuations, though procured by the gentlest means, are recommended to be repeated oftener, and prolonged, perhaps, until an intermission or a remission take place, when the bark is exhibited without loss of time, or a scruple respecting the quantity, to obviate a return of the symptoms, but in reality a recovery from the disease. When the nature of the disorder is very obvious in bilious fevers, most individuals of the faculty will not hesitate to promote those evacuations to a degree beyond European practice; and the means are only defective in celerity and vigour; still, however, with a prejudice in favour of the bark in the first, or amongst the most intrepid and intelligent in the subsequent remissions or intermissions of the fever. But when the bilious fever is disguised under doubtful appearances, or, to speak more properly, when the foul contents of the stomach and intestines excite appearances which personate the inflammatory, the putrid, or the nervous fever, and their

their several modifications, the evacuations are generally restricted to a vomit and a laxative medicine, perhaps a single repetition of the latter with occasional glysters, succeeded by diaphoretics, vigorous antiseptics, corroborants, cordials, stimulants, opiates, and death.'

This, we have said, is not a fair account of any practice, but that of a few empirics, who sometime since supposed the bark was to cure every fever. In general, we hope very generally, the evacuations are continued through the course of the disease, in a degree proportioned to the violence of the fever, and the nature of the evacuations. Almost every practitioner of eminence knows that bark will not cure intermittents, when combined with extreme fullness of the biliary system, previous to evacuations. Yet it must be acknowledged, that the practice of giving purgatives is not generally known or followed among apothecaries, and some physicians of a particular sect. Wine and cordials supply their place, and congestions of the head or biliary system, which might be relieved by a few saline purgatives, are impacted by the force of stimulants, till the excitability is destroyed, and the patient sinks, *it is supposed*, from the fever.

When Dr. Wade speaks particularly of remedies, he seems to entertain some unreasonable prejudices against blisters. They relieve topical pain and congestions in the head, nor are they hurtful but to persons of extreme irritability, who are affected by the pain, or sunk by the sudden depletion. In Bengal, it may be different. Bark, he seems to disapprove; and, in this climate, the evacuation of the putrid fomes from the intestines, by purgatives, has precluded its use. In hot climates, we have good authority for saying that it is sometimes necessary in the earlier stages, and it appears probable that farther observation may fix the limits, within which it may be safely employed. At present, we cannot in our circumstances ascertain them; but that bark may strengthen the bowels, and correct the torpidity which prevents the action of purgatives, we can believe. In a torpid state, the bark seems still farther to lessen sensibility. Opiates our author thinks highly injurious; but we must, with him, limit this remark to the fevers of Bengal. We write '*from*,' not '*for*' practice, and know their utility. Wine, in the same circumstances, Dr. Wade thinks unnecessary, and unless in fevers *truly* putrid, it probably is so. But in all these points he differs from authors of credit, and makes some apology for it, though not a very gracious or complaisant one.

Of the evacuating remedies, venæsection is the most dangerous; and it is observed either more immediately or more remotely

remotely to occasion delirium, probably the delirium from too great depletion. On sweating, our author's comprehensive system may be selected.

‘ To avoid prolixity at present, a chain of assertions may be offered, of which the connection and validity shall appear in a future publication. He may therefore affirm, that the foul contents of the stomach or intestines are capable of exciting the cuticular secretions morbidly; that in the instances of spontaneous sweats described by authors, which have not proved beneficial, these have probably been the exciting causes, and, in conjunction with mal-practice, have had a share in all forced sweats; that from the entire expulsion of these from the body, or their removal from the neighbourhood of the stomach, all sweats of a favourable termination, and such as have been esteemed critical, have flowed; that sweats afford not any conjecture respecting the event, which may not previously be formed from an observation of the progress, or the actual predicament of the exciting causes in the bowels; that, in the increase and diminution of the oppression about the præcordia, and other symptoms, which appear to accompany sweating, authors have uniformly mistaken the cause for the effect, and the effect for the cause; that the most powerful means to promote perspiration consist in the removal of the cause of the fever, by evacuating the foul contents of the stomach or intestines, principally by purging; that as an effect may continue to operate for some time after the removal of its cause, or a diseased action may become habitual, perspiration will not always succeed immediately to the expulsion of the offending matters, nor the fever cease; that in a protrusion of this nature, medicines which do not evacuate the bowels, may be possibly adapted to the counteraction of those effects, and the restoration of natural habits to the skin; that all diaphoretics, not direct evacuants, whenever they have proved serviceable, have operated in this way; that on these principles, attempts to excite perspiration in any other way, during any period of fever, than such as promotes evacuation from the stomach and intestines, are always to be avoided, and a spontaneous tendency that way to be checked by cool air and other means, until evacuations have taken place; and that, consequently, almost the whole tribe of sudorifics should be exploded from practice in Bengal.’

Vomiting is a remedy which Dr. Wade admits with some caution, and seemingly with unwillingness. It is to prepare for the almost exclusive merit of his favourite plan, purging—a plan, we know, to be more generally useful, more indispensable than any other. But the name of its original author should not be concealed: it was Stahl the rival of Hoffman. Dr. Wade's particular remarks on purgatives we shall transcribe.

‘ Very

* Very few of the other orders (except the saline and oily) of purgatives deserve any attention in these disorders, or perhaps in any others in that country. The symptoms sometimes yield altogether, or abate considerably, after the operation of these medicines; in all cases they should certainly be allowed precedence. But as the disease does not always arise from the quantity or quality of grosser matters in the stomach and intestines, or from any proportion of vitiated bile and other secretions, which the utmost power of these purgatives can effect, we must have recourse to such as are more active and better calculated to remove the cause of the complaint, which may frequently be supposed to arise from the quantity, deficiency, vitiation, or immobility of certain secretions of the stomach and intestines, particularly the mucus adhering to the latter. That the cause of the protraction of fevers is often connected with the state of the mucus, as well as of the other secretions, appears from the immediate cessation or alleviation of all the symptoms on a copious discharge; and that the mucus is often vitiated in a most extraordinary manner, the senses of the observer will afford ample testimony. There are practitioners, to whom these cannot prove a source of information. The extreme delicacy of some gentlemen will not permit them to carry their researches so far; yet it is from this source, and this alone, that any precise knowledge respecting the nature, probable duration, and other circumstances of the disorder, but particularly the necessity of further evacuations, can possibly be acquired. It may be deemed particularly fortunate, that the purgatives which prove most successful in fevers are as mild in their operation as they are certain and powerful; that they are not subject to the inconveniences attending the other classes, for from their want of bulk they are more retainable in the stomach; and that from their specific gravity they may be supposed to reach more readily the sources of the evil, and to combat these with more success. Mercurial purgatives, particularly calomel, possess these advantages in the trifling quantity of two or three grains; but such small doses are seldom of much efficacy after the first and second, and a repetition would be esteemed rash by the generality of practitioners. They have frequently, however, in the smallest proportion, an operation so extensive, as to remove the complaint altogether, in slighter cases, by copious evacuations. But other occasions require their exhibition in such quantities, and after intervals so short, as would terrify most of the faculty, even in India, and appear to practitioners in Europe necessarily fatal. The most trifling detriment, however, has not been observed in any one instance, though a discharge from the salivary glands has not unfrequently ensued. It is always, however, proper, as well to obviate these inconveniences, as to render their evacuating powers more certain, to merge their operation by other cathartics, especially in a liquid form.

form. It may be received as a general rule, that the calomel, either alone or in conjunction with cathartic extract, resin, or extract of jalap, scammony, gamboge, elaterium, or the mass of laxative mercurial pills, should be exhibited at night, and the medicines necessary to promote its effects early the ensuing morning, as well as during the course of that day, according to circumstances. From two to ten or more grains of calomel, with a greater proportion of any of the other articles, may form a dose with the utmost safety; for these medicines, as evacnants, do not act with a disturbance, nor perhaps with an efficacy, in the exact proportion of their quantities. These doses may and should be repeated every second night, or, according to the pressure of the symptoms, every night, as long as any thing offensive shall remain to be discharged from the bowels, in the form of grosser excrement, vitiated bile, mucus, &c. Forty or more grains of calomel, with a larger quantity of the laxative mercurial pill, have been exhibited with innocency, and with greater benefit, in this manner, during the course of five or six days. Laxatives alone, or with additional efficacy from an union with antimonials, should be administered, not only in the mornings after the calomel, but in smaller quantities during the whole of the intervals; a very dilute solution of tartar emetic alone generally answers this purpose extremely well.

The fevers which sometimes follow the more violent ones, are styled chronic. They, almost in every instance, arise from obstructed liver, and yield, we are told, to mercurials, with purgatives interposed. Dr. Wade seems to think, that the changes of the moon influence fever, and adds some judicious remarks on diet.

Dysentery does not detain him so long. He considers it, in Sydenham's language, as a fever of the intestines, and treats it like fever, with calomel and other purges. Venæsection is supposed generally dangerous, sudorifics detrimental; bark and opium useless or inapplicable.

The medical language of India is singular, and it was not a little strange to hear 'the liver' and 'the bile' spoken of familiarly as diseases. But a long continuance of heat will of itself induce hepatic complaints, and every fever borrow its form and time from the same source, so that it is not surprising to find this very comprehensive term so generally used, though not with strict accuracy. Even nervous and pulmonary symptoms arise from an affection of this very important organ, which furnishes the next subject of Dr. Wade's remarks.

It is not easy to abridge the history of symptoms; but the apparent hectic, which so often attends 'the liver' and depends on

on it, may mislead an inattentive practitioner; may for a time impose on an able one: numerous supposed consumptions, in the decline of life, even in milder climates, have been only the peculiar form of this disease.

‘ Perhaps there is no variety of derangement in the functions of the lungs, but what may, and does occasionally, originate from the liver; but this is not the proper place to take notice of acute cases. All denominations of asthma, dry, humid, nervous, have often proved symptomatic of the liver, both in the strict and extended application of the term. Every alteration of the offices of the lungs, from the natural state of respiration, from a slight sense of impediment to a condition not far removed from suffocation, increased, sudden, quick, difficult, laborious respiration, are all generally characteristic of the liver. To these are added a greater difficulty of breathing after any effort; a sense of suffocation occasionally; a perception of heavy weight pressing on the lower parts of the lungs; a cough in all its varieties, generally dry, for a length of time at least, frequently constant, often recurring only at intervals, sometimes very slight, sometimes the principal and only symptom, when moist accompanied by excretions of every colour and consistence; pain in one or both sides, or in other parts of the chest, sometimes permanent and apparently pleuritic, at other times intermittent or periodical, often of a peripneumonic character; difficulty of lying on one or both sides, and sometimes of a recumbent posture altogether, though not often in chronic cases, chiefly, however, in the last stages; a sense of stricture about the pharinx, or of weakness there; sometimes a slight degree of difficulty in swallowing; a degree of hoarseness, and various changes in the voice; a palpitation of the heart is by no means uncommon. When any number of the preceding symptoms prove obstinate, it will always be prudent to have the liver in view.’

A fever resembling the yellow fever of the West Indies was epidemic in 1789, and supposed after some failures to originate from the liver, or to be connected with it. On dissection, that gland was found considerably enlarged, and patients treated, in the usual way, with mercurial friction, together with constant purgatives, and occasional emetics, which did not ‘ induce that excessive irritability of the stomach attributed to them by practitioners in the West Indies,’ were afterwards generally recovered. Every disease, originating from the liver, is cured by mercury and laxatives; so that, in obstinate cases, which have the remotest connection with this organ, practitioners are advised to try this remedy. The spleen is sometimes affected at the same time, and sometimes found uninjured.

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The treatment of the disease consists, we have said, in the exhibition of mercury with constant purgatives, and occasionally interpoling emetics. If mercury passes off by the intestines, it does not retard the cure; but, of this circumstance, our author leaves us in some doubt. It appears necessary that the mercury should be collected in the system, but this will certainly be retarded by its laxative effect. From Dr. Wade, we should with difficulty find a clue, but in an excellent pamphlet, published some years since by Dr. Girdlestone, the practice was detailed with much greater precision. Our author thinks mercury should be tried, even when an abscess is apparently formed, because the symptoms of abscess are uncertain, and it may probably happen, that, though one part of the viscus be suppurated, another part may be only indurated. Purgatives or antimonials may, it is remarked, be combined with mercury, but by no means opium.

The letter from Dr. Paisly, surgeon general at Madras, which concludes this volume, is truly excellent. It is dictated by sound judgment—careful and enlightened observation. He speaks of opiates and astringents in fluxes with dread; thinks that the suspending of the evacuations, even for one night, may induce fatal mortification; and even light bitters, in apparent dyspeptic cases, have brought on, he says, obstructions and an inflammation of the liver; castor oil, he appears to think useful, when the excreted fluids are not viscid, but prefers, in general, rhubarb and calomel. The liver-cough strikes us as an object of such importance, that we are induced to corroborate Dr. Wade's observations with Dr. Paisley's authority.

‘ Before I conclude this letter, though somewhat foreign to the subject of yours, I cannot avoid putting you on your guard against a disorder of the liver, which, from its being overlooked, I have once seen in Europe, and several times here, attended with fatal consequences. The disorder I mean, is what may be termed a liver cough. The obstruction, in this case, is pretty generally attended with inflammation and pain, though seldom acute, unless pressed with the fingers, or when the external membrane is also affected; but it oftener happens without pain or inflammation. The cough, though only a symptomatic complaint, is the *misleading symptom* of the disease. The patient pronounces his own case a cold, and is put on a course of ineffectual pectorals, takes exercise, and shifts his situation for health, until his liver either suppurates, or becomes an indolent mass of irrecoverable obstructions. In very irritable inflammatory habits, any mistake at the commencement of the disease is of the most dangerous consequence. The liver, the diaphragm, and the lungs, adhere and suppurate, and

and a purulent spitting succeeds; though, instead of a smooth uniform pus, the substance of the liver is expectorated by a deep hollow cough, in form of glandular membranous appearances, mixed with purplish discoloured blood, of a parenchymatous look.

This disorder, like all other inflammatory disorders of the liver, is very tractable in the beginning, by evacuations, relaxing antiphlogistic medicines, and mercury. Such cases as the above I have met with, and have been happy enough to effect some cures, even in that advanced stage.

It is to be observed, that in all confirmed diseases of the lungs of any standing, the liver is always affected; but in this disorder the lungs are only the secondary object, and never give any trouble, if the obstruction of the liver be removed, as in them there are neither tubercles nor infarctions. The breathing, except in inflammatory cases, is never affected; and the symptomatic complaints, cough and pain in the shoulder, may always be mitigated by lying on the back, with the head low and the legs raised.

Agues it may be supposed are sometimes hepatic diseases and in these Dr. Paisly employs the more active emetics, recommending antimonial and ipecacuanha wines, of each half an ounce with six drachms of the oxymel of squills. The observations, respecting the use of bark in agues, are simple and judicious. If the relaxing methods fail, Dr. Paisly advises the trial of bark; and, if this method should be found useless, deobstruents and neutral relaxants should be employed. We perceive, from the case which he records, that he does not carry the evacuating system far at once: when he found himself master of the disorder, he employed the laxatives gently, but steadily.

On the whole, we highly recommend this very useful practical work, and think, in general, medicine greatly improved by the practitioners of warm climates. Dr. Wade, probably like all other physicians, has his predilections for, and aversions to, particular remedies; but the bias will soon be seen and not greatly mislead. He has suggested many valuable remarks, which we hope will not be passed over with inattention.

Philosophical and Literary Essays. By Dr. Gregory, of Edinburgh. 2 Vols. 8vo. 12s. Boards. Cadell. 1792.

WHEN we consider the great importance of a just and accurate knowledge of the operations of the human mind, and recollect that Dr. Hartley, who was a physician, contributed much to the elucidation of this interesting subject, we

CR. R. N. AR. (VIII.) *August, 1793.* D d can-

cannot be disposed to blame Dr. Gregory for deserting his post, and leaving the bedside; to engage in the wide field of metaphysical disquisition. Concerning liberty and necessity much has been written, and each doctrine has been strenuously supported by its different advocates; yet the main question still remains involved in much doubt and obscurity. Dr. Gregory therefore steps forward on the side of liberty, and endeavours to clear away those doubts and difficulties by the application of mathematical demonstration to this department of science. We find the treatise contained in the volumes before us, to be only a part of a more extensive undertaking. 'An Essay towards an Investigation of the exact Import and Extent of the common Notion of the Relation of Cause and Effect in Physics, and of the real Nature of that Relation.'— This Dr. Gregory conceives to be a very important and even rational enquiry; and we think so too, provided that the Dr. can point out a plain and satisfactory method by which it may be prosecuted. In this publication, however, the author proceeds no further than is sufficient to show that the relation of cause and effect in physics is materially different from that of motive and action in metaphysics, and consequently, that the reasoning which proceeds from the supposition of the relation being the same as in the common arguments of the necessarians, is without any just foundation. In this place, however, we must not enter into the merits of the question respecting necessity, but go on to the examination of Dr. Gregory's very extensive and elaborate Introduction. — The author's distinction between events and effects seems to have been made with clearness and accuracy. Respecting the generally admitted philosophical principle, that 'for every effect there must be a cause, &c.' Dr. Gregory observes, that though it may have *something* in it as unquestionably true as any axiom of geometry, yet that when taken altogether it is not quite so clear and precise as it ought to be, or as the axioms of geometry actually are. That, therefore, however necessary it may be to admit the physical axiom of the universality; and the necessity of a cause for every event, or supposed effect, it must be equally and previously necessary to have it made perfectly clear and precise. This he supposes can only be done by a particular explanation and full illustration of the notion expressed by the term *cause*; and of the relation supposed to subsist between *cause* and *effect*. The full consideration of this subject is, however, purposely avoided in this part of the work, in order to afford a more ample scope for the author's enquiry concerning the exact import and extent of the common and natural notion of the relation of cause and effect, respecting which, he conceives various fanciful and erroneous opinions

opinions have prevailed, and of which many arbitrary, confused, and false definitions have been given. To ascertain the exact import and extent of this common notion, Dr. Gregory very justly considers as a point of great importance, because the precise meaning of it being once duly determined and understood, he thinks, it may be possible, which otherwise it would not, to find out whether it be just and rational; or erroneous and groundless, or in what respects it is just, and in what erroneous. Nay, in fine, to discover how far it coincides, or is inconsistent with what is already known of the established laws and order of nature! The author's reasons for making the enquiry are the following;

' If we find, on careful examination, that there is among things and events a relation corresponding to our common notion of cause and effect, this notion, I think, may with sufficient propriety be pronounced just and rational. But if there be in fact no such relation among things and events, or if we can find no proof of there being such an one among them, then I think our notion of the relation in question must be pronounced either wholly or partly erroneous and groundless. If we find that there are among things and events several different relations, all of which have occasionally been expressed by the terms *cause* and *effect*; that there are not only very different kinds of *events* or *effects*, (which indeed is self-evident), but also different kinds of *causes* or *principles of change*; and that between each of these and its corresponding event there is something peculiar or specific in the relation, besides what is general or common in all such relations; then I think it must be an important object in philosophy to attend to all these different *relations of event*, to investigate as far as possible the nature of every kind of cause; to ascertain the peculiar province of each, and to refer every kind of event or effect to its own proper cause or principle of change. And if we find that many events proceed from a concurrence or co-operation of two or more different kinds of causes, it must be the business of philosophy to ascertain such concurrence, and to discover what share each kind of cause has in the production of those phenomena which we observe and refer to them:

' Many philosophers have overlooked, what appears to me obvious to our unassisted faculties, and generally acknowledged by mankind, and what I find on the most careful examination to be true; that there are many different relations, as well as different kinds of event, many different kinds of causes, and often the concurrence of several kinds of causes in the production of one event. And such philosophers, in consequence of their inattention to some of these obvious truths, and an ill-judged and ill-placed love of simplicity, and an eager desire, to which we are by nature prone,

of referring things to as few principles as possible, have sometimes fallen into confusion and error, even of the most extravagant kind, in their speculations; by endeavouring to refer every kind of event or effect which they observed to one kind of cause. The kind of cause which has been thus favoured in preference to all others, and regarded as the only principle of change, has been different with different philosophers, according to their several tastes or fancies, and very much according to the kinds of event and cause which had chiefly engaged their attention. The inevitable consequence of this conduct has been, to perplex this essential part of philosophy, and to retard the progress both of physical and metaphysical science. And it is chiefly by following the very opposite conduct, that I think we may hope to acquire real and useful knowledge of the subject in question; by attending to those differences, which have been so generally disregarded among the several kinds of events, and of causes, and of relations of event and cause, and to the frequent co-operation of different kinds of causes; with a fixed distrust of all the philosophical notions and doctrines that have ever been inculcated on the subject; but with due regard to the natural suggestions of the human faculties, and a sacred reverence to those fundamental laws of human thought, according to which even our observations must be made, as well as our inferences drawn, and our ultimate opinions formed.

The means which Dr. Gregory advises to be employed in this investigation, are therefore the same that Bacon long ago recommended for the improvement of natural philosophy.—In the further illustration of this part of his subject, Dr. Gregory casts a contemptuous glance at the philosophical theory of *ideas*; a doctrine which he considers as one of the most splendid monuments that ever existed, of the abuse and perversion of human reason. We apprehend, however, that the supposition of ideas, being the immediate or only objects of thought in the different operations of the mind, will by many not be allowed to be a monument of perverted reason. Nor will they probably be persuaded that the doctrine has been overturned by Dr. Reid, as supposed by the author. We perfectly agree with Dr. Gregory in opinion, that the assumption of, and partial attachment to hypothetical principles, and the consequent neglect of accurate observation and experiment, and of strict inductive reasoning, are highly improper both in physical and metaphysical inquiries, and that they have probably been more prejudicial in the latter. Few discoveries, the author thinks, have been made by means of hypothesis, while many curious and useful ones have been effected by other means.—This leads him to a more important disquisition, and to make a *discovery* which seems alone to have been reserved for him; that in metaphysical

metaphysical science no discoveries can possibly be made. The arguments which Dr. Gregory uses in support of this singular opinion, rest upon the very slender foundation, that the whole science may be recognised in our own thoughts, and that there is no part but what is within us, requiring only attention to elicit it. On this subject a very few observations will be sufficient to shew the untenable ground on which Dr. Gregory builds his assertion: By discovery, it is certainly never meant that something must be found out which never yet existed. In physics, it is to find a relation not generally known; as the identity of the principle by which an apple falls to the ground, and that which retains the heavenly bodies in their proper orbits. In geography it is to find a country, which though it existed, was not known before; in metaphysics, to perceive a relation between different operations of the mind, or the principle which pervades and influences them. Thus Dr. Hartley, and even before him Thomas Hobbes, saw the extensive influence of the association of ideas, and explained many of the operations of the human mind on this principle. It cannot, however, be denied that ideas were associated before, and that this means of connection might before have been recognised in our own thoughts. The circulation of the blood existed within us, and might have been recognised by the most easy trials, yet no one now contends that this was not a discovery. The American islands existed, and it was only necessary to sail westward to find them out; yet Columbus has been called a discoverer. Was not the 47th proposition of the first book of Euclid a discovery? Yet it is certain that the square of the hypotenuse was equal to the square of both sides, and might have been recognised by our own thoughts, *if properly directed*; for in these few words lies the whole mystery, since in every instance of discovery nothing is produced. Truth is only elicited from the confusion in which circumstances involve it, and the clue which leads to it is found: this is probably as much the case in metaphysics as in any other science.

Notwithstanding Dr. Gregory treats the idea of making discoveries in metaphysics with such marked ridicule and contempt, he seems not to depreciate the philosophy of the human mind, nor represent it as either inscrutable or placed beyond the reach of our faculties. On the contrary he allows, indeed he was obliged to allow, that it is both an interesting and useful branch of science. He also further admits that considerable progress has been made in the cultivation of different parts of it, and that a still greater progress will be made when it shall be cultivated in a proper manner, and with just notions of the objects and limits of it. After this we find Dr. Gregory comparing the science of mind to a plain mirror, only requiring

quiring to be looked upon in order to be examined. Our readers will, however, we apprehend, hardly agree that the mind is that easy study that Dr. Gregory represents it to be. If they have been accustomed to metaphysical research they will be well aware how easily it eludes investigation. The very name of this science, the author remarks, has been held in reproach; he therefore defines metaphysics,

'To denote those parts of science whereof the subject is the human mind, and its various operations, or, in other words, all modifications of thought, in contradistinction to physics, whereof the subject is body, and the various changes that occur in it. A rational history of the various operations of thought, a natural and good arrangement of them, an accurate examination and comparison of them, so as to ascertain their various relations, and wherein they agree and wherein they differ, are surely things attainable, and perfectly within the reach of our faculties. The result of such an investigation will be, if not the discovery, at least the more distinct and more perfect knowledge, and the firm establishment, of certain general principles; and ultimately a system of science will be formed, bearing that relation to the particular phenomena of mind, which physical science bears to the phenomena of body.'

Two other causes, besides the propensity to make discoveries, Dr. Gregory finds to have impeded the progress of metaphysical enquiry. These are the improper use of appeals to consciousness, and the employing of ambiguous words and phrases. It must be admitted that appeals to consciousness in almost every instance have been fallacious.

'Metaphysical inquiries relate to human thought; and the very object of many of them is, to ascertain the most general, or, if possible, the ultimate facts, or indefeasible laws of it. The most obvious and natural way, if not the only way, for men to know accurately their own thoughts on any subject, seems to be by direct and very strict attention to them. We do not immediately perceive any other way by which men can know their own thoughts, either with respect to particular notions and opinions, or to more general laws: nor do we see any means of supplying defects, or of correcting errors, or even of detecting falsehood, in the accounts which men give of their own thoughts. Yet it must be evident that such defects and errors may often occur, either from the imperfections of the faculties, or want of due attention, or strong attachment to some peculiar system or opinion, in those who undertake to attend to their own thoughts, and to give an account of them. Admitting even, what I really believe to be the case, that all ordinary men are by nature capable of attending directly to

to their own thoughts, and consequently of knowing them distinctly, and giving a clear account of them; still there is reason to think that this faculty, like every other that men enjoy, may be greatly improved by proper exercise, and much impaired by want of use; so that in the latter case the exercise of it shall not become not only imperfect, and of course almost unavailing, but difficult and unpleasant to the person himself. The common duties, and business, and pleasures of life, not requiring any great or frequent exercise of that kind of attention, or reflection, as it is called, it will not probably, in the bulk of mankind, be found in greater perfection than just what is requisite for their ordinary occupations and amusements, and above all for their intercourse with one another.

On this principle Dr. Gregory supposes that it may fairly be presumed, that those who have made the philosophy of human thought their particular study, should be superior to the rest of mankind, both in the knowledge of it, and in the faculty of reflection by which that knowledge is acquired; and that they should constantly agree in the accounts they give of it. This he thinks would have been the case, had not some circumstances in their situation, probably, in the exercise of reflection, and in the nature of appeals to consciousness, tended to confound their reasonings and frustrate their labours. The chief circumstance which has operated in this way, is that attachment which metaphysicians have shown for some preconceived opinion, system, or hypothesis. Another instance of the abuse of appeals to consciousness, in Dr. Gregory's opinion, may be met with in the doctrine of necessity, 'consisting in the persuasion that the influence of motives in producing the (supposed) voluntary actions of mankind, is either precisely the same with that of physical causes in producing their several effects in lifeless bodies, or at least so nearly the same, (allowing for the greater number and different nature of the steps interposed between the motive applied and the ultimate overt action performed in consequence of it) as to be absolute and irresistible in the one case as well as in the other; and completely to exclude the supposed exertion, and possession, nay even the possibility, of any liberty or self-governing power in living persons as well as in lifeless bodies.'—Respecting this doctrine, Dr. Gregory thinks he has ascertained that the ready admission and assertion of the necessary consequences of it, which appear most repugnant to the general opinion, or common sense of mankind, are uniformly limited to those cases alone, in which the appeal as to their truth as matters of fact, is to be made to consciousness. To the bulk of mankind Dr. Gregory supposes it will appear perfectly absurd that there can

be moral merit or demerit, without admitting a self-governing power in the person acting, the latter notion being as much involved in the former as those of time and space are in motion. With regard to the abettors of necessity, Dr. Gregory says,

* My firm persuasion on this point is, that those who have maintained the doctrine of necessity have acted uncandidly, as well as unreasonably.

* Let it not be supposed, that, in hazarding this assertion, I fall into the disgraceful error, of calling in question the sincerity of any individual, or any set of men, for holding opinions different from mine, and different from those of mankind in general. No person can feel more strongly than I do, how illiberal, as well as unreasonable, such conduct would be. I know well that there are many defects, and often great peculiarities, and sometimes wonderful disorders, in the faculties of different individuals; which will sufficiently account for their maintaining very extravagant opinions, without affording the smallest ground to impeach their veracity.

The author's observations on the other source of error, the ambiguous use of words and phrases, are extended to a considerable length; in which, however, he has brought into view many very interesting as well as very entertaining particulars. As a very striking instance of inaccurate and imperfect thinking, we shall select, with our author, the common verbal blunder called a *bull*.

* The *bull*, in whatever nation or language it may occur, I consider as the extreme case, or *ne plus ultra*, of inaccurate and imperfect thinking; on which very account it affords the best illustration of the nature and causes of such inaccuracies and imperfections of thought, and of the means of correcting them.

* If the train of thought were made so slow in any person, that there should be time to attend to every object, and every circumstance of relation involved in any common and complex operation of thought, (for most common operations of thought are complex); and if, by any expedient whatever, the person were made to attend duly to every one of them, either in simultaneous combination, or in very quick succession, according to the circumstances of different cases, I think it would be as impossible for him to make a *bull*, as to deny an axiom of geometry, or the conclusion of a good syllogism.

* We hear and read of many wonderful *bulls* of the truly practical kind, altogether independent of language, and plainly founded in thought alone; such as, sending express for a physician to come without delay to a patient who was in the utmost danger, and telling

telling the doctor, in a postscript of the letter addressed and actually sent to him, not to come, as the patient was already almost well again; or observing gravely, when this story was told, that it was right to add such a postscript, as it saved the sending another express to countermand the doctor; or inclosing a thin sixpence in a snuff-box, that it might not be again to seek when it was wanted to open the box, the lid of which was stiff; or realising Hogarth's ingenious emblem, in one of his election-prints, by cutting away close to the tree the bough on which the person who cut it sat himself; which I once saw successfully performed; and, for the honour of my own country, I must say that it was in Scotland, and by a Scotchman, who narrowly escaped breaking his neck by so doing; or what may fairly be reckoned the *maximum* of *bulls*, and *inftar omnium*, a gentleman, when his old nurse came begging to him, harshly refusing her any relief, and driving her away from his door with reproaches, as having been his greatest enemy, telling her that he was assured he had been a fine healthy child till she got him to nurse, when she had changed him for a puny sickly child of her own. If I am rightly informed, France has the honour of having produced this immense and unparalleled *bull*, which is indeed *perfectum expletumque omnibus suis numeris et partibus*, and perfect of its kind.

Having stated very particularly these sources of error, Dr. Gregory has recourse to other causes of confusion on this subject, but which he seems to consider as of less importance, and to have had a less pernicious effect on the reasonings of metaphysical enquirers. After giving some explanation of the progress of his own knowledge on the subject, Dr. Gregory makes the following observation; that before we can have any chance of success in the pursuit of this enquiry, it will be essentially necessary to obviate in some way or other the inconveniences arising from the too great quickness of thought, which prevents the due consideration of all the circumstances;—the too great disposition to attend to resemblances, and overlook differences;—the various points of resemblance and analogy among the things to be examined;—and the illusion resulting from the ambiguity of the terms commonly used to express them. This, in the author's opinion, can only be done by a constant reference to particular instances. The remaining part of our author's preliminary discourse, after just noticing the different notions which Dr. Reid and Mr. Hume have had of the nature of cause, is filled up by the controversy with Dr. Priestley, whom the author seems to have wished to force in to the *arena*. Having thus attended Dr. Gregory through his very diffuse and laboured Introduction, we shall take our leave

of him for the present; but with an intention of soon returning to the examination of the demonstration contained in his Essays.

(To be continued.)

Ver-Vert; or, the Parrot of Nevers: a Poem, in Four Cantos. Freely translated from the French of J. B. Gresset. 4to. 2s. 6d. Johnson. 1793.

TO translate is not always to transfuse. The poem of *Ver-Vert*, as the translator truly tells us, has long been admired amongst the most elegant of the mock heroics. It has not the dignity and strong satire of the *Lutrin*, nor the rich invention of the *Rape of the Lock*; but is distinguished by its lightness, gaiety, and ease. These graces are very difficult to render into another language; we do not, therefore, mean to call this version a bad one, when we confess, that though the features are faithfully rendered, we miss in it the charm which engaged us in reading Gresset. — The translator, indeed, lies under a peculiar disadvantage from the subject. The various terms relative to the convent, do not naturalize well in English, nor are we sufficiently familiar with the manner of life there. When we think of nuns, it is in the high heroic strain. We are accustomed to see,

‘ In her cell sad Eloisa spread,

but we know nothing of the coquetry of the *parloir*. The story of the Poem is briefly this. *Ver-Vert* was a parrot belonging to the nuns of the visitation at Nevers, and a great favourite with the whole sisterhood. The young novices treated him with sugar plumbs and bon bons; the mothers taught him Ave Marias and Pater Nosters, from which he profited so well that his fame spread to a sisterhood at Nantes, the nuns of which sent an earnest request that this edifying bird might be permitted to pay them a visit. He is accordingly sent to them by the Loire; but during the voyage, having for his fellow passengers two or three dragoons and other company of that stamp, he unfortunately forgets all the pious aspirations of the convent, and learns the reprobate language of his new companions, in which, to their infinite surprize and disappointment, he accosts the nuns of Nantes, who are struck with horror at his graceless conversation, so different from what they were taught to expect, and send him back in disgrace to Nevers, where the change in his manners excites equal astonishment. Poor *Ver-Vert* is condemned to a penitentiary cell and bread and water, till his fault is supposed to be

be exalted; but on the day appointed for his restoration to favour, the joy and affection of the younger nuns leads them to feast him so profusely with sweetmeats and other good things, that he is literally killed with kindness.

Such is the outline of the tale, to which Gresset has given infinite spirit, by having thrown so much of character into the portrait of his hero, who appears, in the first part, a novice, innocent and demure; and after his transformation, a lively rake and petit maitre.

The translator has not been always sufficiently attentive to this beauty; for instance, where Gresset says, the nuns loved nothing so well except their confessor, nay

‘ dans plus d’un cœur,
Souvent l’Oiseau l’emporta sur le pere.’

The translator renders it,

‘ Nay some soft sisters in the bloom of youth,
Prefer’d the fowl’—

where the term fowl is peculiarly unhappy, presenting the idea of a dish upon the table, rather than the object of a tender affection.

He has likewise made the naughty words which the unfortunate Ver-Vert learnt on board the vessel somewhat broader and coarser, which takes off from the elegance of the poem; nor is the verse finished with the care which it ought to have been in a piece, of which delicate raillery, playfulness, and grace, form the merit as much as humour.

Upon the whole, however, Ver-Vert, in its present dress, must be considered as an acceptable present to the English reader. He will see in it a pleasant tale, but he must not think that he has seen Gresset. To those who are acquainted with both languages, we shall give the pleasure of comparing the following passages:

‘ Admis par tout, si l’on en croit l’histoire,
L’Amant chéri mangeoit au réfectoire:
Là, tout s’offroit à ses friands desirs;
Outre-qu’encor, pour ses menus plaisirs,
Pour occuper son ventre insatiable,
Pendant le tems qu’il passoit hors de table,
Mille bonbons, mille exquises douceurs
Chargeoient toujours les poches de nos sœurs.
Les petits soins, les attentions fines,
Sont nés, dit-on, chez les Visitandines;
L’heureux Ver-Vert l’éprouvoit chaque jour;
Plus millionné qu’un Perroquet de cour,

Tout

Tout s'occupoit du beau personnage ;
 Ses jours étoient dans un noble loisir :
 Au grand deroir il conchoit l'ordinaire,
 Là, de cellule il avoit à choisir :
 Heureuse encor, trop heurtée la mere
 Dont il daignoit au retour de la nuit,
 Par sa présence honorer le réduit !
 Très-rarement les antiques Discrettes,
 Logeoient l'Oiseau ; des Novices proprettes
 L'aloove simple étoit plus de son goût ;
 Car, remarquez qu'il étoit propre en tout :
 Quand, chaque soir, le jeune Anachorette
 Avoit fixé sa nocturne retraite,
 Jusqu'au lever de l'aïre de Venus
 Il reposoit sur la boëtte aux Agnus :
 A son réveil, de la fraîche Nonette,
 Libre témoin, il voyoit la Toilette ;
 Je dis Toilette, & je le dis tout bas ;
 Oui, quelque part, j'ai lû, qu'il ne faut pas,
 Aux fronts voilés, des miroirs moins fideles
 Qu'aux fronts ornés de pençons & dentelles ;
 Ainsi qu'il est pour le Monde & les Cours,
 Un art, un goût de modes & d'atours,
 Il est aussi des modes pour le voile ;
 Il est un art de donner d'heureux tours
 A l'étamine, à la plus simple toïle :
 Souvent l'effain des folâtres amours,
 Effain qui sçait franchir grilles & tours,
 Donne aux bandeaux une grâce piquante,
 Un air galant à la guimpe flotante ;
 Enfin, avant de paroître au parloir,
 On doit au moins deux coups d'œil au miroir,
 Ceci soit dit, entre nous, en silence ;
 Sans autre écart revenons au héros.
 Dans ce séjour de l'oisive indolence,
Ver-Vert vivoit sans ennuis, sans travaux,
 Dans tous les cœurs il regnoit sans partage :
 Pour lui sœur Thecle oubloit les moineaux,
 Quatre Serins en étoient morts de rage,
 Et deux Matous, autrefois en faveur,
 Dépérissoient d'envie & de langueur.

' At dinner-time, the pamper'd glutton ate
 Whate'er he lik'd : from any mother's plate ;
 All this beside the secret sugar'd things
 That some good-natur'd sister hourly brings.

For *Ver-vert's* indefatigable punch;
Tho' ever cramming, was for ever staunch.
The petty cares among those dames, 'tis thought,
Were either born, or to perfection brought!
This *Ver-vert* found.—Not ev'n at court, 'tis said,
To the queen's *Poll* was more attention paid.

When night approach'd, he, like a *sultan*, chose
The fav'rite cell, in which he would repose.
Nice was, indeed, his choice; for, it appears,
He never harbour'd with a nun of years:
But where he found a nunlet young and neat,
There he was sure to make his ev'n-retreat.
Upon the box, her *agnus Dei* that kept
And other holy toys, he perch'd, and slept.
Whether, with her, his ev'ning hymn he said;
Or, graceless, went, without a pray'r, to bed;
It is not known—Yet probably, I ween,
He to her *orisons* might say: "Amen."
Nor is it known what were his holy dreams:
Ideal cracknels? or ideal creams?
All that, as yet, I have for certain found
About his sleep, is—that his sleep was sound.

But soon as break of day begins to peep;
And busy bells rouse lazy nuns from sleep;
He too awakes, to view with curious eyes,
Fresh from her couch, the lovely vestal rise:
To see her lave, and dress—in short, to share
In all her little toilet's morning care.
Toilet, I say, but say in lowly tone,
What to the vulgar ought not to be known—
Toilet, I say—For I have heard it said,
That nuns themselves call in the toilet's aid
To raise their charms, and make them still appear
Devoutly decent, ev'n in holy gear.
Not a less faithful mirror is requir'd,
When holy fronts are meant to be attir'd
In simple gauze, than is requir'd to place
On fronts profane *bijoux* and Brussels-lace.
For, as the court and city have *their* modes;
Just so it happens in *these* blest abodes;
Where as much art and taste may be display'd
In the adjustment of a simple braid,
As by the mundane fair-one is employ'd
To deck herself in all the pomp of pride.

Nay,

Nay, oft the free and fancy-following loves,
 Forsaking parks, and palaces, and groves,
 Have wing'd their way o'er convent-walls and gates;
 And, 'spite of bolts, and bars, and iron grates,
 Shed all their influence on a vestal's face,
 And giv'n to weeds and veils resistless grace:
 This by the bye—Now to my tale again,
 Of which no more I mean to break the chain.

In this abode of ease and indolence
Ver-vert resided, like a Persian prince.
 Idle, inactive, without toil or care,
 He reign'd in all the hearts of all the fair.
 For him, her sparrows, ah! how hard their lot!
 Her darling sparrows sister *Aus* forgot.
 Four sweet canaries, once the parlour's pride,
 Now disregarded, broke their hearts, and died!
 Ev'n the two mastiffs, guardians of the door,
 And mighty, mighty favourites before,
 Neglected lie upon uncushion'd benches;
 And, through pure envy, waste away by inches!

Our readers will see the translation is not very exact. *Maitou* is, we think, injudiciously changed for mastiff; old cat and old maids, being always considered as congenial. The translator says, very truly, we have no word that fully expresses *les petits soins*: *attentions*, however, would render the phrase better than *petty cares*; *soins*, in the sense in which it is used here, does not mean cares at all, but *observances*, *little offices*, which we render to such as we desire to please—two of the prettiest lines,

‘ Enfin, avant de parôître au parloir;
 On doit au moins deux coups d'œil au miroir’—

are not translated at all. *Nanlet* is neither French nor English. *Bijou* is a word purely French, which has an English word *jewel*, exactly corresponding to it: we cannot, therefore, see the propriety of leaving that word untranslated in a publication, the professed business of which is to translate. The words *lave*, *gear*, have a stiffness that do not accord with the general style of the poem, which is not that of the grave, but of the light mock heroic. We are thus particular, not from a spirit of captiousness, but because we think it more serviceable to give particular than general criticism. If it were our present business to criticize Gresset himself, we should suggest that, perhaps, he would have told his story more neatly, had he concluded it with the arrival of his hero at Nantes.

Travels through Arabia, and other Countries in the East.
(Concluded from Vol. VIII. p. 160.)

WE now proceed to the second volume of these interesting Travels, which contains a general description of Arabia, and its several provinces; with our author's voyage from Mokha to Bombay and Surat, whence he returned to Europe.

‘ If any people in the world afford in their history an instance of high antiquity, and of great simplicity of manners, the Arabs surely do. Coming among them, one can hardly help fancying one's self suddenly carried backwards to the ages which succeeded immediately after the flood. We are here tempted to imagine ourselves among the old patriarchs, with whose adventures we have been so much amused in our infant days. The language, which has been spoken for time immemorial, and which so nearly resembles that which we have been accustomed to regard as of the most distant antiquity, completes the illusion which the analogy of manners began.

‘ The country in which this nation inhabits, affords many objects of curiosity, no less singular than interesting. Intersected by sandy deserts, and vast ranges of mountains, it presents on one side nothing but desolation in its most frightful form, while the other is adorned with all the beauties of the most fertile regions. Such is its position, that it enjoys, at once, all the advantages of hot and of temperate climates. The peculiar productions of regions, the most distant from one another, are produced here in equal perfection. Having never been conquered Arabia has scarcely known any changes, but those produced by the hand of nature; it bears none of the impressions of human fury, which appear in so many other places.

‘ With all these circumstances, so naturally calculated to engage curiosity, Arabia has been hitherto but very little known. The ancients, who made their discoveries of countries, by conquering them, remained ignorant of the state and history of a region, into which their arms could never penetrate. What Greek and Latin authors mention concerning Arabia, proves, by its obscurity, their ignorance of almost every thing respecting Arabs. Prejudices relative to the inconveniences and dangers of travelling in Arabia, have hitherto kept the moderns in equal ignorance. I shall have occasion to remark, that our best books of geography abound with capital errors upon this head; as, for instance, concerning the subjection of the Arabs to the Turks and Persians.

‘ For these reasons, I have resolved to give a more minute and circumstantial description of a country, and a people, which deserve to be better known than they are at present. In the course of the former part of my travels, I have mentioned in part what

I saw myself. But, as during so short a stay in Arabia, I had time to travel over only a few of the provinces of that widely extended country, I sought information concerning the rest, from different honest and intelligible Arabs. This information I was most successful in obtaining among the men of letters and the merchants; persons in public offices were more entirely engrossed with their own affairs, and generally of a more reserved character.

‘ This mode of obtaining my information appeared to carry with it several peculiar advantages; and it will be of no less utility, that I distinguish in this manner between what I observed myself, and what I was informed of by others. The reader will thus be enabled to discern between what I mention barely upon the authority of my own observation, and what I relate upon the concurrent evidence of many of the most enlightened persons in the nation. I shall find many more favourable opportunities of introducing certain particulars which I could not otherwise have inserted in the account of my travels, without interrupting too frequently the progress of the narrative. The reader will also be better entertained, when presented with a sketch, exhibiting the features no less of the country, than of the people inhabiting it.

‘ I should have wished to add a brief compend of the history of this singular nation. But this I found impossible. In the East there are no libraries, and no men of deep erudition, resources which a traveller might find with great facility in Europe. Yet there are ancient Arabic historians; but the copies of their works are very rare, as I learned at Kaifa and Mokha. It would be of consequence, however, to examine those authors, who are still unknown in Europe. The search, I am persuaded, could hardly prove fruitless. Those works would throw new light on several epochs in the history of ancient nations.’

It is much to be regretted that every endeavour is not used, in order to recover such Arabian manuscripts as treat of their history preceding the æra of Mahomet. The race of Tobba, is represented as the most ancient line of monarchs in Arabia; and, by the tradition of the natives, this was a foreign house, which came from the neighbourhood of Samarcand, and conquered and civilized Arabia. The Hamjare monarchs succeed in fame: but their history is also involved in deep obscurity.

Of the government of the Arabs, Mr. Niebuhr presents a curious account:

‘ The Bedouins, or pastoral Arabs, who live in tents, have many Schiechs, each of whom governs his family with power almost absolute. All the Schiechs, however, who belong to the same tribe, acknowledge a common chief, who is called Schech es Scheuch, Schiech of Schiechs, or Schech el Kbir, and whose authority

authority is limited by custom. The dignity of grand Schiech is hereditary in a certain family; but the inferior Schiechs, upon the death of a grand Schiech, choose the successor out of his family, without regard to age or lineal succession, or any other consideration, except superiority of abilities. This right of election, with their other privileges, obliges the grand Schiech to treat the inferior Schiechs rather as associates than as subjects, sharing with them his sovereign authority. The spirit of liberty, with which this warlike nation are animated, renders them incapable of servitude.

‘ This spirit is less sensibly felt among those who live in towns, or are employed in husbandry. It was easier to reduce them under subjection. In the fertile districts of this country, there have always been monarchies, more or less extensive, formed, either by conquest, or by religious prejudices. Such are the present dominions of the sheriffs of Mecca, of the imams of Sana and Maskat, and of some princes in the province of Hadramaut. However, as these countries are intersected by large ranges of mountains, the mountains are occupied by independent Schiechs.’

‘ The idea of forming republican governments seems never to have occurred to the Arabians. This form is not a necessary consequence of the primitive condition of mankind. It must have originated among people whose patience was exhausted by the outrages of arbitrary power; or sometimes, perhaps, from the fortuitous concourse of persons not connected by the ties of family-relation. The united states of Haschidu Bekil are not so much a federative republic, as an association of several petty princes, for the purpose of mutual defence against their common enemies. Their government resembles that of the German empire, not the States of Switzerland, or the United Provinces. Concerning the pretended republic of Brava, upon the eastern coast of Africa, little certain is known. There is ground for thinking that it likewise is merely a confederation among the Arabian Schiechs in that country.’

These reflections are very just, and it may be observed that the Greek and Roman democracies, present additional proofs that the chief spring of that form of government, is the tyranny of monarchs. A lesson of the utmost importance to teach kings moderation, and attention to the wishes of the people.

Perhaps the most interesting sections of this work are, the twenty-fourth, on the Bedouins or wandering Arabs; the twenty-fifth, on the religion and character of the Arabs; the twenty-sixth, on the manners and customs of the Arabians; the twenty-seventh, on their language and sciences; the twenty-eighth, on their agriculture; and the next, on the natural history of Arabia. But we have already dwelt so long on this

work, that we must confine ourselves to a few extracts. In the present age of political disquisition, the account of the constitution of government among the wild Arabs may be found curious.

‘ The dignity of Schiech is hereditary, but is not confined to the order of primogeniture. The petty Schiechs, who form the hereditary nobility, choose the grand Schiech out of the reigning family, without regarding whether he be more nearly or more distantly related to his predecessor.

‘ Little or no revenue is paid to the grand Schiech ; and the other Schiechs are rather his equals than his subjects. If dissatisfied with his government, they depose him, or go away with their cattle, and join another tribe. These emigrations, which happen pretty frequently, have reduced some tribes, which were once potent, to a low and inconsiderable state ; and have greatly augmented the numbers and powers of some petty tribes.

‘ Personal slavery is established among the Bedouins ; but none of them are *ascripti glebae*. A peasant, when dissatisfied with his master, may quit his service, and remove any where else.

‘ The Bedouins, who live in tents in the desert, have never been subdued by any conqueror ; but such of them as have been enticed, by the prospect of an easier way of life, to settle near towns, and in fertile provinces, are now, in some measure, dependent on the sovereigns of those provinces.

‘ Such are the Arabs in the different parts of the Ottoman empire. Some of them pay a rent or tribute for the towns or pastures which they occupy. Others frequent the banks of the Euphrates, only in one season of the year ; and, in winter, return to the desert. These last acknowledge no dependence on the Porte.

‘ Neither are, properly speaking, subject to the Turks ; to whom, on the contrary, they would be dangerous neighbours, if the pachas did not find means to sow dissensions among the tribes and great families, when there are more than one pretender to the dignity of Schiech or Schiechs.

‘ The policy of the Turks occasions frequent wars among the Bedouins ; but these are neither long nor bloody.

‘ Whenever the Turks interfere in their quarrels, all the tribes combine to repulse the common enemy of the whole nation.

‘ Every grand Schiech justly considers himself as absolute lord of his whole territories ; and accordingly exacts the same duties upon goods carried through his dominions as are levied by other princes. The Europeans are wrong in supposing the sums paid by travellers to the grand Schiechs to be merely a ransom to redeem them from pillage.’

From this we shall pass to the domestic life of the Arabs.

Arabia affords no elegant or splendid apartments for the admiration of the traveller. The houses are built of stone, and have always terrace roofs. Those occupied by the lower people are small huts, having a round roof, and covered with a certain herb. The huts of the Arabs on the banks of the Euphrates are formed of branches of the date tree, and have a round roof covered with rush mats. The tents of the Bedouins are like those of the Kurdes and Turcomans. They have the aspect of a tattered hut. I have formerly remarked, that they are formed of coarse stuffs prepared by the women.

The palaces and houses of Arabians of rank display no exterior magnificence. Ornaments are not to be expected in the apartments of men who are strangers to all luxury, except what consists in the number and the value of the horses, servants, and arms which they keep. The poor spread their floors with straw mats, and the rich with fine carpets. No person even enters a room, without having first put off his shoes. A Frenchman boasts of having maintained the honour of his nation, by wearing his shoes in the governor of Mecca's hall of audience. It is just such another boast, as if an Arabian envoy should vaunt of trampling on the chairs of an European lord.

The men of every family always occupy the fore part of the house, and the women the back part. If the apartments of the men are plain, those of the women, on the contrary, are most studiously set off with decorations. Of this I saw a specimen in a haram, which was nearly finished for a man of rank. One room in it was wholly covered over with mirrors; the roof, the walls, the doors, the pillars, presented all so many looking glasses. The floor was to be set with sofas, and spread with carpets.

Arabians, in circumstances which admit not of their having separate apartments for the females of the family, are careful, whenever they carry a stranger into the house, to enter before him, and cry *tarik*, retire. Upon this notice, given by the master of the house, the women instantly disappear, and even his very best friends see not one of them. A man must, indeed, deny himself this sight; for it is reckoned highly impolite to salute a woman, or even to look her steadfastly in the face. To avoid receiving strangers in their houses, shopkeepers and artisans expose their wares, and follow their respective trades, in the open streets.

The retired life of the women disposes them to behave respectfully to the other sex. I met a Bedouin lady, who, purely out of respect, left the road, and turned her back upon me; and I saw her do the same to other men. I several times have seen women kiss the hands of a man of distinction, or kneel to kiss his feet.

The great often have in their halls basins with jets d'eau, to cool

cool the air. I have mentioned that which we saw in the imam of Sana's hall of audience. The edges of the bason were coated with marble, and the rest of the floor was covered with rich carpets.

As the people of the East wish to keep their floors very clean, they spit very little, although they smoke a great deal. Yet to spit is not reckoned a piece of impoliteness. I have seen some persons of rank use a spitting-box, and others spit on the bottom of the wall, behind the cushions on which they sat.

As the floors are spread with carpets, and cushions are laid round the walls, one cannot sit down, without inconvenience, on the ground; and the use of chairs is unknown in the East. The Arabians practise several different modes of sitting. When they wish to be very much at their ease, they cross their legs under the body. I found indeed, by experience, that this mode of sitting is the most commodious for people who wear long cloaths, and wide breeches, without any confining ligatures. It seems to afford better rest, after fatigue, than our posture of sitting upon chairs. In presence of superiors, an Arab sits with his two knees touching each other, and with the weight of the body resting upon the heels. As in this position a person occupies less room than in the other, this is the posture in which they usually place themselves at table. I often tried it, but found it extremely uneasy, and could never accustom myself to it. In many parts of Arabia, there are long, low chairs, made of straw mats; but they sit cross-legged on them, as well as on the carpets.

The life which the Arabians lead in their houses, is so vacant and unvaried, that they cannot help feeling it irksome. Their natural vivacity prompts them to seek amusements out of doors. They frequent coffee-houses and markets, and are fond of assembling in public meetings as often as possible. Yet they have not the same means of diversion as other nations. What I have formerly said concerning the amusements of the inhabitants of the East, respects the Arabians only in part. They are often obliged to take up with sedentary and domestic amusements, which to Europeans appear very insipid.

It is, no doubt, to divert the tedium of a sedentary life, that the people of the East make so much use of tobacco. The Arabians, notwithstanding the natural dryness of their constitution, and the warmth of their climate, smoke still more than the inhabitants of the northern provinces of Asia. They use the long Persian pipe, which I have already described. A custom peculiar to Arabia, is, that persons of opulence and fashion carry always about them a box filled with odoriferous wood. They put a bit of this wood into any person's pipe, to whom they wish to express particular respect; and it communicates to the tobacco a fragrant smell, and a very agreeable taste.

* I never saw the Arabians use opium, like the Turks and the Persians. Instead of taking this gratification, they constantly chew kaad. This is the buds of a certain tree, which are brought in small boxes from the hills of Yemen. Persons who have good teeth chew these buds just as they come from the tree : for the use of old men it is first brayed in a mortar. It seems to be from fashion merely that these buds are chewed ; for they have a disagreeable taste ; nor could we accustom ourselves to them. I found likewise that kaad has a parching effect upon the constitution, and is unfavourable to sleep.

* The lower people are fond of raising their spirits to a state of intoxication. As they have no strong drink, they, for this purpose, smoke haschisch, which is the dried leaves of a sort of hemp. This smoke exalts their courage, and throws them into a state, in which delightful visions dance before the imagination. One of our Arabian servants, after smoking haschisch, met with four soldiers in the street, and attacked the whole party. One of the soldiers gave him a sound beating, and brought him home to us. Notwithstanding his mishap, he would not make himself easy, but still imagined, such was the effect of his intoxication, that he was a match for any four men.'

We shall close our extracts with an account of Arabian poetry and eloquence.

* The Arabians have been always accounted admirers of poetry. Their early history records many instances of the estimation in which they held this art, even before the days of Mahomet, and of the glory which any family acquired that produced a poet.

* The Arabians have no great poets among them at present, although they still cultivate poetry, and sometimes reward those who excel in it. The best poets are among the Bedouins of Dsjof. A Schiech of that country was, a few years since, imprisoned at Sana. The Schiech, observing a bird upon the roof of a house, recollected an opinion of those pious Mussulmen, who think it a meritorious action to deliver a bird from a cage. He thought that he himself had as good a right to liberty as any bird, and expressed this idea in a poem, which his guards, got by heart, and which becoming generally known, at length reached the monarch's ears, who was so pleased with it, that he set the Schiech at liberty, although he had been guilty of various acts of robbery,

* The Arabians often sing the exploits of their Schiechs. Not long since, the tribe of Khafael, having obtained a victory over the pacha of Bagdad, made a song, in which the actions of every one of their schiechs were celebrated. But the tribe of Khafael being beaten next year by the pacha, a poet of Bagdad made a parody of the Arabian song, in which he extolled the valour of the pacha and his officers. In my time, the song of the Arabians

still continued to be sung at Bagdad, and among the Bedouins. When Affad, pacha of Damascus, who had long commanded the caravans, and was beloved by the Arabians, was assassinated by order of the sultan, the Bedouins made an elegy on his death, and sang it openly in the towns of Syria. That piece is in the form of a dialogue between some Arabians, the daughter of the Schiech of the tribe of Harb, and the lieutenant of the assassinated pacha.

‘ A Maronite informed me, that the poets of Syria sent their compositions to the academy of Dsjamea-el Ashar, at Kahira; and did not sing them publicly till they had received the approbation of that academy.

‘ In a country like Arabia, where occasions of speaking in public seldom occur, eloquence is an useless accomplishment, and therefore cannot be much cultivated. The Arabians say, however, that they hear great orators in their mosques. As Europeans are not admitted to hear those sermons, I never had an opportunity to satisfy myself in respect to the truth of this account of the sacred eloquence of Arabia.

‘ The only theatres for the exercise of profane eloquence are the coffee-houses in Arabia, Egypt, and Syria. Those coffee-houses are commonly large halls, which have their floors spread with straw mats, and are illuminated at night by a multitude of lamps. The guests are served with pipes, and a cup of coffee. As the Arabians never engage in any game, and sit still without entering into conversation with one another, they would find their evenings extremely irksome, if readers and orators did not attend in the coffee-houses to amuse them. These are commonly Mullachs, or poor scholars.

‘ Such of them as are content with the praise of reading or repeating the works of others, select chosen passages from some favourite authors, such as, among the Arabians, the history of Autar, an Arabian hero who lived before Mahomet; the adventures of Rustan Sal, a Persian hero; or of Beber, king of Egypt; the history of the Ayubites, anciently sovereigns of Arabia; and the life of Bahluldan, a buffoon in the court of Haroun El Raschid. The last of these books contains some good morality.

‘ Those Mullachs who aspire to the praise of invention make tales and fables, which they walk about and recite; or assuming oratorical consequence, deliver discourses upon any subjects they choose. When the orator has ended, he obtains a voluntary contribution from his hearers. This, although but a very moderate reward, encourages those poor Mullachs to learn to recite gracefully, or to compose tales and speeches with some success. At Aleppo, I heard of a man of distinction who studied for his own pleasure, yet had gone the round of all the coffee-houses in the city to pronounce moral harangues.

‘ At

' At Constantinople, assemblies in the coffee-houses are, for political reasons, prohibited; and the decoction of coffee is sold only in the shops. The Turks, an ignorant, grave, and silent nation, are indeed not fond of public orators, and have no relish for an amusement, so delightful to the Arabians, who have greater sensibility for the beauties of poetry and eloquence.'

Upon the whole, we look upon the present translation, with all its faults, as an useful and amusing work. It is accompanied with maps and prints; and it is sufficient to say, that they are engraved in Scotland, as an indication that they are beneath mediocrity. Ireland much excels our other sister kingdoms in this respect: perhaps the want of encouragement at home, induces the best Scottish engravers to migrate to London.

An Essay on the Disease produced by the Bite of a mad Dog, or other rabid Animal. By James Mease, M.D. of Philadelphia. With a Preface and Appendix by J. C. Lettsom, M.D. F. R. S. &c. 8vo. 3s. sewed. Dilly. 1793.

THIS Essay is the inaugural work of a young physician, and in that view, little more is to be expected than ingenuity of argument, and an extensive acquaintance with the doctrines of different writers on the subject; and it would be doing him injustice not to say, he has performed his task with no small share of ability.

The chief purpose of this undertaking is to establish the doctrines lately advanced by Drs. Percival, Rush, &c. namely, that the disease resulting from the bite of a mad animal is purely spasmodic, and agreeing in a great measure with tetanus, and that the hydrophobia is so far from being the primary disease, that it is merely a symptom. The author begins by describing, with some degree of accuracy, the history of this formidable morbid affection, the symptoms of which are well discriminated; and in the course of this investigation we find many diseases noticed, in which hydrophobia has occurred as a symptom. The author's reasoning as to the cause of it, we shall lay before our readers. He says,

' The explanation, therefore, that I would propose of this symptom is as follows: in consequence of the action of the poison on the nerves of the body, as before mentioned, a morbid and excessive degree of sensibility is induced, whereby the action of the slightest stimuli produces the most disagreeable effects. The fauces, also, particularly the muscles employed in deglutition, partake of this general morbid state: as soon, therefore, as any liquid touches them, they are seized with spasmodic affections, which

consequently excite pain; in the very irritable state of the parts, this pain becomes extreme; on a second attempt, therefore, to drink, or a mere motion being made to it, the idea of the patient's former sufferings will be immediately excited, and consequently he will refuse it with disgust.

'But even this pain may be excited by the irritation of the saliva on the very irritable fauces, whereby an attempt will be made to swallow it; and this gives the first idea of disgust to fluids, before any exertion has been made to drink. Accordingly the patient will endeavour to avoid a repetition of an act which excited so much pain, and any liquor will be refused afterwards; or the mere sight of the water, renewing the idea of his pain, will produce the same effect. This explains the cause of the terror shewn by some persons in the first stage of this disease, before any attempt has been made to drink; and which has seemed to establish the common idea, that the aversion from fluids was not owing to a difficulty of swallowing, but to a specific dread of them.'

The definition of the disease is next considered, with the principal causes which have been assigned as influencing the late or early attack. These are, '1st. the part bitten; 2dly. the stage of the animal's disease at the time of inflicting the bite; 3dly. the difference of the original virulence of the poison; 4thly. the quantity inserted into the wound:' but he considers these as matters of no importance, being rather disposed to attribute this circumstance to original conformation or to certain effects produced by the climate. The first of these, the author thinks, may cause considerable variation in the period between the bite and its consequences, in as much as poisons of a sedative nature, of which sort he supposes the canine virus, act, in irritable and debilitated habits, both quicker and more violently. In support of this opinion, besides reasoning from analogy, a few instances are quoted from different authorities. With regard to the effects of climate, the author argues from the more frequent appearance of tetanus in the warmer regions; and quotes a case from Dr. Gray, in which a patient died hydrophobous on the evening of the day on which he received the bite.

Our author then proceeds to describe the symptoms of rabies in dogs; but on this subject nothing is remarked which was not before well known. The probable causes of it, he thinks, are putrid aliment, and exposure to intense heat and cold. The latter, however, are only supposed to be conducive to the disease from their debilitating effects.

The remote causes producing this disease in man are next enumerated; and here the author examines how far it is likely that absorption, in consequence of a wound, inspiration of
poisonous

poisonous effluvia by the lungs, or the animal's saliva applied to the common skin, are capable of producing hydrophobia. On this subject, however, we do not entirely coincide with him in the opinion that it is produced by nervous irritation in the part itself, independent of absorption, as we think the almost uniform reulceration of the bitten part a strong proof of excited absorption. We shall, however, select the passage in which this point is argued, in order that our readers may form their own judgment of it.

‘ If an actual absorption of the virus took place, we should uniformly find, that it would stop at the first lymphatic gland which was situated between the place of absorption and the common receptacle of the thoracic duct, and there cause a swelling and inflammation, similar to what is constantly observed to take place in the absorption of the poison producing the small-pox, venereal disease, or of pus of any kind. No such appearance, however, has ever been noticed by the writers of any of the cases on record. Dr. Hamilton, indeed, speaking of the pain felt in the course of the lymphatics, and in the axilla, or groin, of the inoculated arm or leg, observes, “ the same may be said of the venereal disease; and the same remark has been noted in the absorption of the poison from rabid animals.” But in all the histories which I have consulted, with a direct reference to this circumstance, I have never found it mentioned; and in the many cases which Dr. Hamilton has abridged from various authors, and subjoined to his treatise, this affection is not taken notice of in any one of them. This he certainly would not have omitted, had he met with it in a single case, inasmuch as it tended, in so decisive a manner, to have confirmed his assertion respecting the absorption of the poison. A pain in the bitten part, as I have frequently mentioned, is usually the first symptom of the general attack, but no pain in any of the lymphatic glands is ever noticed. Nay, Mr. Babbington expressly observes, that the boy, whose case he relates, “ complained of a pain in his right arm (the bitten part), which was attentively examined, but without any discovery of inflammation, or enlargement of the glands of the axilla.” Dr. Vaughan likewise observes, that “ the progress of the virus, towards an admission into the system, cannot be discovered by diseased lymphatics between the wound and the next conglobate gland, or, what is more common, in the gland itself.”

‘ But, granting that the virus is absorbed and carried into the circulation, yet still a difficulty remains in accounting for the symptoms of the disease: for if, like the contagion of the small-pox and the venereal disease, the canine virus enters the circulation, it would affect the arterial system, and produce an inflammatory state of the whole body. The pulse would then become full

full and hard, the heat increased, and these symptoms would be accompanied by others, which are well known to occur in inflammatory diseases. None of these symptoms, however, are observed to appear in the present disease; and the histories of numerous cases inform us, that the pulse is weak, quick, and intermitting, and that a fever seldom or ever occurs. The blood also, when drawn from persons labouring under the small-pox, or any other inflammatory disease, seldom fails to be covered with a *buffy* coat or *size*; but this has never appeared in any case of the present disease: for repeated observation has shewn, that it is no ways different from that drawn from a person in health.

Independently of the want of similarity in the symptoms of the disease produced by the canine virus, with those which originate with an absorbed poison, the very great difference in the periods at which the present disease appears, militates strongly against the idea of absorption. In every case of the transmission of a poison into the system, through the medium of the lymphatics, the greatest uniformity is observed. The small-pox and venereal disease have each their particular and determinate periods of attack, from which they rarely depart in any climate or constitution; but the canine poison is greatly influenced by both those circumstances, and has been known to infect, in all the intermediate periods, between the first day of a bite, and nineteen months afterwards.

In opposition to this argument, many instances of infection taking place without any inflammation of the neighbouring glands, both from venereal and variolous matter, might, we believe, be very easily adduced.

With regard to the proximate cause of hydrophobia, Dr. Mease supposes that 'the virus induces a general debility of the nerves, and deprives them of their healthy tone, and the customary energy which they had over the whole system.' It would take up too much room to enter into the arguments brought in support of this opinion, nor can we say they are remarkable for their novelty, having before been very ably stated by Dr. Rush in his treatise on the same subject.

We are now brought by the author to the last and most important point, namely, the prevention and cure of the disease. After speaking of the well known inefficacy of the many remedies in common estimation, and proposing repeated affusions of cold and warm water as advised by Dr. Haygarth, he says,

'After applying a caustic to the wound, it ought to be prevented from healing; whereby the poison will be evacuated; for until the time of its action, there is great reason to suppose that it lies in the part where it was originally inserted. The use of bark ought then to be begun, and continued, until the common period

period has passed, at which the symptoms generally commence. Preparations of iron, and particularly the prepared steel, may be advantageously joined to the bark. By the use of these medicines, such a degree of vigour will be given to the system, as will prevent the action of the virus from taking place; or, if this should actually come on, it must be evident that they will be slight, and consequently greater hopes may be entertained, that the disease will be overcome, than if the system was not under the operation of so powerful a tonic.

The indications of cure he conceives to be, '1st. To diminish the morbid sensibility of the system; and 2dly, to restore that degree of vigour which it had lost in consequence of the action of the poison upon it.' With this intention, he recommends opium in large doses, and takes notice of the practice, lately suggested, of external frictions with oil. The cold-bath he thinks may likewise be of service, though not employed to the extent of half drowning the patient as formerly; but for the same reason, and in the same manner as in tetanus. Along with these, the usual means of strengthening the system with bark and other tonics, food of a nourishing quality, &c. are to be used, and that to as great an extent as possible. Musk, the author has no dependence on; but, in lieu of it, he recommends æther, both on account of its property of calming spasmodic affections, and the suddenness of the operation. In addition to these methods are to be employed mercurial frictions to the throat and neck in the quantity of half an ounce three times a day. During this time, particular care is to be taken to prevent depressing passions of the mind, on account of their well known power of producing and increasing diseases of a spasmodic character. Dr. Mease concludes by saying, that it is only by experience that the efficacy of any mode of treatment can be ascertained, and cites two instances of persons treated in the foregoing manner successfully. We must observe, however, that these are far from being sufficient proofs of its efficacy, and, after all, for a preventative, we apprehend, our dependence must be on *excision of the bitten part*, and on that *only*.

Having thus noticed, and to the extent it justly merits, this ingenious treatise on a subject of the last importance to the lives and happiness of mankind, we shall now say something of the *company* in which we find it; and very glad we are of an opportunity of doing the author this piece of justice.

Dr. Mease's publication is introduced by a Preface from a medical gentleman, of whose name, brought so continually before the public eye, it would be strange if any were ignorant. This informs us that Dr. Mease's Essay came to Dr.

LETTSON'S

LETTSON's hands through those of Dr. Rush of Philadelphia; that DR. LETTSON, not thinking (as we suppose) the book *large enough*, or the share he so officiously takes as the editor, sufficiently *striking*, collects and annexes a jumble of cases of hydrophobia, most of them from the Medical Society's Memoirs. Of these, as they have already fallen under our notice in their original form, we shall say very little, except, that they are principally related by the editor's 'learned friend' Dr. Shadwell, who, it seems, is not only an M. D. but an F. M. S. a learned distinction which we shall leave to the sagacity of our ingenious readers to develope. Containing nothing that is new, that can be relied on, or that illustrates Dr. Mease's ideas, their insertion appears to have answered no good end to medicine, whatever it may have done to the editor, in affording him an opportunity of shewing off his friends with flattering appendages to their names, and celebrating the importance of the learned assembly in Bolt Court.

We shall conclude our remarks on the work before us by observing, that its valuable parts are not to be found either in the beginning or at the end; but stripping Dr. Mease's performance of the awkward pretensions to knowledge which involve it on either side, we will do its author the justice to say, that, although his researches have not extended to any thing new in the treatment of hydrophobia, few subjects of equal intricacy have been more ably investigated.

The History of France, from the earliest Times, to the present important Era. From the French of Velly, Villaret, Garnier, Mezeray, Daniel, and other eminent Historians; with Notes, critical and explanatory. By John Gifford, Esq. 4to. Vols. I. II. III. 2l. 2s. Boards. Londres. 1791.

IN an age of science, says the author of this work, like the present, when the importance of historical knowledge is clearly understood, it becomes needless to expatiate on its peculiar advantages. Numerous are the histories of our own country; philosophers, men of erudition, men of genius, and men of labour, have successively exerted their talents on a subject that affords ample scope for the demonstration of their respective abilities. The annals of Scotland, Ireland, and Wales, have been faithfully delineated; the eastern and western parts of the globe have had their separate historians: scarcely a kingdom, or petty state, in the north or south of Europe, but has engaged the attention of some able writer; while France, alone, has escaped the notice of our English authors.

To an English reader, therefore, a history of France, faithfully and judiciously treated, would be highly interesting. But inde-

independent of local considerations, when we recollect the origin of the French, their warlike genius, and generous character in very early periods, their advancement in polite literature in subsequent ages, the form of their ancient government, and their sudden departure, of late, from the monarchical system, so long established, to the republican, the history of the French assumes an importance that can scarcely be challenged by any other nation; interesting alike to the antiquarian, the philosopher, and the politician.

How far Mr. Gifford, under these circumstances, may be qualified to become the historian of France to his own countrymen, we do not at present determine; but shall lay before our readers a few extracts from the work itself, to guide them in forming their judgment.

The foot of time has worn out many of those monuments of antiquity, whence we might have traced the origin of the most illustrious nations. The early history, particularly of those who inhabit that part of Europe that was formerly called Gaul, of our warlike ancestors, the Britons, and of the ancient Franks, who were so frequently assailed, but never totally conquered by the Romans, is involved in great obscurity. Of their origin different accounts have been given by different writers. But on comparing together some accounts of Cæsar's with Tacitus' description of the manners of the ancient Germans, the only writers in whom, on this subject, much confidence is to be placed, the truth seems to be, that they all originally emigrated from Germany. It is, however, pretty generally agreed that when Honorius was emperor in the West, and Theodosius in the East, that is, in about the year 420, the Franks passed the Rhine, and gained a settlement in Gaul under Pharamond, a prince descended from a very ancient race. The following brief notice of Pharamond, with an account of the famous Salic law, which is curious, we shall lay before the reader:

‘ To Pharamond is commonly ascribed the institution of that famous law, distinguished by the epithet Salic, either from the surname of the prince who published it, or from the name of Salogast, who proposed it; or else from the word Salichame, the place in which the chief men of the nation assembled in order to reduce it into form. Others pretend, that it was so called, because it was expressly made for the Salic lands, which were noble fiefs, given by the first monarchs of Gaul to the Salians; that is, to the principal nobles of their Sale, or court, on the sole condition of military service, exempt from every other species of feudal obligation. And this was the reason why they were not descendible to women, who, from the delicacy of their sex, are dis-

persed

pensed from bearing arms. There are some who maintain, that this word came from the Salians, a tribe of the Franks established in Gaul under the emperor Julian: these assert, that that prince gave them lands under the obligation of personal attendance in time of war. He even made a law of this obligation, they say, which the new conquerors adopted, and called it Salic, from the name of their ancient countrymen.

‘It is a vulgar prejudice to suppose that this law only relates to the succession to the crown, or to the Salic lands. It was neither instituted for the disposal of the kingdom, nor merely for determining the right of individuals to feudal possessions. It is a collection of regulations that extend to almost every thing. It prescribes punishments for thieves and incendiaries; and for a variety of crimes and depredations: it establishes rules for preserving the morals of the subject; for the government; for the order of proceeding in criminal matters; and, lastly, for the maintenance of peace and concord between the different members of the state. Of seventy-one articles which it contains, there is but one which relates to successions; it is couched in these terms—*In the Salic lands no part of the inheritance shall descend to females. It belongs entirely to males.*’

None of the ancient kings of France have acquired greater celebrity than Clovis the First. He it was who finally subdued the Gauls; he was also the first who was converted to Christianity: more to be admired, however, for the success of his arms, and his prudence in the cabinet, than for the justice of his principles, or the moderation of his conduct: the following short description of his conversion we extract, as it affords an example of the miraculous powers which, not unfrequently, we are told, attended the conversions of those early periods: there were other instances also of miracles, which distinguished the reign of this first Christian king of France.

‘The Germans, a warlike people, had made incursions into Gaul, with a view to a settled establishment, in imitation of those nations who had effected the expulsion of the Romans. Clovis, apprised of their intentions, hastened to impede their progress, and met them on the plains of Tolbiac, not far from Cologne, where a bloody battle was fought. The French army had begun to give way, when the king, lifting up his eyes to heaven, exclaimed, “God of my queen Clotildis, if you grant me victory, I here vow to receive baptism, and hereafter to worship no other than you.” Having said this, he rallied his yielding forces, again led them to the charge, pierced, with irresistible ardour, the enemy’s battalions, and at last put them to flight. He then followed them into Germany, where he dispersed the remains of the vanquished army, reduced to obedience a nation hitherto invincible,

cible, and compelled them to pay him an annual tribute. Faithful to his vow, he enquired into the mysteries of the Christian religion; and, on Christmas-day, received baptism, at the church of St. Martin, in the suburbs of the city, from Remigius bishop of Rheims, a prelate equally distinguished for his birth and piety. His sister Albofleda, and about three thousand of his subjects, followed his example.

‘A silly story prevails, that a dove, descended from heaven, brought a phial of balsam, with which Clovis was consecrated, or confirmed. This is what is now called *La Sainte Ampoule*, the Holy Phial; which is kept with extreme care, at Rheims, and contains the oil, used by the monarchs of France at the ceremony of their consecration. It has also been said that this prince received from the hands of an angel, an *Ecu Azur*, spotted with *Fleur de Lys*; but it is certain that the use of armorial bearings did not prevail in France till long after this period.’

In Childeric the Third, who retired to the monastery of Sithieu, ended the Merovingian race of the kings of France, which had reigned three hundred and thirty-three years from Pharamond, and two hundred and seventy from the accession of Clovis. In reading the characters of these princes much caution is required, on account of that language of party, which is wont, according to its prevailing bias, to magnify what deserves censure, and to diminish what merits praise. To give a fair colour to the usurpation of Pepin, the first of the Carolingian race, many of the historians of France have described the Merovingian race as the authors of all the calamities of the empire; while, on the other hand, all the subsequent improvements that took place have been ascribed to the Carolingians.

The following character of Pepin is well drawn :

‘Pepin possessed great martial abilities, and great political talents, hence his skill and success were equal in the cabinet and the field. Under his auspices, France attained that strength and consequence, which enabled his son to pursue his triumphant career of greatness. But amidst the splendour of his virtues, his vices and defects have been totally forgotten—Not one of his biographers has, in the delineation of his character, noticed the assassination of Theodald, son of Grimoald; the despotic authority which he exerted over his lawful sovereign; the violation of his oath, in deposing Childeric, and taking possession of the throne; or the tyrannical confinement of his brother Carloman in a convent.—These are weighty defects; and, though opposed by many great and glorious actions, are surely sufficient not only to preclude indiscriminate commendation, but to command a considerable degree of censure.

‘Pepin

‘Pepin acquired the surname of Short from his diminutive form, which became a subject of pleasantry to some of his courtiers. The king being informed of their remarks, determined to convince them of their error: with this view, he caused a combat to be exhibited, at the abbey of Ferrieres, between a lion and a bull. The former having thrown down his adversary, Pepin turned to the noblemen, who were present, and asked which of them had courage enough to separate or kill the furious combatants. The bare proposal made them all shudder—Not a soul replied.—I will do it then myself, said the monarch calmly. He accordingly drew his sabre, leaped into the arena, attacked and killed the lion, and then turning to the bull, aimed so severe a blow at his head, that he separated it from his body. The whole court were astonished at this prodigious exertion of courage and strength. The nobles, who had indulged their wit at the expence of the king, were confounded. Pepin, turning towards them, exclaimed in a lofty tone—“David was small, but he overthrew the proud giant who had dared to treat him with contempt.”

As our historian set off with observing, that the history of France is immediately connected with that of England, and that France may be considered as *gentis incunabula nostræ*, he finds frequent occasion to bring forward to notice some important periods in the English history; he particularly describes the treachery and cruelty by which William, duke of Normandy, gained a settlement in England; several interesting events in the reign of Henry the Second, and Richard the First, and the circumstances that attended king John in signing Magna Charta, and his violent disputes with the barons.

After relating many particulars, which were preparatory to William’s designs on England, Mr. Gifford proceeds as follows:

‘Though this concurrence of favourable circumstances had removed many obstacles which had opposed themselves to William’s designs, by affording a colour of justice to his proceedings, and thereby dispelling the doubts of some, who were deterred by scruples of conscience, from engaging in his cause; yet one essential difficulty still remained to be obviated: this consisted in the means of raising a sufficient sum of money to defray the enormous expences of so vast an undertaking. He, at first, had recourse to the ordinary mode of convening an assembly of the states of Normandy, which accordingly met at Lillebonne; but when he demanded their permission to raise the necessary supplies by means of a general impost, they unanimously refused to comply with his request, from a judicious preference of the happiness and repose of their country to the dangerous gratification of their sovereign’s ambition; for they plainly foresaw that, if William succeeded in
his

his designs, Normandy would infallibly become a province of England; and that, if he failed in his attempt, the duchy must long feel the effects of his defeat. They therefore represented to him that the late wars having nearly exhausted the principalities both of men and money, they were so far from being able to attempt new conquests, that they should even find great difficulty in defending their own territories against the attacks of any powerful invader. They added, that though the claims of William might be founded in justice, they were not aware of any advantage that could possibly accrue to their country from the enterprize; nor were they obliged to serve in foreign expeditions, in which the interest of Normandy was not immediately concerned.

* The duke, finding there was no probability of succeeding with the states, resolved on a separate application to the most wealthy individuals of the province; and, beginning with those on whom he could place the firmest reliance, obtained by degrees the requisite sum for the equipment of his armament.

* The counts of Longueville and Mortaigne afforded him great assistance in this negociation. Odo, bishop of Bayeux, brother to the duke, fitted out forty vessels at his own expence; William Fitz-Osborne, count of Breteuil, and constable of the duchy, provided a similar number, and the bishop of Mons supplied him with thirty. The example of these noblemen was followed by many others; and the states, finding it in vain to persist in refusing the required assistance, as without it he would be enabled to put his project in execution, at last consented to grant his request.

* William had collected his fleet early in the summer of 1066, but was prevented from sailing by contrary winds, and different incidents, till the month of September, when it set sail from the harbour of Saint Valori; and, after a fortunate passage, arrived at Pevensey, in Sussex, on Michaelmas-day, when the army was disembarked without the smallest opposition, as a large fleet which Harold had assembled, and which had cruised off the Isle of Wight during the summer, had been dismissed, on a false report that William had discontinued his preparations.

* After publishing a manifesto as false as his claims were frivolous, he advanced to the vicinity of Hastings, where he was met by the English army, under the command of Harold and his valiant brothers: the fatal battle was fought on the fourteenth of October, and, after an obstinate and bloody conflict, which lasted from morning till night, William, by an artifice, secured that victory which decided the fate of England. The death of Harold left this foreign usurper in possession of the field—and of the kingdom; and the sceptre of Britain, which had been swayed by the Anglo-Saxons for more than six hundred years, was now transferred to the hand of a Norman.

* The power which William acquired by this new conquest, as-
C. R. N. AR. (VIII.) Aug. 1793. F f fforded

forded just subject of alarm to all the neighbouring princes, who repented, when too late, their own weakness, in not opposing his efforts. King Philip, young as he was, conceived that a crowned vassal was an object of apprehension; and he loudly censured the regent, who had assisted the duke of Normandy with money and troops. But Baldwin did not long survive this event: his death was a great loss to the kingdom, which he governed with consummate prudence; and a still greater to the youthful monarch, who now became his own master, at an age when the understanding is generally weak, and the passions are strong. Philip was then but fifteen, and, according to the ancient law of the realm, the king was not of age till he was twenty-one. It does not appear, however, that any other regent was named. The first expedition of the new monarch was into Flanders, whither respect for the memory of Baldwin induced him to carry his arms.

It had long been a custom with the counts of Flanders to respect the rights of primogeniture, so far as to leave all their dominions to the eldest son, to the total exclusion of the younger children. The regent left two sons, Baldwin the Sixth, who succeeded him; and Robert, who, according to the romantic ideas of the age, was sent to seek his fortune on the Spanish coast. He landed in Galicia, and, after making a considerable booty, was compelled to retreat to his ships, and return home. He then went, as a pilgrim, to Constantinople, whither he was invited by some Norman gentlemen, who had formed a design of making themselves masters of Greece. But their project being detected, Robert turned back, with a firm resolution of establishing himself in the vicinity of Flanders. He accordingly collected what troops he could, and made an attack upon Friezeland, which was then governed by Gertrude of Saxony, widow to count Florent, and guardian to her infant son, Thierry. The Flemish prince, though twice repulsed, renewed his attacks with such determined courage, that the countess, fearing that he must finally succeed, offered him her hand, with the county of Friezeland; which he accepted, and from thence acquired the appellation of Robert the Frison.

Interpersed in this work are many valuable remarks on the laws, commerce, and manners of the French. Speaking of the assembly of nobles that condemned Aletheus to lose his head, who aspired at the crown, Mr. Gifford observes as follows:

These assemblies were often holden by Cloture; they were called *placita*; and were a species of ambulatory parliament, composed of bishops, chief officers of the crown, dukes, counts, and *seigneurs*, who have since been denominated barons. That which the French assembled this same year, at Bonneuil upon the Marne, was one of the most numerous that had been hitherto seen. All the Burgundian

Burgundian prelates and nobles were present; the prince placed but little reliance on their fidelity, and therefore granted them all they required. These assemblies generally met at one of the royal seats. The predecessors of Clotaire only convened them once a year, in the month of March; they were abolished by the mayors of the palace, and re-established by Pepin the Fat: but, for a long time, they were only holden twice a year.

It must not be supposed, however, that the administration of justice was neglected: each estate and profession had its peculiar tribunal, its laws and its customs. Ecclesiastics were tried by the clergy; the military by officers; the nobles by gentlemen; and the people by *centurions* in the boroughs and villages; by counts in the cities; and by dukes in the capitals. There was no superiority of jurisdiction among these different tribunals, from whose sentences an appeal could only lie to the king himself. If the appeal proved to be well founded, the judge became responsible for costs and damages; if, on the contrary, the sentence complained of appeared to be just, the appellant, if noble, was condemned to pay a pecuniary fine; and if not, to be whipped. Pecuniary fines were almost the only punishments known in those days; and there was scarcely any other crimes than those which affected the state, that were punished with death. The Salic law fixes the sums to be paid to the king by way of fine, and to the party injured by way of reparation. The life of a bishop was valued at nine hundred sols of gold; that of a priest at six hundred; and that of a laic at something less, according to his quality. The *centurion* did not possess the power of condemning criminals to die; the counts possessed it in certain cases; and the dukes were extremely cautious how they exerted that power. The court sent commissioners, from time to time, into the provinces, never less than two, and always one duke, count, or prelate: their business was to hear complaints, and report them to the king.

Lawyers were unknown during the first race of kings. The judges, such as were not ecclesiastics, administered justice armed with a sword, a battle-axe, and a shield. Their commission, which was but for a time, interdicted them from making any purchase within their jurisdiction. To discharge the office of a judge with propriety, a deep knowledge of the national laws and local customs was essentially requisite. The Frank was tried by the Salic law; the Gaul, who resided beyond the Loire, by the Roman law; and the inhabitants of the northern provinces, by the common law, or custom of the country. The assizes were holden every week or fortnight, according to the number of causes, and always in some public place, that was open to every one. Each person pleaded his own cause — widows and paupers were privileged; they were under the protection of the church, and nothing could be decided against them, until the bishop had been apprised

of it. The prelates were holden in such consideration in those days, that their intercession sufficed to save the life of a criminal, and they could even order a cause to be brought before them, which had been begun in a secular court. This privilege was granted them by a law of Constantine; Charlemagne renewed it; and Lewis the Debonnaire, or *Gentle*, confirmed it. The bishop could decide either in person, or by his official, on every thing that could be considered as a sin—on bargains ratified by oaths, on marriages, wills, sacrilege, perjury, and adultery. This enormous power was founded on the dignity of their character, the sanctity of their lives, and the extent of their capacities. Most of the nobles could neither read nor write: till tired at length with being subjected, like the common people, to the correction of priests, they began to study the law.

‘Sometimes the monarch administered justice himself; the court was then holden at the gate of his palace. When he could not attend in person, he appointed two officers to receive petitions, and to give an immediate answer to such as did not require much consideration. Besides these *masters of requests*, there was a *count-judge*, whose counsellors were military men like himself, and were called aldermen of the palace. This tribunal decided on all matters of state, and all questions by which the prince or the public was affected. When the king presided, assisted by his prelates, abbots, and dukes, the cause was reported to him by the *count-judge*; his majesty then cast up the votes, and pronounced sentence. The form observed in this case may be seen in the second book of Marculphus.’

Though we cannot say that the present work will quite answer the expectation of those, who look in history for greatness of conception, dignity of sentiment, and brilliancy of expression, yet it very well answers the character given of it by Mr. Gifford, viz. as a book of annals of the different sovereigns of France, and of the nations which they governed: and, in this point of view, it has considerable merit. The author has discovered great industry, and writes with ease and perspicuity; but we also meet with frequent instances of incorrectness.

(To be continued.)

A Letter to the Right Hon. William Pitt. By the Rev. Christopher Wyvill, late Chairman of the Committee of Association of the County of York. 8vo. 1s. Johnson. 1793.

THIS is one of that temperate class of publications that we think best calculated to do good in the present crisis of political affairs. Unhappily, indeed, the war, to prevent which

which was the leading motive of Mr. Wyvill's Letter, has actually taken place. Possibly, however, the consideration of those reasons which were meant to prevent war, may have a favourable effect in demonstrating the propriety of its speedy termination, and on this account, we shall not be inattentive to them.

The Letter under our consideration was actually sent, it seems, in the course of correspondence, to Mr. Pitt. From the terms of it, we are led to consider the author as having formerly acted confidentially with that gentleman and the duke of Richmond in their formation of a plan of parliamentary reform.

Our author proceeds to speak of the various opinions which float on the public mind at this juncture, respecting practical improvements in our government.

‘ But it is evident, says he, there is a tendency to violent change, which, though manifested to no great extent at present, is yet a circumstance which deserves the most serious consideration. That this enthusiastic zeal for a total, or a very great and dangerous change in the frame of our legislature, may be checked by the rough hand of authority, straining every judicial and military power to suppress discussion and beat down the free spirit of the people; this may be the wish of Mr. Burke and his disciples, but it cannot, I hope, be yours. Every man of humanity must wish to prevent discord and confusion by lenient means; every prudent lover of liberty must wish to preserve the constitution, not only from external violence and the wild schemes of republican innovators, but from the dangers of internal injury, from those more subtle and more formidable enemies of the constitution, who, availing themselves of the present national fervour of royalty, would brand with infamy every man who dares to point out abuses and express his wish for their correction, even on your temperate principles; without which it is plain, that at no distant period inveterate abuses will have become incorrigible, and the constitution itself must be virtually annihilated.’

In another place he says,

‘ The fears of aristocratical men have been wrought up to an extravagant pitch by the wild eloquence of the enemy of popular rights. He has taught them to believe that their only safety consists in the constant persevering refusal to concede the smallest particle of the redress craved by the people; that if a single concession be made, if a single decayed pin in the frame of parliament be removed, it would open the door to the utmost latitude of change, and the sacrifice of one abuse, or one usurped command of a depopulated borough, would lead, by certain and inevitable

necessity, to all the confusions and horrors of a neighbouring kingdom.'

These evils, the author contends, would be completely averted by the adoption of Mr. Pitt's plan of reform; which he asks his permission to make public, together with other writings on the same subject. He speaks of their insertion in '*this collection*;' but as we nowhere find the papers spoken of, we conclude, the author's *promise to withhold them* for the present, *if desired*, has been claimed by their right honourable author.

The minister's opposition to Mr. Grey's late motion in the house of commons, for a reform in the representation, we find greatly condemned. His plea that *the time* was unfit, is illustrated by the remark that, in the year 1790, 'it was improper to attempt a reformation of parliament, because the people were *indifferent to it*;' and in the year 1792 or 1793, it is improper because they are become *too earnest to obtain it*.'

Our author now advancing more immediately to the subjects which have been held out to justify a war, examines them in their order. He ridicules the assertions of Mr. Burke (to whom, by the way, he attributes a great share of the dangers that threaten this country) 'that the French are a nation of atheists.' Yet, allowing this for the sake of argument, 'is infidelity,' says he, or is even '*idolatry* a justifiable cause of war?' Neither does he think that the murder of their king is a matter which it belongs to any other nation to avenge. When a northern princess mounted the throne of her husband, and completed a revolution in her empire, by means the most atrocious and sanguinary, 'no war of punishment ensued.' Considering the war against France as waged with a view to extinguish principles, and suppress the freedom of opinion, the author pronounces it absolute impotence and absurdity, though he has overlooked a view in which it may not improperly be taken, and in which profligate ministers have often instituted quarrels with other nations; we mean that of holding out to the people some dazzling project to which they may continually turn their eyes; and, at length, lose sight of enquiries into their political condition.

We cannot follow our author through the whole of his arguments, but must content ourselves with observing, that they tend to the establishment of two very important points, namely, that, 'attacked at home, France will be found *unconquerable*;' and that, 'in the course of the struggle, it is probable, that the *means* and the patience of the English people will be *first* exhausted.'

Nenia

Nenia Britannica, or a Sepulchral History of Great Britain, from the earliest Period to its general Conversion to Christianity: including a complete Series of the British, Roman, and Saxon Sepulchral Rites and Ceremonies. with the Contents of several Hundred Burial Places; opened under a careful Inspection of the Author. By the Rev. James Douglas, F. A. S. Folio. 3l. 13s. 6d. Boards. White and Son. 1793.

THIS work displays the contents of many barrows, or ancient burial places, opened under the inspection of the author, delineated in plates, well engraven in aqua-tinta by the author himself. Many of the prints are curious and interesting; but some of them might have been omitted, as repetitions, or delineations of objects sufficiently known. In praise of the descriptions, much cannot be said; they are often prolix, nugatory, or deviatory from the subject. Mr. Douglas, whose reading is palpably crude, wanders frequently into ground which he has not sufficiently studied.

To be more particular, the title itself is objectionable, and only applicable to a dissertation on the funeral songs of the ancient Britons. The language is often confused and incorrect: the following phrases from the preface afford specimens; 'The inscription or the medal are the only *facts* which can obviate error:' 'authority will be found to deviate from conjecture.' The reverse of the latter expression would have been proper; the word *deviate* never being used by good writers, if we recollect aright, except in a bad sense.

The work opens with the following general account:

'The sepulchral remains of the ancient inhabitants of Britain will convey little information to the historian, unless, enabled by the discovery of facts, he can ascertain some fixed data for the principles of argument. I shall therefore begin this work with a description of the *small conic tumuli* that are frequently discovered in this island, and which are productive, when neatly and correctly explored, of many curious and valuable relics; the rest of these data.

'These tumuli are generally found on barren ground; on commons, moors, sometimes on parochial grounds near villages, of no great name or importance in history. When discovered on cultivated land, their cones or congeries have been levelled by tillage; and it is only by a casual discovery with the plow, or the accidental use of the spade and pick-axe, that the contents of these interments have been found. They seldom exceed thirty-three feet in diameter; the smallest thirteen; the medium twenty-three; and the largest thirty-three. They are raised of earth, sometimes excavated from a spot of ground near the range, and sometimes very neatly fashioned, with the circumjacent sod raised from the plain: their height was originally proportioned to their circumference; but time has compressed their cones, and in many places

places laid them almost level to the surface of the ground. They are generally surrounded with a narrow trench, which seems to have been fashioned from a funeral superstitious custom, and not applied to the common or ordinary intents of sepulchral decoration.

'The cist in which the body was deposited is not always of the same depth; sometimes it does not penetrate the native soil more than half a foot; but when the body has been sumptuously buried, it will exceed ten feet.'

The first plate presents a skeleton, as found in a tumulus. Not to mention the size of the pelvis, and other known distinctions of the male and female skeletons; the former are generally accompanied with instruments of war, the latter with articles of dress and decoration.

In the second print are delineated the ornaments found in a female tomb. Among them is a spoon of silver, perforated with small holes; and, in describing this, Mr. Douglas mounts a hobby horse, which leads him many a strange and eccentric career in other parts of the work. This innocent spoon is, by an odd confusion of ideas, illustrated from the description of the sieve and sheers in *Hudibras*. Hardly indeed can our ingenious author find an ornamental head of crystal, or other appendage of female vanity, without smelling a rat; hardly can he disclose the tomb of a woman, without finding the black art about her. If Mr. Douglas even examines the tumuli of Lancashire, he will hardly discover that of a genuine witch; and all his magical notes might have been kept in his common-place book. His present magical perforated instrument was found 'a little below the os sacrum, between the femur bones.'

The remarks on the power of numbers, p. 9, are equally delusory and inapplicable.

Plate III. displays a bone, spear-head, umbo of a shield, &c, objects little deserving so large and formal a representation. The next print contains female ornaments; and here, p. 14, 15, 16, 17, 18, 19, we are overwhelmed with magic.

We much doubt the sheers, plate V. and rather suspect them to be pincers; but, fortunately, no sieve was found. Mr. Douglas, however, introduces it, p. 22, and the authority of Gödelmanus, who, we dare to say, is a very celebrated unknown author; and nearly related to Goddefendus.

Plate VII. repeats spear-heads, and umbos of shields, surely most unnecessarily. In our opinion, one half of the prints might have been spared.

We need not enter much into the subjects of the other plates; a description presenting but a faint idea, without the delineations, which possess every claim to exactness, and have cer-

certainly high merit in this mode of engraving, in general, well adapted to the objects.

In plate X. is represented one of the most complete and beautiful fibulæ which we have ever seen. Our author's account we shall transcribe.

Fig. 6. A gold fibula, elegantly enchased. The stones within the semicircle of the outward circles are garnet and pale blue turquoise. The stone, like the superior part of a cross, is the turquoise, and one of the same form alternately chased between the semicircles. The vermicular gold chain in the compartment of the second circle, is delicately milled with notches, and enchased on the ground of the fibula; the alternate square setting is garnet, the four small circles, on the third contain in their center a white hemisphere of a shelly substance, with a circular garnet; the triangular enchasement, and the one in form of the head of a cross, turquoise stones, and the intermediate garnet, the fourth circle like the second; the fifth like the first; the sixth forms the umbo which protrudes from the ground of the fibula, and is of a white shelly or coque de perle substance, divided into right angles, with a gold enchasing; the next, or seventh, is gold milled in notches; the light circle next to this is plain gold, which rises higher, and receives the central enchased ornament; the small heads of crosses of a dark tint are turquoise; the rest garnet, excepting the central stone of all, which is lost.

Fig. 7. The reverse of fig. 6. The clasp which receives the acus of this fibula, or broach, is in the form of a snake's head; the circle round the eye, which marks the nostrils, and beading round the neck, is a neat fillagree work; the same may be observed at the base of the vertical hinge of the acus: which hinge is ornamented with garnet and turquoise stones; the cross describing the latter; over the acus is a loop which evidently secured the fibula to the dress, lest, as being a valuable ornament, it might be lost from it. See a loop of this nature to a fibula, in the vignette.

'This curious jewel, which I apprehend to be the most elegant sepulchral relic discovered in Britain, is $3\frac{1}{2}$ inches in diameter, and weighs 6 ounces, 5 penny-weights, 18 grains, and $\frac{1}{4}$ of an inch in thickness. It was found near the neck of the skeleton.'

This, with other rich female ornaments, was found in a tumulus at Kingston, on Barnham Downs, near Canterbury, in 1771, by the late Rev. Bryant Faussët.

In p. 50, 51, we have more magic; and even the battle-ax is referred to the favourite subject.

In his observations on glass, p. 60, our author confounds the coarse glass, made by the ancients, with the modern fine glass, first fabricated at Venice. Ancient glass beads, lachrymatories,

matories, urns, vessels, are not uncommon; but it is certain that the ancients never used glass for the elegant purposes of modern life. Amidst the effulgence thrown on the Greek and Roman manners, by their authors, and modern antiquaries, not a trace of our uses of glass in drinking, &c. can be found. And it is clear, from the authors of the middle ages, that the use of fine glass, or Venice crystal,* as it was first called, was unknown till about the sixteenth century. In the seventeenth, we find James Howell, (in his Letters) attempting to introduce this art into England. Glass windows were known to the ancients, and some houses in Herculaneum, were, we believe, found to have such; but the glass was our bottle glass, and only semitransparent. As to the expression in the Proverbs of Solomon, 'Look not on wine when it sparkles in the glass,' we rather suspect an anachronism of translators; perhaps the original word implies crystal, or the *mirrhina pocula*, a kind of porcelane: but this we submit to Hebraists. The Hebrew term, as far as we understand, means any transparent substance, for Kimchi and others interpret it, (Isaiah iii. 23.) in that sense, and apply it to the fineness of linen. Plate XVII. of this work, exhibits glass vessels found in tumuli.

The next print represents female toys and ornaments. No. 10 is a large *Indian* cowry; but we rather suspect that these shells are found in other countries besides India; and, at any rate, our author wanders strangely, p. 73, where he confounds, in a large note, this shell with the *concha veneris*, which is a bivalve, and quite dissimilar. In p. 78, for 'inferior to the Hottentots,' the sense requires us to read 'superior.' In p. 94, for 'Onuphius Panvinus,' read 'Onuphrius Panvinus.' In p. 120, for 'Olaius,' read 'Olaus;' and for 'Paluz,' 'Baluz,' Baluzius; and so also p. 126. The Latin note, p. 141, is so full of errors, as to be unintelligible: and the *Imagines Dearum* of Chartarius, is neither curious nor scarce.

The plates amount to thirty-six. At the end we find what the author terms an 'Historic Relation, and general Conclusion,' from which an extract or two shall be given.

In the course of this work we have ascended from a chain of facts, from the small barrows in clusters, to the Roman sepulchres, and to the large barrows detached on our moors and waste lands. The peculiarities of these monuments have been, to all appearances, sufficiently authentic to infer a claim of high antiquity. The stone monuments near them seem to be connected with their history; whether templar or sepulchral, they will naturally excite a curious investigation; and, as some distinguishing features have been

been apparently traced, the historic relation may in all probability be deduced from them.

‘ To enter critically on the history of the ancient inhabitants of Britain, is not the view of this work ; it has only to recommend itself by exhibiting memorials which have an undoubted relation to its old inhabitants, and several of which have been presented with features sufficiently expressive to admit of investigation. To this desirable purpose of British colonization, a different arrangement must be made, and descriptions entered into, which will greatly exceed the limits of its original plan ; such apparent facts as may therefore induce an application to certain periods, on which the probability of history may be founded, are only placed before the reader for his contemplation ; and no decision arrogated where there is the slightest ground for conjecture.

‘ It has been already proved by the confession of Saxo, that his History of the Northern Nations, has been formed chiefly from the tradition of the bards. Torfæus, who is the most learned of their writers, and the deepest read in Icelandic monuments, asserts, that the ancient Scandinavian history is full of allegory ; so much so, that it is difficult, if not impossible, to distinguish truth from falsehood ; and it is generally believed, that Icelandic record or Scandinavian history does not exceed the eleventh century. This truth, any reader of moderate penetration may perceive, when he looks into Saxo Grammaticus, Olaus Wormius, Olaus Magnus, and Snorro ; where he will frequently find the customs of the twelfth century, involved with those of an antecedent period. Their sepulchral monuments and stone erections, are recorded by their bards, and the fiction of their tales must be too manifest for any writer of integrity and common sense, to incorporate in his argument. But to adopt the fairy tale of Saxo, on the conquest of Britain and Ireland by Frotho the Third, contemporary with our Saviour, and to adduce, from this account, the erection of our stone monuments by the northern people on this fabulous expedition, would be the height of blind credulity.

‘ The manifest resemblance of these remains, discovered in all the northern and western regions of Europe, to those in Asia, Palestine, Syria, and Egypt, will naturally attract the antiquary to ascertain the cause of this analogy ; and he will doubtless consider whether the same description of people may lay claim to them, or whether the natural coincidence of custom, of a rude and early people, may not equally apply to these remains in every known quarter of the globe. Hence he has recourse to sacred history for his first luminary ; and he there traces the affinity of Jacob's Bethel, with the rough unknown pillar in Britain ; the stone testimony of Joshua ; the Gentile stone, Maseith, or image of adoration, variously considered as stones of memorial or adoption in our island. Hence the large isolated unhewn stone, has been absurdly

surly found sacred to the Draid, and the name of *Garsfeldan* given to it, not considering that the name is a latter prefix. Profane historians are afterwards consulted: Semiramis is found to have erected an obelisk; the pyramids of Egypt, sacred to the sun; Venus also, worshipped under this form; and many other quotations from ancient writers, which have been repeatedly enumerated.

The antiquary, on this striking discovery of durable monuments, with similar customs in other regions of the globe, enters into a profane and critical investigation of the early peopling of our island; he attempts to discriminate the race of men from the general mixture, and he thus finds these monuments to be more certain guides than history itself. His comparisons have proved them to have existed before the doubtful records of profane history; and his authorities are rendered presumptive by the testimonies of holy writ. They are thus rendered the unerring witnesses of the truth of the sacred text, and the ground tenable on which the historian moves for the history of all ancient colonization.

If our stone monuments and barrows near them concur to prove that the inhabitants of this kingdom had a very early origin, we are naturally inclined to enquire who these extreme old inhabitants were. Were they Celts? were they Scythians? are the Celts and Scythians synonymous terms for the old inhabitants of Europe? Or is one an older branch of the same race of people than the other? Cæsar seems to have defined a distinct set of inhabitants in Gaul: "*Gallica is omnis divisa in partes tres; quarum unam incolunt Belgæ; aliam Aquitani; tertiam, qui ipsorum lingua Celtae, nostra Galli, appellantur. Hi omnes lingæ, institutis, legibus inter se differunt.*" This division of Gaul agrees with most of the other ancient writers; and we find the Celts are discriminated from the Belgæ, whom Cæsar has declared to have been the inhabitants of Britain on his arrival. But he has taken care to distinguish the old inhabitants from the Belgæ, whom he expressly brings from the continent, and seems to place on the sea coast. The inland people he has described as *Galaſtophagi*, and as distinct from the dwellers on the sea coast, whom he pronounces as civilized, as the Gauls. Whom of the Gauls did he mean? the Belgæ or the Aquitani? Did he mean the Celtic savages? "*pellibusque sunt vestiti.*" These then, we are to understand, were the old inhabitants; they were clothed with skin, and lived on milk and flesh; a pastoral people like the old Scythians. The people who attacked Cæsar were the Belgæ, who were in possession of the south-east of Britain; and being thus in possession, and deemed inhabitants, had consequently the appellation of Britons, in common with the first possessors. The Belgæ, we are therefore to consider, as the nation who vanquished the old inhabitants.

Mr.

Mr. Douglas proceeds to give his opinion, that the Celtic Britons buried their dead without burning, while the Belgæ gave their dead to the fire; and the large isolated barrows, on waste lands, contain urns and burnt bones. The smaller barrows contain skeletons. But, as our author's Preface commences with obscure and incorrect language, so his work closes with two paragraphs of confused language and ideas; and he boldly pronounces in one sentence, what would occupy years of a man of learning to discuss. After allowing, in preceding parts, that the Scythians were a distinct race from the Celts, he now argues 'to demonstration,' as he says, that the Celts were a branch of the Scythians, and that the Celtic mythology was Scythic. All this surprising discovery, *to demonstration*, is founded on a bull used by the Cimbri to swear upon; and as the Cimbri were Celts, and the bull an object of Scythic worship, (as our author says), the worship of both nations was the same. In the first place, it would be very difficult to shew that the bull was an object of Scythian adoration. In the next, the Romans used to swear upon hogs, and yet did not adore hogs. Yet, says our author, with considerable gravity, 'This is evidently the bull of the very old Scythic worship, and probably the clue which unravels the history of the Celts.' Whether the bull be a clue, or the clue be a bull, we cannot decide; but we are convinced, from our author's mode of reasoning, that neither he, nor his visionary predecessor d'Hancarville, will ever unravel one thread of genuine history, so as to satisfy an accurate reasoner.

Had Mr. Douglas confined himself to a description of the sepulchral reliques, and not have ventured upon unstudied themes, he would have done well. His work, however, with all its faults, is of considerable curiosity and value.

Love's Victims: the Hermit's Story. By the Author of *The Prize, No Song, no Supper, &c.* 4to. 2s. 6d. Cadell. 1793.

THIS story is taken from the interesting tale of *Manon Lescaut*, in *Memoires d'un Homme de Qualité*. It may be called a pendant to Prior's *Henry and Emma*, since the lover shows an attachment to his mistress, which it is not in the power of any circumstances of fortune, nor even of her repeated infidelities, to dissolve. After several elopements, he meets with her amidst a number of convicts sentenced to America. He immediately resolves to accompany her thither, and accordingly takes his passage in the transport, and procures himself on their arrival, to be sold to the same master. This

uncommon

uncommon tenderness at length fixes the wandering affections of the lady, and the lovers would have been happy even in exile, had not their returning tranquillity been disturbed by the governor's son, whom the lover has the misfortune to kill in defence of his mistress. This obliges them to fly into the uncultivated country, where she perishes in his arms, from thirst and fever.

Such is the outline of the story: we think the author has injudiciously varied from *Prevost* in some circumstances.

Manon l'Escant is represented as never having been well principled, and her infidelities are the consequence of pecuniary distresses; and the temptations of vanity. In this poem, the lady is not seduced by her lover without difficulty, and yet her subsequent infidelities are represented as proceeding from mere levity and wantonness; a degree of depravity hardly conceivable. Indeed, though the versification of this poem is easy and flowing, and the story not ill told, it by no means raises the sentiments which are produced by the original novel. That delirium of passionate tenderness and abandonment of self, which could induce a lover to preserve his affection through guilt and infamy, as well as every vicissitude of fortune, requires to be painted by the most glowing pencil, or our feelings cannot go along with the story. Rousseau must delineate an *Heloise*, and *Prevost* a *des Grieux*.—We shall give no unfavourable specimen of the Poem, by quoting the following lines:

• Then forth my doubtful course I took,
Attentive bent to hear,
If, 'mid the gloom, or murmur'ing brook
Or bubbling spring were near.

While swift I trod, the yielding soil
My passing feet bedew'd;
O'erjoy'd, I bless'd the prosp'rous toil,
That ev'ry hope renew'd:

Eager I stoop'd, with anxious care,
Each scanty drop to drain;
Then flew, the gather'd prize to bear,
And sooth my Emma's pain.

Perplex'd, I trace with fearful choice
The scarce remember'd ground;
Aloud I call—my Emma's voice.
Returns a grateful sound.

As joys the mother o'er her child,
If found, where chance he strays,
While yet her bosom heaving wild
The past alarm betrays;

So gladden'd, I that sound pursue ;
Again I call more nigh—
Her languid accents scarce renew
The feebly form'd reply !

With panting speed more swift I fly,
And trembling o'er her bend ;
“ My Emma, taste ! thou shalt not die ;
“ Heav'n deigna this aid to send.”

Her lifted arms my bosom press'd,
And folding, strove to close ;
But sunk unconscious from my breast,
And death's chill damps arose.

“ Emma !” I cried, “ most lov'd ! most dear !
Thou all that I adore !”—
No sound responsive met my ear—
The conflict was no more.”

Practical Observations on the Operation for the Stone. By James Earle, Esq. 8vo. 4s. Boards. Johnson. 1793.

NUMEROUS have been the practitioners who by their remarks have endeavoured to throw some light on the operation of lithotomy, and from so able a person as Mr. Earle, the public have a right to expect something of importance. In the work before us, he evinces much of the cautious and attentive surgeon. It may possibly be thought he has entered into some parts of the subject too minutely, but we apprehend he has laid down few cautions, that are not indispensibly necessary.

“ The subsequent observations, says the author, wholly originated and were written in consequence of a passage inserted by the late ingenious doctor Astruc, in his *Treatise on Human Calculi*, which had, in the judgment of many professional men, a tendency to create too much alarm in the minds of persons afflicted with a painful disease, and to depress their hopes of relief, by representing the only known means of curing it in an unfavourable light. An endeavour to soften such an impression, so far as a real statement of facts could produce that effect, appeared to me a duty to society. The papers were at the press when the melancholy event of the doctor's death took place. I now, therefore, feel peculiar satisfaction in having shewn them to him in manuscript, and that they received the sanction of his approbation. Indeed it was his design, as he assured me, had he printed another edition of his work, to alter the expressions to which I have alluded. Such occasion

occasion not having been furnished, the observations which I have advanced in the following treatise, appear to be more necessary, since the assertions on which it was designed to comment, cannot be retracted by the authority from which they came, but must continue unrepealed to produce their influence, as unfortunately their author is no more.

We here find an account of the life of this much regretted physician, which those who know him, we have no doubt, will think an impartial one, although some may be disposed to think it rather puerile to have recorded, that he died 'on the day and at the very hour, when the unfortunate Louis XVI. was conducted to the scaffold.'

On the formation of calculi, our author seems rather to incline to the ancient opinion, on which, however, but little is advanced. He is next led to consider, what is of much greater consequence, how far certain symptoms are to be depended on, in ascertaining the presence of calculus in the bladder. He is of opinion that they are all equivocal, nor does he even except the sudden stop of the urine when in a full stream; a circumstance, which he remarks, may, and sometimes does arise, from a tumour in the bladder. On the operation of sounding, many minutiae are noticed, which cannot fail to be of use, at least, to the more inexperienced practitioner. We shall submit a part of it to the reader's consideration.

'The instrument, being well oiled, may be introduced in men with the handle toward the belly, in which case it is only necessary to pursue the course of the urethra with the point of it. The usual and most convenient way is to introduce it with the handle toward the knees, till it reaches the part of the urethra where it begins to make a curve in order to pass under the ossa pubis; the handle is then to be gently turned and to be brought up to the center of the abdomen, care being taken not to lose any ground with the point. The best method to make the instrument pass, is to take care that the hand which has the instrument, and that which holds the penis, act in concert, the left hand stretching the urethra, and rather drawing that over the instrument, than forcing on the instrument itself; by these means it will usually pass with ease till it arrives in the membranous part of the urethra, and near to the neck of the bladder. At this part, from the pressure of the prostate gland, which is often enlarged by inflammation, caused by irritation from the stone; or possibly sometimes by the instrument carrying the membrane which lines the urethra before it, and behind the prostate, the completion of its introduction into the bladder is obstructed. When such a hindrance or impediment occurs, it requires great delicacy and management.

If

If the instrument be pressed on, it is very liable, particularly in a young subject, to make its way through the membranous part of the urethra, which is the thinnest and weakest part of the canal; and thus a false route may be established—a circumstance very injurious in itself, and likely to lead to the most dangerous consequences in case of a subsequent operation for the stone, as the staff would most probably enter the new made passage, and the gorget necessarily following the direction of the staff would not be conducted into the bladder.

A case is next mentioned, in which this accident took place, and had nearly been attended with fatal consequences. Concerning the means to be made use of, subsequent to the introduction of the staff, with a view to obviate deception in our search after the stone, we refer to the work itself, which contains very full and important information.

After having considered the objections which may occur to render the operation inexpedient, Mr. Earle proceeds to treat of the operation itself, which he describes with every necessary degree of minuteness. His remarks on the introduction of the gorget, are well worthy of a place here. Having described the operation to that period, when the introduction of the gorget becomes necessary, he says,

‘ When the groove of the staff is felt satisfactorily and sufficiently bare, the beak of the gorget should be introduced, being directed into it by the same index, and too great care cannot be taken to ascertain that it is there safely lodged.

‘ Much difficulty has sometimes arisen from the beak being put into the sulcus too high, that is, too near the scrotum, so as to press against the os pubis; and people, particularly young operators, being liable to be hurried when any thing intervenes in an operation contrary to their expectation, are apt to press with violence, and the gorget slipping off the staff, has sometimes been pushed on so as to pass between the bladder and rectum.

‘ Another embarrassment which the operator sometimes meets with, is from the stone being so engaged in the neck of the bladder as not to suffer the staff to pass in fairly, so as to guide the gorget into the bladder, and sometimes this is not discovered till the gorget is going to be introduced and is stopped at its entrance. In this case the best instructions I can give are, to be steadily attentive to maintain the beak in the sulcus, and to press both staff and gorget gently on, into the bladder, by which, if the stone does not adhere to the parts which surround it, it will probably be carried before them into that cavity. Among the various cases which come under our care, we must expect now and then to meet with unforeseen difficulties; however, no such occurring, the beak of the gorget being fixed in the staff, at about the most convex part

of its curve, should be kept pressed against it with the right hand, as the left must now be employed in taking the handle of the staff from the assistant and holding it, by which means the resistance and pressure of one hand against the other is felt. The gorget is now to be pressed gently on, till it arrives at the lower part of the convexity of the staff, when the operator, well knowing and recollecting the sweep and curve of it, will lower the handle of the gorget, and thus with certainty, keeping the beak in the channel, will pursue the direction of the staff into the bladder. If it contain urine, it will immediately gush out on the introduction of the gorget; but though the opposite side of the bladder is certainly less liable to come into contact with the gorget in the full, than the empty state, the operator should be aware that when the water is at once let out by the wound, the bladder not having time to contract itself gradually, will fall into large wrinkles or folds, which may be liable to be laid hold of with the stone.

These remarks are followed by some judicious observations on the instrument, and an account of a gorget and staff, invented by Mr. Blicke, which are thus described :

‘ The groove of the staff is left open as usual at the convex part which projects in perinæo, and where it is usually cut upon, after which it is narrowed, and continues so almost to the end, when it again grows wider and opens. The beak of the gorget is made with a little button or fullness at top, which readily enters the wide part of the groove; but is too large to slip out in the whole course of it, which is contracted, and consequently it is confined, and cannot quit the route which must be right, till it arrives at near the end of the staff, and then it must be where it ought to be, in the bladder.’

On the mode of extracting the stone, several practical remarks are added, though, perhaps, but few that have not been noticed by others. One or two cases of encysted calculi are related, and one exceedingly remarkable, on account of the situation of the stone, which was fixed exactly at the entrance into the bladder, and extended more than an inch into the urethra; notwithstanding which, it was safely extracted by Mr. Abernethy.

The after treatment, in cases of lithotomy, Mr. Earle thinks, may be improved by a more particular care in keeping together the lips of the wound, so as to encourage their union. Of the methods of relieving the untoward symptoms which sometimes succeed, he recommends,

‘ Oily purgatives, anodyne and antispasmodic draughts, emollient and anodyne clysters, fomentations, and cataplasms applied to the abdomen; but, above all, that universal relaxation, which can only be procured from the warm bath, should not be neglected.’

Our author concludes by stating how far to his own knowledge the operation of lithotomy has been successful. It appears, that out of more than forty-seven, one only died, and the fatal event in that, we do not think justly to be attributed to the operation. On the whole, we cannot but consider this work exceedingly well calculated to answer the end for which it was professedly written, namely, to counteract the opinion of Dr. Austin, that, 'in the present state of medicine, those who suffer this species of disorder, must either bear it for life, or submit to an operation which few surgeons ever acquire the art of performing dexterously, and which, performed even by the most skilful, is by far the most dangerous of any that is practised in surgery.'

How to Grow Rich: a Comedy. By Frederick Reynolds. 8vo. 1s. 6d. Longman. 1793.

ONE of the ways of growing rich, we presume, is writing plays; and, as in one sense, every thing is good which attains its end, this comedy, which has had, we believe, the usual run upon the stage, may be said to do its author that credit which success bestows; but it will hardly maintain a place in the closet, where the attention flags unless supported by real wit and character. The author, however, deserves commendation, in aiming his satire against some of the prevailing vices of the times; gaming, and ruinous *speculations* of all kinds, so hostile to the true spirit of fair commercial industry. The country banks come in for a share of the ridicule in the following scene:

Smalltrade. (*coming forward.*) "Smalltrade debtor to fir Harry Hockley two thousand pounds in specie—Creditor two hundred in paper."—Ah! that's very well! I don't know how it is—My little nice bank is not the thing it was—People of real property have become country bankers now, and play'd the devil with us petty, dashing traders. (*Knocking at door*) Plainly, see who's there.

Plainly. Give me leave, fir. (*Taking ledger, &c.*) *Exit.*

Smalltrade. There's nothing like a snug country bank—ready money received—paper notes paid—and though I make fifteen per cent. and pay their drafts in my own bills, what of that? A five guinea note is so convenient for carriage or posting—lays so close in a letter, or slips so neatly in the sleeve of a coat—Oh! its of great use to the country, and a vast benefit to myself.

Re-enter Plainly, follow'd by a servant.

Serv. Is this your country bank, as you call it?

G g 2

Plainly. It

* Plainly. It is.

* Serv. I want change for this draft of fir Harry Hockley's;

* Plainly. Very well—How much is it for?

* Serv. A hundred pounds.

* Smalltrade. What?

* Serv. A hundred pounds.

* Smalltrade. Mercy on me! You've set me all in a tremble! Draw on a country bank for a hundred pounds—Why, does your master suppose himself drawing on the bank of Amsterdam?

* Plainly. True, fir; and if you recollect, we had a large run upon us yesterday.

* Smalltrade. So we had—a very large run! Sir Thomas Roundhead drew in one draft for the enormous sum of twenty-five pounds; and here's your master draws for a hundred—Talk of a country bank! The bank of England cou'dn't stand this.

* Serv. I can't tell, fir—Sir Harry said he had ten times the money in your hands.

* Smalltrade. So he has, and what then? Doesn't he place money in my hands that it may be safe? and if he is to draw it out in large sums, that is, if he is to get it when he wants it, where wou'd be the use of a banker? Plainly, pay the draft in my own notes; and d'ye mind, let them be all at thirty and forty days sight—Young man, go with my clerk.

[*Exeunt Plainly and servant.*]

We were not sorry to see in the Epilogue, a stroke at a mode of dress lately introduced, which tends to confound the virgin with the matron. A fashion which equally violates good sense and modesty, cannot be treated with too caustic a ridicule.

Silva Critica: five in Auctores Sacros Profanosque Commentarius Philologus: concinnavit Gilbertus Wakefield, A. B. Pars Tertia. 8vo. 3s. 6d. Deighton. 1792.

WHATEVER may be the general opinion of Mr. Wakefield as an orthodox divine, we presume there is but one judgment of him as a sound scholar. The many proofs he has given of his learning, and especially in the two former parts of this work, will, we doubt not, induce our readers to enter with pleasure on the third. It will not, indeed, be found that every impediment has been lopped away by our Critical Woodman; but it cannot be denied that he has opened a variety of paths, which, whilst they conduct to the objects more immediately in view, let in also catches of the country beyond. Instances of these we proceed to remark.

* SECT. CXXVI. 1 Cor. iii. 15.

* ΑΥΤΟΣ ΔΕ ΟΙΚΟΔΟΜΕΤΑΙ, ΑΥΤΟΣ ΔΕ ΟΥ ΔΙΑ ΑΥΡΟΣ.

* Sc

* Sic *Aristophanes* nequissimus in fabulâ nequissimâ, *Lys.* v. 133.

ΚΑΛΟΝΙΚΗ.

Αλλ', αλλ', ὁ τι βυλων· καὶ ΕΜΕ χρεῖα ΔΙΑ ΤΟΥ ΠΥΡΟΣ
εὐελω βαδίζειν.

ΔΥΣΙΣΤΡΑΘΗ.

Τι δαι σὺ;

ΜΥΤΡΙΝΗ.

Καὶ γὰρ βυλωμαι ΔΙΑ ΤΟΥ ΠΥΡΟΣ.

Ita sunt personarum partes ordinandæ: atque ita etiâ rescribimus: nam dudum nos suspicio incescit, quam confirmat uniuscujusque diei experientia, *Atticos* scriptores VIX UNQUAM, ELIDERE ἔγω, ἐμὲ, ἐμοί, ἐμὲ, ἐμοί, nisi præcedens vox cum vocali vel diphthongo exeat: quam suspicionem cum erudito orbe jam nunc communicatam volumus, ut se gnavitèr exercent critici in reformatendis scriptorum locis penè infinitis, non aliam ob causam depravatis.

* Proverbium, quo hic loci usus est *Apostolus*, protulit etiâ *Euripides* ad *Androm.* 488. et *Elect.* 1191. nec non *Homerus*, *Il.* K. 246.

* Τὸ τοῦ δ' ἰσχυρισμοῦ, καὶ ΕΚ ΠΥΡΟΣ αἰδομαι
ἀμφὶ περὶ σπαιμαί.

ubi secum cogitet lector, an non ita sit supplendus *Scholiastes*: *Αἰδομαι, αὐτὶ τὸ Αἰδομαι, ὁ ἴσῃ, καιομαι· ἐκ τοῦ πυρὸς ΚΙΝΔΥΝΟΥ.*

* Quidam interpretes, et inter eos *Locutinus* (qui sublimi prophetæ feliciorē operam navasset, si ad munus susceptum accessisset *orientalibus* literis instructior, sine quibus in textu constituendo nihil agit interpres *Hebraicus* nisi ludibrium et sibi et lectoribus) huc referant *Isaiæ* x. 18. Mallem equidē, cum mutatione scripturæ *Hebraicæ* prorsus contemnendâ quam fatebuntur et facile deprehendent periti, *vulgatâ*, quod aiunt, versione partim astipulante, legere:

* *Alque erit ut FUGITIVUS LIQUEFACTUS:*

timore scilicet, sed hoc in transitu tantummodò tangimus, et aliis animum intenti: de quo decernant docti cordatique: nos enim necessariò istis studiis longum vale diximus.

* Utcunque hæc sint, hinc saltē videtur commodè explicandus *Pausanias*, quem editorem judicaverim non intellexisse, in *Achaicis* sect. xxiii. ed. *Kubnii*.

* Εἰδὼν δὲ ἀκασαί τις αὐτῶν δαδάς, ὅτι γυναιξὶν ἐν ἰσῇ καὶ ΠΥΡΙ μὲν αἰ ὠδὴς.

* Itâ, nî fallor, rescribi debet locus; vel saltē, nec non propè ad receptam scripturam, ἐν ἰσῇ καὶ πυρὶ ΕΕΤΙ ΚΑΙ ὠδὴς. Vult *Pausanias* dolores puerperii facibus ardentibus significari ob *extremum discrimen*, in quod mulieres indè adducuntur. Sed hic etiâ nō sumus esse nimis pertinaces.

‘ Haud aliter Theocritus, ii. 131. proverbio usus est.

‘ Καί, μετα τὰς Κυπρίαι, τὴν μὲν διὰ τὴν ΕΚ ΠΥΡΟΣ ἰδίαν.

‘ Quæ D. Judas habet in *epistola* v. 23. ad nos attinent: Οὐκ ἐν φόβῳ σὺ ζῆται, ΕΚ ΤΟΥ ΠΥΡΟΣ ἀποκρίσται: i. e. “trepidè atque festinanter, utpote periclitantes ipsi, dum eos à periculo eripitis.”

In the opinion here expressed of bishop Lowth, truth compels us to concur: for, greatly as we admire both his Prelections and Preliminary Discourse to Isaiah, we must reluctantly admit that his notes upon the prophet discover but little of that learning which is essential to investigate the sense of the original; nor of the translation itself can we say,

Viruntque commissi calores,

‘ Ibid. v. 52.

‘ Εὐ γὰρ σφραδύμε.

‘ Nobis non satis accuratam locutionis hujusce notionem in animo concipere videntur, qui de oculi visu capiunt. Quidam in se continet subtilius venustiusque; quod perstringimus ad Virg. Georg. iii. 219. ubi quæ diximus nostram mentem satis explicatam dabunt. Igitur, se actum agere videamur, illuc se conferat, si velit, lector: nos ulterius rem prosequemur; quàm ex hoc fonte uberes quædam elegantiarum scaturigines per *Silvam Criticam* opportunè dispensari possunt,

‘ Primum sese offert corrigendum *Claudianus*, in *Ruf.* ii. 410.

‘ Mox omnes fodiunt hastis, artusque tremantes

Dilantant: uno tot corpore pila tepefiant;

Et non infecto puduit mucrone reverti.

Hi vultus rabidos et adhuc VIBRANTIA vellunt

LUMINA; truncatos alii raptare latentes,

Ità *Valerius Flaccus*, ii. 342.

‘ ————— Tyrjo VIBRAT torus igneus ostro,

iterumque iii. 141.

‘ CINGULA sublustri VIBRANTIA detrahit umbrâ:

quem haud rarò respicit *Claudianus*.

‘ Et amplector plurium codicum lectionem; quam illustrabit *Sallustius*. *Catil.* sub finem, ubi omnino videndus est eruditissimus *Wessius*. *Catilina* verò, longè à suis, inter hostium cadavera, reperi- tus est; paululum etià SPIRANS, FEROCIAQUE animi, quam habuerat, VIVUS IN VULTU RETINENS.

‘ Et secum cogitet lector sagax, an hæc distinctione dijudicari poterint, quæ de hoc loco satis magnè moventur lites,

We prefer, however, the ordinary mode of pointing this passage of Sallust to that which is here given; conceiving it necessary to determine the sense; — quam habuerat vivus, in vultu

vultu retineat. The *viuus* appears to us to refer to the last impulse of ferocity that stained the features of Catiline, when each corporeal agent was bent to its utmost exertion: postquam fufas copias, feque cum paucis relictum videt Catilina, memor generis atque pristinæ dignitatis fuæ, in confertiffimos hostes incurrit, ibique pugnans confoditur.

SECT. CLV. D. Jac. i. 25.

Ο δὲ παρακυνθὰς εἰς νομον τιλίων τον της ελευθερίας.

Vos παρακυνθὼν hic loci vult, ut sæpius in versione LXX. *vitali, attentius et curiosius*, inclinato corpore et oculis propius admotis, *inspicere*: et ita plus semel in *Novo Fœdere*, de quibus indices aliquem certiorē facient. Nobis exscribere singula non libet, non vacat.

Aliter, alii sæpè, et *Demosthenes*, ut videtur, in Phil. i. p. 34. Καὶ ΠΑΡΑΚΥΤΤΑΝΤΑ ΤΟΝ ΕΠΙ της πολέως πολέμον, πρὸς Ἀρταβάζον καὶ παρταχὺ μαλλόν ωχρται πλειοτα.

Ita, quantum discernere valeo, commodius legetur iste locus: sed nescio equidē an necesse sit in hoc exemplo aliter accipere vocem de quā disputatur. An non possis—CAUTE OBSERVANTES *bellum contra civitatem*? Cui notiqni favent plura loca commici, quæ adiri possunt illis plenius rem tenere cupientibus: ut etiā *Æsopi* fab. 76. ed. Oxon. 1698. et *Lucianus* haud rarò.

Locus Philonis occurrit nobis, p. 914. nulli verborum magnificentiā secundi, dignissimus in hoc sodalitiū admitti.

Τὸ δὲ σιγισμὸν Θίω καὶ διὰ παντός τῷ βίῳ ΧΩΡΕΙΝ καὶ ἔργῳ αἰ το ον, τὶ αἰ ὠφελιμωτερον ἢ σιμωτερον ἐπισησῇ τις; Ἐπαυρασμοὺς δ' αὐτῶν ἱκαστον ἀπερβειρον, μὴ τοῖς ὀνοματὶ παραχθῆντες, ἀλλὰ ΔΙΑΚΥΤΤΑΝΤΕΣ εἰσω, καὶ τὰς διανοίας ἐμδαυνατες.

Hæc emendatio, haudquaquā ignobilis, si verè, nec κατὰ προσώπῳ, in meo negotio iudicare valeam, integram servat constructionem, et auctoris scopo apprimè consulit: IN ANIMO CONCIPERE et intueri. De hoc verbi *χρῆσι* usu, præter solitum recondito venustoque, nos in Sect. lxxvi. videndi sumus.

These observations are followed by emendations of Philo and Dio Cassius, which are striking vouchers of Mr. Wakefield's perspicuity.

SECT. CLVI. C. iii. v. 5.

Ἡ γλῶσσαι μικροὶ μὲν εἰσι, καὶ μεγαλαυχί. Ἰδὲ, ὡς οὖν πρὸς ἡλικίαν ἔλθῃ ἀκαπτι;

Locus extat apud *Apollonium Rhodium*, iii. 288. omni poetico artificio elaboratus, quem in memoriam sollicitat *Aprobohi* comparatio: sic rescribendus, cum postremus et longo intervallo optimus editor omnes errores non indè sustulisse videatur.

————— αἷμα δ' αἷν
Βάλλει ἐκ' Αἰσωνῆς ἀμαρτυρήματα, καὶ ἐκ' αὐτοῦ

ΕΚ ΣΤΗΘΕΩΝ, ποικίλαι παματῇ, φρενὸς ὑδ' αὖτις ἄλλας
 Μητιν ἰχθῆ, γλυκίην δὲ ΚΑΤΕΙΧΕΤΟ θυμὸν αὐτῇ·
 Ὡς δὲ γυνὴ μαλίστ' αἰεὶ παρφρα χυματο δαλῇ
 Χυμῶτις, τῆκερ ταλασσίᾳ ἔργα μαινελιν,
 Ὡς καὶ ὑπερφύιοι νυκτὲρ σίλας ἐκτυτατο,
 Ἀρχὴ· μαλ' ἐγμμένη· το δ' ὅ· ΘΕΣΦΑΤΟΝ ΕΞ ΟΔΙΓΟΙΟ
 Δαδὲ ἀμρ' ὁμοιοι ΠΥΡ καρ' ἰα αὐτ' ἀμαθυοί·
 Τοιοὺς ὑπο κρᾶδῃ—κ.τ.λ.

Alas rectè dixisse—κατεῖχετο θυμὸν—quis negaverit? Sed certè non adhuc erit huic locus; de initiis enim morbi amatorii poeta loquitur. De hac autèm, et alterà etiàm conjecturà, quæ facit *εγμμένη* *αποβολικῇ* planè gemellam, judicium suum lectori integrum reliquimus.

Gravissimus, si quid video, solœcismus deformat *Αριστοφάνεα* in *Pluto*, vers. 1054. Nolle tamèn esse confidens nimis, cum non sit auctor, quem volentes legimus, sed planè, ut necessarium malum, cum tædio eluctamur.

Ἐὰν γὰρ αὐτὴν ἰς μόνος σπινθήρ λαβὴ
 Ὡς περ παλαιὰν ἐκστίντην καυσταί.

Anne ferri potest καυσταί in *αἰὶνο* sensu? Nullus credo: non enim tuebitur locutionem Il. I. 88. et similia. Ibi reddendum—*εγμμένη*—*σὶβι ignem accenderunt*. Porro, vox λαβὴ nec elegans æquè nec usitata, ac altera, quæ passim cum hac confunditur, et de *igne* et *sole* per singulas paginas *Græcarum* chartarum invenitur frequentata. Quid multa? Sic rescribimus comici versículos, et ad ingenia verè *Attica* provocamus.

Ἐὰν γὰρ αὐτὴν ἰς μόνος ΣΠΙΝΘΗΡ ΒΑΔΗ,
 Ὡς περ ΠΑΛΑΙΑ Γ' ΕΙΡΕΣΙΩΝΗ καυσταί.

Porro, *Ευριπίδες* cum scriptore sacro committi debet, quam *ἴστω* habeat persimilem, et elegantèr admodum expressam: *Ανδρομ.* v. 643.

Ἐμμεναις ἀπ' ἀρχῆς μικὸς ἀνδρωποῖς μεγὰ
 Γλῶσσ' ἐκπορίζει τὰτο δ' ἔτι σοφοὶ βροτῶν
 Εξ' ὑλαδυνταί, μὴ φίλοις τευχέων ἱερῶν.

Huc etiàm pertinet venustum *Pindaricæ* Musæ carmen, de quo *συνεργα* quædam effutit *Scholias*; immemor sanè, quotiès optimi poetæ, et *Ἰερόθεος* noster imprimis, ipsam rem cum similitudine solent commiscere: *Pyth.* iii. 62.

Ἄδαιμον δ' ἴτερος,
 Ἐξ-κακὸν τροφῆς, ἰδαίμα-
 σάτο μὴ καὶ γυναικῶν
 Πολλοὶ ἐπαυρῶν, ἄμα
 Ἄ' ἐφθαρῖ· ΠΟΔΑΑΝ τ' ὅρι ΠΥΡ ΕΞ ΕΝΘΕ
 Σπινθηρῶτος ὑδαρὸν αἰγρῶσι ΤΑΑΝ.

Nec incommodè redderes ad normam loci, quem illustramus, *COPIOSAM MATERIAM*. Et vehementèr lætor *Hygini* perspexisse rationes

rationes vocis ἰσθαρ, quæ turpitèr fefellerat editores, scriptoris scopo usque ad ravim frustrà reclamante.

• Jam verò videamus, an possimus in tuto collocare *Inūs Euripideæ* locum apud *Stobæum*, de quò, *Scaligero* præcunte, seriam difficultatem obmovet vir egregius harum subtilitatum artifex et reconditæ eruditionis, *Valckenæus* ad *Ammon.* p. 139. et dubitationem omnem tollere de medio.

Ἔγω δὲ μηδὲς ταυτ' ἀσχετοῖαι χρεῖν
 ΜΙΚΡΟΝ γὰρ λαμπρῆς Ἰδαίου λήπας
 ΠΡΗΣΕΙ' ἈΝ ἈΝΘΟΣ.

Causa corruptelæ manifestissimè apparet: v. *Silv. Crit.* i. p. 90. ad imum.

• Porro, dum in hoc sumus, quid vetat *Διωμῆ* longè suavissimam in eodem *hymno* emendatiorem linquere? Sensum quidèṃ optimam, eumque genuinum, nobis interpretes extuderunt; securi intèrè locutionum, quæ res sibi ignotas malè cognuntur enunciare: vers. 36.

Ἐγὼ δὲ φύλοι' ἢ αἶσ'
 Ὀρῶσι ματαιότατον,
 Οἷς, ἈΣΧΑΛΑΓΝ' ἐπιχῶ-
 ρια, παπταίνῃ τα πορῶ,
 Μεταμῆναι θῆ-
 ρυν ἀκραιὲς ἐλπίσιν.

• Denique, nobis videtur *Hesychius*, in voce Ὑλη, manens esse sub finem glossæ, atque ità supplendus: Ὑλη—ἡ συμφυτοῦ τοῦ αἵ. ἢ Παν, ἐξ ἧς ἀποτελεῖται τὸ ἔργον. Conferas *Suidam* in eadem voce. Id est, omnis cujusunque demùm operis materies.

Of a work so multifarious it is difficult to give such specimens as will at once do justice to the author and the public. In respect to both we wish to be impartial. A fourth part of the *Silva* is published, and shall soon be considered.

Letters and Essays, Moral and Miscellaneous. By *Mary Hays.*
 8vo. 5s. Boards. Knott. 1793.

THIS lady is a disciple of the Priestleian school, and seems well acquainted with the present state of the arguments in controversial divinity and metaphysics. Her religion however, is of a liberal and philanthropic complexion, and her morality pure and free from affectation. She is likewise a disciple and professed admirer of the ingenious defender of the rights of women, and strongly exhorts her country-women, in pursuance of those rights, to the assiduous cultivation of their understandings. So far we cheerfully go along with her; but when she throws out a sort of a sneer against notable women, and even mentions with disrespect *Mrs. Glass's Art of Cookery*, we confess

felt ourselves touched in a tender point; for though women, who are more like angels, may be above these low gratifications, men are not; and we freely acknowledge that the delicacies with which our good ladies have occasionally regaled us, have given us a great respect for the said Mrs. Glasse, and as, unfortunately, we are not possessed of the skill to make ourselves the various good things she treats of, we do hereby enter our protest against her treatise being left out of the library of any female, be she Unitarian, Trinitarian, Arian, or supra lapsarian—To be serious, we do *not* think that a neglect of literary cultivation is a prevailing fault in the present mode of educating young women, and we might alledge as a proof of it, the frequent occasions on which it becomes our duty to mention their names with honour. That there are ignorant women is very certain; but there are ignorant men too, and those men must have suitable companions.

This work consists partly of moral stories, and partly of essays, with a few poems. The tendency of the whole is in favour of virtue; and if the style is not brilliant, neither is it defective. The author seems aware that the different topics which are brought together, some of them of a very abstruse nature, render the work too miscellaneous; the variety, however, may engage some to read on subjects which they would not have looked for in other books. Of the stories, we were best pleased with N^o 8. because it is calculated to repress the indulgence of too great a sensibility, though on the most justifiable occasions; a fault not often checked by those who address the fancy, but as it is too long to quote, we shall give the author's sentiments on the doctrine of final and universal salvation, a doctrine so cheering to the heart of man, and so honourable to his Creator, that we cannot but hope it will in time take place, as it is certainly gaining ground of the gloomy and heart-withering terrors of Calvinism.

• It has been objected, that the doctrine of final restitution is contrary to the express declarations of scripture, and that could it be demonstrated, it might have a tendency to relax the morals, by mitigating the fear of an eternal duration of future punishment. In reply to the first objection,—I grant that many particular passages in the New Testament, speak of the misery of the wicked in a future state, as endless and unlimited. But at the same time, the general tendency of the scriptures militate against this idea, by representing the Deity as a kind Parent, willing that all should come to repentance, and having no pleasure in the death of a sinner, inflicting punishment only with a view to correct and amend. It may also be observed, that the language of scripture is always plain and popular, adapted not merely to the

discerning few, but to the understandings of the bulk of mankind ; nor could it have been so generally useful, had not this been the case. It may speak of future punishment in an unlimited and unconditional manner, in order to produce a stronger effect ; as God by Jonah threatened the destruction of the people of Nineveh, without giving them room to hope that their repentance might avert the impending judgment. It is also thought by commentators,—that the words translated everlasting and eternal, are not always to be understood as strictly meaning infinity, or without end ; though certainly intended to convey an idea of a duration so long, as to appear to us inconceivable, and almost indefinite. Many detached passages of scripture when taken abstractedly, seem to contradict each other ; which is unavoidable from the necessity of its being written in a style appealing to the senses, the only style which could have been generally understood : for instance—the Supreme Being is sometimes represented with the passions and parts of a man, as being angry, grieved, appeased, repenting, &c. as having hands, arms, eyes, and ears ; at others—as a spirit, whose thoughts are not as our thoughts, nor his ways as our ways. Reason is to judge, and reconcile these apparent contrarieties. The safest, and properest method of forming just opinions on these subjects, is to lay little comparative stress on mere words, often symbolical, and highly figurative or accommodated to local circumstances ; but to rise into ideas that harmonise best with the general tenure of revelation, and are analogous to nature and right reason. And these teach us (as I before observed) that a being of infinite power and boundless benevolence could not have created intelligent creatures, without intending their ultimate benefit ; and though, on account of their limited capacities in this first stage of their existence, they are liable to much evil and woe, yet these very sufferings may have a rectifying tendency, and may be links in a chain of causes and effects, that will eventually terminate in the highest felicity ; and this arises out of our frame and nature, and could not have been otherwise, unless God had at once formed us perfect, that is to say, had multiplied himself.’

Wallis's Art of preventing Diseases and restoring Health.
(Concluded from Vol. VII. p. 419.)

IN a former critique we gave an account of the principles upon which Dr. Wallis founded the work before us. We shall now proceed to examine the superstructure, as minutely as the nature of our plan will permit. The doctor thinks, that in order to prevent, mitigate, or cure disease, particular attention should be paid to the constitution, as it is by regulating that, every good is to be derived. He, therefore, commences
by

by shewing what is meant by that term. After enumerating no less than eighteen different species, he says,

‘ But before any benefit can accrue in the application of remedies, or the manner pointed out by which mischief may be avoided from the same source, we should be acquainted with the corporeal construction and nature of their powers, which constitutes most of these deviations; and it is for want of this knowledge that self-created physicians, doctors of imagination, occasion very often a multiplicity of evils to their credulous patients, and to themselves, under many morbid circumstances—prescribing boldly the same applications to constitutions diametrically opposite to each other, and which require very different materials to conquer the same complaint. For want of this knowledge, I have known coughs converted into pulmonary consumptions, and that not unfrequently; gout into apoplexy; colds, inducing slight febrile affections, into inflammatory fevers; sore throats, easily curable at first, made dangerous, and too often fatal—and many other deleterious transitions occur from the same fountain—for it is a certain fact, there is not any man that does not fancy himself, in several cases, a physician; and when, by his ignorance in advising improper remedies, he has created mischief, perhaps death, he consoles himself, and the unhappy friends, by saying, he did it for the best.

‘ To guard, therefore, against the unfortunate consequences of these *good* actions, our duty calls upon us to specify the particular nature of these constitutions, that we may hereafter, when requisite, point out properly adapted remedies, that the patients may not fail in the attempt to alleviate, or cure, or prevent particular complaints.’

We may be convinced, from daily observation, of the truth of these assertions, which appear to be well supported by the following reasoning:

‘ Now as there is certainly such a diversity of constitutions, many of them diametrically opposite to each other; and as there is also a variety of accidents and diseases which will affect the different constitutions in similar modes, how can it happen that one and the same application shall be proper to all? for it is owing to the operations of the habit that diseases are prevented—made milder, or cured; and it is to our applications, that these salutary operations are often brought about where nature is defective—and, consequently, obliged to our assistance. We must, therefore, select our remedies, and appropriate them to the particular constitutions; and let our directions be formed, with respect to diet and conduct, consistent with the same constitutional points—and more especially where our attempts are levelled at the prevention

tion of morbid attacks—in completing of which, we are to aim at keeping the constitution in a state of health, adequate to the powers with which it was originally endowed—so that the common causes of diseases may not be enabled to produce their effects—which originate from different qualities and changes of the air—called constitutions, climate, morbid effluvia, and intemperance or indiscretion—under which last we comprehend all those actions which, in their regulations, depend upon our own power, or are deduced from necessity.

‘ Or, that such diseases, as are unavoidable, may be made to produce their influence on the machine in the most mild and gentle state—such as, small pox, measles, various fevers, and other complaints of the infectious or contagious class—or those which arise from an hereditary cause: in accomplishing which purpose, it will chiefly depend upon the proper use and application of what are called the non-naturals.’

The doctor next proceeds to speak of the non-naturals, after furnishing us with the opinion of the celebrated Hoffman on the subject, and the result of Cornaro's experience, who received such peculiar advantages from a steady adherence to, and uniform perseverance in temperance; apportioning his regimen to the nature and exigencies of his *constitution only*, that he emerged from a state of constant torment, and says,

‘ That at eighty-three I now enjoy a vigorous state of body and mind—I mount my horse from the level ground—I climb steep ascents with ease; and have lately wrote a comedy full of innocent mirth and raillery; when I return home, either from private business or the senate, I have eleven grandchildren, with whose education, amusement, and songs, I am greatly delighted; and I frequently sing with them, for my voice is clearer and stronger now, than ever it was in my youth. In short, I am in all respects happy, and quite a stranger to the doleful, morose, dying life, of lame, deaf, and blind old age—worn out with intemperance.’

It has, however, been a remark by some medical writers, that little efficacy can be expected in the prevention or cure of diseases from what we eat or drink, for the digestive powers of the constitution so alter the very nature of our food, that the juices from thence derived, becoming assimilated to those of the machine, can produce no different effect, so as to become more or less salutary. In all habits where the different digestions are in an healthful state, there may be some appearance of truth in the doctrine, as far as concerns the nature of the fluids carried into the machine. But if we consider the
nature

nature of the stomach, the different affections it can and does produce over the habit in general, or parts of that habit, according as different materials act upon it; if we consider that it is liable to be disordered by the quantity, as well as quality of our aliments, and that a variety of diseases depend solely upon that organ—we shall cease to neglect the rules laid down in this particular; for probably, almost all chronic complaints may be attributed originally, in a great degree, to defects of the stomach and digestive powers. Indeed, we may venture to assert, that if the rules pointed out in this part of the work were to be observed, and the nature of individual constitutions properly investigated, very great benefit would accrue to those who would make the trial. Besides, much pleasure might be acquired by the perusal, for there is nothing dogmatical or dictatorial in the rules; they appear to be supported by fair and candid reasoning, leaving every reader at liberty to judge of the propriety or impropriety of the conclusions.

We are next supplied with an Essay on Nursing, founded on the most simple principles, subservient to the laws of nature, which is divided into four heads; 1. *Cleanliness*.—2. *Cloathing*.—3. *Exercise*.—4. *Food*. The directions relative to which, are delivered in a plain and easy style, and are intelligible to every common reader.

The doctor attributes almost all the mischiefs, and we fear with great truth, which happen to children, to bad nursing.

‘ Let us cast our eye amongst the hardy sons of the rustic race—compare those with the offspring of the more refined and polished—what a difference in appearance! Amongst the former, we find the children firm, robust, lively, healthful, active, and strong; amongst the latter, weak, puny, relaxed, and sickly. Amongst the former few die, but from the accession of unavoidable illness, as measles, small-pox, chin-cough, dentition, &c. Among the latter numberless expire from gripes, loosenesses, hectic fevers, worms, and convulsions.

‘ But there are greater evils than dissolution in this state from this cause; for from hence disease itself is generated, and so fixed in the habit, that the life of many is oftentimes one continued scene of misery;—nay, I have no doubt but, from this source, the temper and disposition acquire so fretful a cast, and oftentimes is so soured, and rendered so petulant and peevish, that, whilst they do exist, they continue unhappy and miserable in themselves, as well as troublesome and offensive to their attendants and their associates; for it has been allowed, that the faculties of the mind very often depend upon the organs of the body; for when these are in a tolerable perfect state, so as to perform their separate functions properly, the thinking part is more alert, active, and cheer-

ful; and good-humour the consequence of such freedom—while the contrary effects are produced, when the organs are disturbed, or diseased. To avoid, then, these disagreeable effects, it is our business to lay down such regulations as are founded on rational principles, supported by experience, and which consist in bringing up children in a plain and simple manner, the mode most consonant with nature; and if we observe the method she invariably pursues, we shall find that she delights in simplicity alone. View but the brute creation, and those of the feathered race—see what occurs in them; examine what method they, in rearing their young, instinctively adopt, and mark their success; cleanliness, proper feeding, and exercise, comprehend in these the infinite wisdom of her laws—and if we add judicious cloathing, so should they that of the human species.'

The arguments our author makes use of are conclusive; we therefore would wish to recommend the perusal of them to those who have the care of infants; and shall close this part with a few general rules he has specified.

' That, immediately after the birth, children should be wrapped in a warm wrapper, to preserve them from cold; afterwards, in about half an hour, be well cleaned before the fire, loosely and lightly cloathed, not crammed with any dabs, but laid by the mother, and set to her breast as soon as possible.

' That, where the constitution will permit, all mothers should suckle their own children, at the same time not depend totally upon the breast, but occasionally use them to the boat, or spoon, in order to be prepared against the effects of indisposition, either in one or the other, should they occur.

' That cleanliness should ever be invariably, and constantly observed—children never have their stomachs overloaded, but be fed fully only at proper intervals, five times a day; if not, oftener, and more sparingly.

' That all food, besides the mother's milk, should be of a nature as similar as possible to that milk, compounded of vegetable and animal materials, as ass's, or artificial ass's milk, cow's milk mixed with thin panada, or rice used instead of bread, and weak broths occasionally.

' That they should be constantly exercised, agreeable to their age and strength, and such used as seems to afford them pleasure, and employs their attention; they also should be much out in the air, and be attended by clean, young, lively, and active nurses.'

The active powers of medicine, with their doses, next occupies the doctor's attention, which he divides into the five following heads:

' First—Medicines which act upon the inert solids by means of the vital principle, under which will come,

1. Nutrients
2. Astringents, and
3. Emollients.

• Second—Medicines which act upon the living solids by means of the same principle.

• Here will follow

- | | |
|-------------------|-----------------------|
| 1. Stimulants | 7. Emetics |
| 2. Antispasmodics | 8. Cathartics |
| 3. Sedatives | 9. Diuretics |
| 4. Errhines | 10. Diaphoretics, and |
| 5. Sialagogues | 11. Emmenagogues. |
| 6. Expectorants | |

• Third—Medicines which act upon the fluids through the system.

• To this place belong

1. Attenuants
2. Inspissants, and
3. Demulcents.

• Fourth—Medicines which manifest their sensible action only in the primæ viæ, or first passages, from the throat to the anus.

• Here succeed,

1. Antalkaline
2. Antacids, and
3. Antiseptics.

• Fifth—Medicines which produce their consequences from external application, or on substances formed within the machine, and lodged without the verge of circulation—as

- | | |
|------------------|--------------------|
| 1. Epispastics | 3. Anthelmintics |
| 2. Blood-letting | 4. Lithontriptics. |

This part of the work, though apparently simple to such as make medicine their peculiar study, is certainly too systematical; nor can it be considered as plain enough to be readily comprehended by common readers. Though we find fault with this, we are aware of the extreme difficulty in executing this part of the plan in a more easy mode, consistent with the former and subsequent part of the work, with which it particularly coincides. However, a great deal of useful information may be from hence acquired, as we find medicines, though classed under different heads, more particularly confined to those explanatory of their principal actions, upon which, probably, most of their other actions may depend, as *opium* is considered under *sedatives*, &c. and in the Index, each is referred to the different powers they are supposed to exert. With regard to the doses of active medicine, one excellent rule is laid down, viz. to begin with small doses at first, and gradually encrease them, at proper intervals, until the strongest which the constitution can bear,

bear, be discovered. Hence the prescriber is not likely to fail by too great timidity, nor to do harm by too great rashness. And this rule is particularly necessary to be observed, as different constitutions require different doses to produce the desired effects; besides, by those means the most powerful medicine may be given with the greatest security.

The last part of this work includes diseases; with their modes of cure, in which our author insists much upon the knowledge of the proximate cause. In all cases, perhaps it will be difficult to acquire this so desirable information. Indeed, from the diversity of opinions of medical writers, it may be considered, in many cases, impracticable. However, wherever it can be found, it ought to be adverted to, as there cannot be the least doubt but that will furnish the most rational mode of cure. In perusing the works of the more ancient writers, what absurdities, what incongruities; do we find concerning many complaints, for want of this knowledge? What a farrago of nonsense do we read concerning the jaundice!—But now how clear our conceptions! how easy the mode of cure in most cases? The proximate cause of this complaint being ascertained to be a partial or total obstruction of the common gall duct, called '*ductus communis choledochus*; most commonly from viscid or concremented bile; attended with a yellow colour of the white of the eyes and skin—high coloured urine, tinging linen dipt into it of a yellow colour;' the indications of cure are to remove the obstruction, which, as it may originate from different causes, will require different modes of treatment.'

There is something so clear in this, that we cannot avoid wishing, practitioners would pay particular attention to this point, which our author thinks may, in a great variety of cases, be ascertained, by adverting closely to the moving powers of the constitution *generally*, and carrying that idea to *particular parts*; determining the immediate causes of disease from the general affections of those powers; or from their defects in particular parts, as the blood from whence all our humours are derived, is arranged amongst the number.

Indeed, in the account of diseases, our author does not only attempt to divest it of all ambiguity in this point, but in every part he seems to labour to be as perspicuous as possible, in order to give his readers a thorough knowledge of the complaint of which he treats. He, therefore, does not confine himself to the proximate cause alone, but, after giving the derivation of the term, with a general description of the disease, he enumerates the remote causes, particularizes the characteristic or distinguishing signs, and closes with the mode of cure—An

E. R. N. ARR. (VIII.) August, 1793. H h expla-

explanatory, as well as general index is subjoined, wherein all the technical, and such other terms as are not commonly used, are fully explained.

Upon the whole, after perusing this work with great attention, we think ourselves warranted to pronounce, that it appears well calculated to be extremely beneficial, particularly to those who are entering on the practice of physic, or who would wish to understand the art as founded on modern principles.

Most other works which have been presented to the public, with an intent to render the practice of physic intelligible to common capacities, can be considered as little more than mere catalogues of distant causes, symptoms, and medicines, not supplying the reader with any knowledge by which he may be enabled to form the slightest judgment for himself of the propriety or impropriety of the applications; and, from the affected popularity of the style, becoming more liable to be productive of deception, than true information. One caution of our author cannot be too often inculcated, viz. 'in all our efforts to do good, *we should be certain not to do harm*;' for there are few modes of being right, and many of being dangerously wrong, of which the author of the present work seems to be truly sensible, and, therefore, has offered his reasons upon most occasions. In following him, perhaps it will give his reader now and then some trouble; still it will amply repay him, by permanently fixing his ideas, and supplying him with rational principles, which are alone calculated to render the practice of physic, in all its branches of prevention, mitigation, and cure, easy, clear, and efficacious.

An Essay upon Gardening, containing a Catalogue of exotic Plants for the Stoves and Green-Houses of the British Gardens: the best Method of planting the Hot-House Vine; with Directions for obtaining and preparing proper Earths and Compositions, to preserve tender Exotics; Observations on the History of Gardening; and a Contrast of the ancient with the modern Taste. By Richard Steele. 4to. 1l. 7s. Boards. White and Sons. 1793.

GARDENING has been constantly the amusement of our countrymen, and their passion for nature, in all her varied forms, has led them to every climate, to the most inaccessible Alps, and to the blooming savannahs of another continent. Art must consequently be exerted to imitate, as far as art can imitate, the soil and temperature proper for each; and

it has more than once happened that mould, for a favourite or a curious plant, has been brought from the torrid zone, from the arctic regions, or almost from the antipodes. In captain Bligh's expedition, the plants were propagated in a growing state; and, as our manufactures may probably be enriched by the clay of New South Wales, so it is probable that our soil may be also meliorated by, or at least adapted by personal observation for its plants.

The present Essay is intended for the gardener of exotics. It contains a very extensive catalogue of stove and green-house plants, with the country of each, the care which they require, and marks are added pointing out whether each is annual, biennial, herbaceous, or shrubby. The catalogue is alphabetical, copious, and extensive.

The observations on stoves are singularly useful. The advantages of the general stove, which Mr. Steele recommends, we shall transcribe:

' Where several apartments are under one roof, and communicate immediately with each other, much expence in the fabric is saved, the plants they contain may be viewed at once, and the sight is far more grand and striking than where the collection of exotics is deposited in separate conservatories; for in passing and repassing to and from different buildings, you lose much of their collective beauty.

' By an addition of wings or end-apartments, the main body of the stove is kept up much warmer than if it stood alone, and therefore is best calculated to preserve, at the least expence of fire, (which is no small consideration in many parts of England) tropical curiosities; and the body of the stove being entered by a flight of steps from each wing, the floor is thereby so much raised as to make the centre part a proper height to fruit the pine-apple in the highest degree of excellence; and a great deal of trouble in draining the ground where it happens to be of a spongy or wet nature is thereby avoided: the floor of the wings or appendages to the stove being kept nearly upon a level with the outer ground, makes the entrance free and easy, and gives to the wings an additional height, which is a most important advantage; for by that means you may draw out of the centre department the palm, banana, and other tall-growing plants, when they have there attained too high growth, and in one wing carry them on to perfection; and in the other wing you are almost enabled, even in the severest winters, from the proper warmth which the main body of the stove affords, without the aid of an additional fire-flue to preserve throughout the year rare and tender plants, which require a very good green-house: and by observing the following very short directions, the health and beauty of all the plants is warranted, viz.

A free admission of air in summer into each department at all times of the day when the wind is not troublesome; and in winter by keeping up a constant regular heat in the stoves, never below 60, or 50 at lowest, and in the green-house wing never below 40 of Fahrenheit, by an enjoyment of proper light, and plenty of air whenever there is no frost, fumigating the houses with tobacco about three times in the whole year, and washing the flues with brimstone, as directed in the Discourse upon the Propagation and Culture of the Plants of this Catalogue, under the article Melia.

A general stove, 160 feet in length, and of proper width and height, is capable of containing a prodigious collection of plants for the satisfaction of the curious.

The chearing influence of the morning sun, especially in the early parts of spring, being of the greatest advantage to all plants contained in the hot-house, I should wish the front of the stove not to be fixed due south, but to have a little inclination to the east.

The pine-apple stove, as our author remarks, is highly proper for grapes; nor is the former plant injured by the vine. If the grapes have the advantage of a pine heat, he advises a strong loamy soil on a clay bottom. If they enjoy less heat, a lighter soil, upon a sand, gravel, limestone, or chalk bottom, is preferable; and this, with a very few local exceptions, we have found from experience to be proper. The particular directions for managing vines seem to be very judicious; we find it impossible to abridge them with advantage. The plan and elevation of a general stove is annexed. The History of Gardening is concise, trite, and superficial.

The particular methods for propagating the different perennials afford a vast fund of judicious and accurate information. This alone would render the present volume interesting and valuable: we shall select a few articles from this part.

ABROMA.—Propagated by seed, which I am told soon loses its vegetating quality, so should be gathered in its native country when full ripe, and sent hither in bees-wax, in the manner directed at the end of this work; and when they arrive here, must be treated as other seeds of curious plants from the hot parts of the world.—When young Jaquin was in England (whose father gave a fine painting of the abroma in flower and fruit, from a garden specimen) he said that they had succeeded at Vienna in making it ripen seed, by placing it in a fervent heat, and giving it an immense deluge of water.—By that culture a strong plant flowered plentifully last summer (1791) in the Third stove, but not appearing inclined to shew fruit, the head of the plant was cut off, having, indeed, grown too lofty for

for the stove; but it is still alive.—A cutting of this plant struck root in the hot-house, but the severity of the winter (1791) destroyed it.

- **CORYPHA.**—Same culture as the cabbage-tree (see *Areca*.)—It may not be amiss to introduce in this place a method by which (as I have been told) both this, and many other of the rare palms, may be propagated:—For although I am not prepared to warrant success, yet as seeds of those wonderfully curious plants are difficult to obtain from the distant regions of their native countries, it will be well worth the trial of the curious who are in possession of those great rarities.—The method is as follows:—Certain knots that grow upon the interior parts of the roots of these palms, must be cut off with a small portion of the root at each end; then plant the cutting in light earth in a small pot, plunge it in a good heat, and give little or no water.

- **ERICA.**—Most of the species of this family may be propagated in the same way as the hardier kinds of myrtles, but require poorer earth; (see *Myrtus*.)—However, as I have not myself been very conversant in their culture, I have endeavoured to procure proper information upon the subject, and am happy to give my readers the following account of a peculiar method of propagating the heaths, which I received from a gentleman on whose knowledge I can with safety depend.

“Heaths are propagated by layers in pots of bog-earth, plunged in a north aspect border;—some sorts strike in one year, but others require two before they cast roots.—In the latter case, remove the pots in winter into a shady part of a common greenhouse, where no fire is used, and in April or May following (as the season admits) place them in their former situation in the north border.—The *Herbacea*, *Mediterranea*, *Australis*, and *Triflora*, do from cuttings.”

Is it not a very general rule, that *all* cuttings of succulent plants and the *leaves* of the aloe should dry some time, in proportion to their succulency, before they are planted? The Chinese moving plant, we know, to be perennial: its motion is, however, not voluntary, but the effect of the solar heat. The following article we shall select on account of the note;

- **MELIA.**—Both propagated by sowing the seed or nuts as soon as possible in pots of light earth;—treat them as others of the same nature from the same countries.—They are subject to the red spider; as soon as a leaf turns yellow it is sure to be there,

and demands immediate attention *.—It is said the pulp which surrounds the nut is of a poisonous quality.—I give this hint as a caution.'

• **POINCIANA.**—These beautiful exotic shrubs are risen from seed sown in light earth in February, or as soon in the year as possible, and watered occasionally ;—get them transplanted as soon as they are ready into the light mixed earth, and use the utmost diligence to get the plants forward in the summer, in order to face the winter, for I have not been able, in the Thirsk stove, to carry a weak plant over winter.—I must remark, that Mr. Stewart, (a very skilful and ingenious man in his profession) gardener to John Blackburne, M. P. grows these plants from strong cuttings, which I think is a very good method, for those strong woody cuttings are far better able to face our winters than weak and tender seedlings.'

• **JASMINUM.**—This family of plants, of extraordinary beauty and fragrance, may all be propagated by seed, and by laying down the branches ;—but the method by which they have all been freely grown in the Thirsk stove, is by cuttings, chosen and managed in the same way as the Double Cape Jasmine (see Gardenia.)—Indeed I dislike laying the branches of the Double Arabian Jasmine, for I lost a beautiful full-grown plant by that means.—A small layer or two to be sure struck root, but that was a poor compensation for the loss of a large mother plant.—It should be remarked, that the three last sorts flower best by being placed in the stove in summer, and preserved in the green-house in winter.'

We cannot transcribe any farther of the scientific part of the work ; but the following description is too curious to be omitted. It is more particular and correct than any we have yet seen,

• 'Every one skilled in natural history, knows that the mimosa, or sensitive plants, close their leaves and bend their joints upon the least touch : but no end or design of Nature has yet satisfactorily appeared to us from these surprising motions ; they soon recover themselves again, and their leaves are expanded as before. But the plant which I am now going to describe, shews that Nature may have some view towards its nourishment, in the forma-

* * I am told that the best method of destroying this pernicious insect, is to put a proper quantity of flour of sulphur into the wash which is used for whitewashing houses, and apply it with a brush to the hot parts of the flues in the stove. Good effect will soon appear from its effluvia, and the disagreeable smell will be of no long continuance.'

tion of the upper joint of its leaf, like a machine to catch food ; upon the middle of this lies the bait for the unhappy insect that becomes its prey.

Many minute red glands that cover its inner surface, and which perhaps discharge sweet liquor, tempt the poor animal to taste them, and the instant these tender parts are irritated by its feet, the two lobes rise up, grasp it fast, lock the rows of spines together, and squeeze it to death. And further, lest the strong efforts for life, in the creature thus taken, should serve to disengage it, three small erect spines are fixed near the middle of each lobe among the glands, that effectually put an end to all its struggles ; nor do the lobes ever open again while the dead animal continues there. But it is nevertheless certain, that the plant cannot distinguish an animal from a vegetable or mineral substance ; for if we introduce a straw or a pin between the lobes, it will grasp it full as fast as if it was an insect.

Mr. William Young, a native of Philadelphia, informs us, that they grow in shady wet places, and flower in July and August ; that the largest leaves which he has seen, were about three inches long, and an inch and a half across the lobes ; and observes that the glands of those that were exposed to the sun were of a beautiful red colour, but those in the shade were pale, and inclining to green. It is now become an inhabitant of some gardens in this country, and merits the attention of the curious.

This plant is herbaceous, and grows in the swamps of North-Carolina, near the confines of South-Carolina, about the latitude of thirty-five degrees north ; where the winters are short, and the summers very hot. The roots are squamous, sending forth but few fibres, like those of some bulbs ; and are perennial. The leaves are many, inclining to bend downwards, and are placed in a circular order ; they are jointed and succulent ; the lower joint, which is a kind of stalk, is flat, longish, two-edged, and inclining to heart-shaped. In some varieties they are serrated on the edges near the top. The upper joint consists of two lobes, each lobe is of a semi-oval form, with their margins furnished with stiff hairs, like eye-brows, which embrace or lock in each other when they close ; this they do when they are inwardly irritated.

The upper surface of these lobes are covered with small red glands, each of which appears, when highly magnified, like a compressed arbutus berry.

Among the glands, about the middle of each lobe, are three very small erect spines. When the lobes inclose any substance, they never open again while it continues there. If it can be shoved out so as not to strain the lobes, they expand again ; but if force is used to open them, so strong has nature formed the spring of their fibres, that one of the lobes generally snaps off rather than yield.

The stalk is about six inches high; the flowers milk white; the sensitive quality in proportion to the heat of the season, and the vigour of the plant. It flourishes best in moist, or rather wet earth; but our seasons are not warm enough to ripen feed.

Perhaps the following directions cannot be too generally known. With these we shall conclude our account of this interesting volume, which has the additional ornament of a plant and elevation of a green-house in the Ionic order.

Choose out the plumpest and most ripe seeds, nuts, or acorns, wipe them very clean, then take melted bees-wax, pour it over a china plate about half an inch deep; as soon as the wax is cool, but still pliable, cut out with a pen-knife as much as will inclose one seed, &c. wrap it round and roll it between the hands till the edge of the wax is perfectly united, and not the least crack to be perceived, and so cover as many seeds, singly, as you mean to pack up. When they are quite cold and hard, prepare an oval chip box of about seven inches long, four and a half broad, and three and a half deep; into this pour melted bees-wax to the depth of an inch, and a half, and when you can bear your finger in the wax without any inconvenience, lay the covered seeds, &c. at the bottom in rows as close as you can together, afterwards other rows over them till the box is full; and when the first wax begins to cool, pour some more wax, that is barely fluid, over the uppermost seeds, till they are quite covered. In order to cool the box as soon as possible, place it near a window in the shade, where the sash is raised a little to let a stream of cold air upon it; when the whole is almost cold, if the wax has shrunk a little here and there and left some chinks, let them be immediately filled up with very soft wax, pressing it very close and smooth. After the wax is quite cold and hard, put on the cover of the box, and place it in the coolest and driest part of the ship, to prevent the bees-wax from being affected with the heat of the East and West Indies, which far exceeds our hottest summers.

No other substance or mixture whatever is comparable to bees-wax; but the chief care in the process, is to mind that the bees-wax is not applied too hot.

Small seeds in their pods may be preserved by being placed thinly on pieces of paper, cotton, or linen cloth, that have been dipped in wax, then rolled up tight, and well secured from air by a further covering of bees-wax, and afterwards hung up in an airy and cool part of the ship's cabin.

Scellium

Sectionum Conicarum Libri Septem. Accedit Tractatus de Sectionibus Conicis, et de Scriptoris qui earum Doctrinam tradiderunt. Auctore Abramo Robertson, A. M. ex Aëd. Christi. Illustrated with Plates. 4to. 11. 1s. Elmsly. 1793.

THE work before us is intended for the accommodation of two classes of readers; for such as are content with a knowledge of the general properties of the conic sections, and for those who wish to learn the affections of the curves more thoroughly, with a view to facilitate their advancement in the higher branches of mathematical philosophy. The first four books are meant for the first class, the remaining three for the last. A general idea of the work may be obtained from the following account of the contents of the volume. In the first book, the properties of lines cutting or touching the conical surface, or opposite surfaces, are investigated; and towards the end we have a few propositions which extend to any of the sections. The second book is confined to the parabola. It treats of the general properties of lines, which either cut or touch the parabola; of diameters and their ordinates and parameters; of lines drawn from the curve to the focus and directrix, and concludes with the quadrature of the section. The general properties of lines which cut or touch the ellipse; of diameters and their ordinates and parameters; of lines relating to the foci, and the relation of the ellipse to the circle, occupy the whole of the third book. The whole of the fourth book is employed on the hyperbola and opposite hyperbolas. Its contents are of the same kind with those of the preceding book, as far as the different natures of the sections admit; the nature of the asymptotes is also examined, and the properties of the conjugate hyperbolas: the book then concludes with the relation of hyperbolic sectors. The fifth book consists of propositions enunciated of the ellipse and hyperbola, respecting the axes and their parameters, the foci and directrices: it also contains some propositions applicable to each of the sections. The sixth book treats of the affinity between the diameters of a parabola, and lines parallel to the asymptotes of an hyperbola; of asymptotic parabolas; of trapezia inscribed in a section, and of circles which cut or touch the sections. The seventh book treats of similar sections; of lines cutting or touching the sections and harmonically divided; of circles having the same curvature with the sections, and of the description of the sections through given points.

Throughout these seven books, the author, in our opinion, has successfully exerted himself to complete his original design. A reader who has perused with sufficient attention, the whole
of

of the first six books, and part of the eleventh of Euclid, will meet with no obstacle to his progress in the volume before us. Wherever these parts of Euclid fail him, our author introduces lemmas, and his demonstrations are arranged in a manner perspicuous and strictly geometrical.

The historical account of conic sections, at the end of the volume, is curious and valuable. It is divided into three chapters, and contains information which, as far as we know, is not to be met with in any other publication. In the first chapter, our author enumerates the properties of the sections known before the time of Apollonius, which he has collected with great care from the writings of Archimides, and the commentaries of Eutocius. In the second, we have an account of the methods in which the principal writers on conics have demonstrated their primary properties of the sections; and under this head we have a review of the fundamental propositions of Apollonius, Mydorgius, de la Hire, Milnes, Dr. Hamilton, Guarinus, Jones, Dr. Wallis, and De Witt. The third and last chapter contains an historical account of properties relating to the axes, foci, similarity, quadrature, osculating circles, and description in plans of the sections, and also of the asymptotes of the hyperbola.—The whole of this performance appears to be the result of patient and attentive reading, and of a careful comparing of the authors mentioned in it.

MONTHLY CATALOGUE.

P O L I T I C A L.

A Letter to John Bull, Esq. from his second Cousin Thomas Bull, Author of the Letter from Thomas Bull to his Brother John. 8vo. 1s. Rivingtons.

THE best cause will suffer in unskilful hands. We had, indeed, our hopes that the wholesome admonition which we gave our friend Thomas on the publication of his last letter would have radically cured him of meddling with politics. It is some consolation, however, that if he was too obstinate for correction, the Crown and Anchor Association have profited by our hint, and very wisely discarded him from their phalanx of authors: on which, by the way, Mr. Thomas Bull seems not a little fore.—See a note in page 4 of the present Letter.

As it is not fair to condemn any man without full and competent evidence, we shall do our author the justice to let him be heard in his own defence; in plain English, to speak for himself: we shall therefore insert a few specimens illustrative of his elegance, his argument, and his learning, or, in other words, shall exhibit him

him on this occasion in the threefold character of a polite writer, a metaphysician, and a scholar.

1st. For elegant composition—‘ That wicked libel of Thomas Paine was dispersed, and even conveyed by stealth like a *rotten egg* into people’s pockets,’ for what? why ‘ to prepare them for some *deadly mischief*.’ — A consequence which we never before heard was likely to ensue from a *rotten egg*. Again, this same wicked libel was ‘ posted up and sold with old shoes and butcher’s meat.’—Again, our elegant author most *pointedly* compares ‘ the Rights of Man’ to ‘ the right a dog has to a bone,’ and ‘ the right of a rat to gnaw our victuals.’ In the same style of ingenuity he compares government to ‘ a stage coach;’ and speaks of ‘ the Fox being let out of the bag,’ &c.—Could ‘ the staymaker of Thetford,’ or the ‘ rascally Frenchmen,’ have written more elegantly?

2d. As a specimen of Mr. Bull’s argumentative powers — He proves ‘ that wild beasts are *made* to be taken and *destroyed*,’ by a text of scripture — and what do you think reader is that text? ‘ God will one day cast out of his kingdom all things that offend.’ In the same spirit, he recommends the Christian religion, because ‘ God is called the Lord of Hosts, that is, of armies, and celebrated as a *man of war*;’ and upon this ground our author adds as a corollary, that ‘ a government by conquest is, by the laws of God, a legal government,’ and to deny this principle is downright *atheism*. With equal ingenuity he makes the belief of a future state an argument against *political* œconomy, and a reason why kings and ministers should spend as much as they please. ‘ The very persons who are most clamorous against our pecuniary distresses are they whose politics brought upon us the enormous increase of our national debt’—and who are they? Why many of them ‘ are found amongst those, who can earn high wages for one half of the week, and spend the rest at a public house.’

From his former Letter we had our suspicions that *Thomas Bull* was only a feigned name, and that our author was really and truly Terence Macmanus, or Phelim O’Blunder, from a neighbouring island.—In this opinion we are now confirmed, and need only cite as a proof the last sentence of his pamphlet, where he asserts—‘ That if the French emigrants had been under the *necessity* of dying with their swords in their hands, they would have *saved themselves* and their country.’

3d. For the learning of Mr. Thomas Bull we need only refer to his attempt to prove that ‘ *lex* means the law as it is written, and *jus* the law as it is administered.’ Every schoolboy knows that *jus* strictly implies the general abstract principle of right or law, and *lex* a particular law of a particular people: though there is some laxity in the use of the words in the classical authors; but nothing to favour Thomas Bull’s conjecture. Almost every nation too has its *lex scripta*, and *lex non scripta*. Our author’s attempt to explain

plain the Latin word *jus* by the English word *justice*, reminded us of Swift's derivations, as well as of the jest-book story of the gentleman who would reform upon the orthography of the word *justice* of the peace, which he affirmed ought to be spelt *juss-a/s*, because that officer bore the burden of the public business.

The most sublime discovery, however, resulting from the erudition of our author is, 'that the government of the Israelites was a *monarchy*, long prior to the appointment of Saul.' The French, we apprehend, will not be much displeased with this writer for the parallel which he draws between their republic and the Roman commonwealth—For our own part we cannot but think that the comparison is too great a compliment to Mess. Robespierre, and Co.

The self-complacency of Mr. Thomas Bull is not a little exalted by the success of his first Letter, of which he boasts that two hundred thousand have been distributed.—The circumstance may afford a proof of the *loyalty*, but certainly not of the *taste* and *judgment* of the good people of England.

Prospects on the War and Paper Currency. The second Edition, corrected. By Thomas Paine. 8vo. 2s. Ridgway. 1793.

While we, as true friends to Old England, deprecate most heartily the continuance of hostilities, we doubt not but the *virtuous and benevolent* Mr. Paine is smiling at our misfortunes, and triumphing in the accumulation of the public burdens, which is certainly the only means of accomplishing the pernicious projects of him, and his republican associates in Great Britain.

The present pamphlet, however, we understand from the advertisement prefixed, was not written with any reference to the present situation of Great Britain, but was composed in the year 1787, on the prospect of a rupture with Holland. This being the case, it may be read without those apprehensions which any thing coming at present from the pen of Mr. Paine would naturally excite; and as we cannot deny that he possesses considerable acuteness, and some share of political knowledge, it certainly contains many important observations on the general effects of war, and particularly on this country. Of this kind are the following:

But independent of all civil and moral considerations, there is no possible event that a war could produce to England, on the present occasion, that could in the most distant proportion recompence the expence we must be at. War involves in its progress such a train of unforeseen and un-supposed circumstances, such a combination of foreign matters, that no human wisdom can calculate the end. It has but one thing certain, and that is increase of *taxes*. The policy of European courts is now so cast, and their interest so interwoven with each other, that however easy it may be to begin a war, the weight and influence of interfering nations compel even the conqueror to unprofitable conditions of peace.

• Com-

' Commerce and maritime strength are now becoming the fashion, or rather the rage of Europe, and this naturally excites in them a combined wish to prevent England encreasing its comparative strength by destroying, or even relatively weakening the other, and therefore, whatever views each may have at the commencement of a war, new enemies will arise as either gains the advantage, and continual obstacles ensue to embarrass success.'

' The most able English statesmen and politicians have always held it as a principle; that foreign connections served only to embarrass and exhaust England. That, surrounded by the ocean, she could not be invaded as countries are on the continent of Europe, and that her insular situation dictated to her a different system of politics to what those countries required, and that to be engaged with them was sacrificing the advantages of situation to a capricious system of politics. That though she might serve them, they could not much serve her, and that as the service must at all times be paid for, it could always be procured when it was wanted; and that it would be better to take it up in this line than to embarrass herself with speculative alliances that served rather to draw her into a continental war on their account, than extricate her from a war undertaken on her own account.'

' It will always happen, that any rumour of war will be popular among a great number of people of London. There are thousands who live by it; it is their harvest; and the clamour which these people keep up in newspapers and conversations, passes unsuspectingly for the voice of the people, and it is not till after the mischief is done, that the deception is discovered.'

The remarks of Mr. Paine on the state of our manufactures are also deserving of attention.—In short, abhorring as we do, the republican politics of Mr. Paine, when he appears as the advocate for peace, we are even ready to shake hands with him:

' *Fas est ab hoste doceri.*'

Petition of the Friends of the People. To the Honourable the Commons of Great Britain, in Parliament assembled, presented by Charles Grey, Esq. 8vo. 3d. Ridgway. 1793.

As this Petition has been made public through so many of the usual channels, it is unnecessary to enlarge on its contents.

A short Review addressed to the Right Hon. C. J. Fox. By a Westminster Elector. Dedicated to John Reeves, Esq. Promoter of the Association for the Protection of Liberty and Property against Republicans and Levellers. 8vo. 1s. Parsons. 1793.

A patchwork of garbled quotations from the speeches of Mr. Fox. This literary tailor has knavishly cabbaged from his customers

tomers of both parties, and has put together an odd-fashioned sort of a sleeveless jerkin, which, with all the flourishes of a salesman from St. Giles's, he *brings home* to Mr. Reeves, and begs he will wear, as chairman of the Crown and Anchor Association. The blue and buff pieces are interveined with parings of dirty orange and angry scarlet, and the general aspect is heightened, by a tassel, here and there, of treasury tinsel. Nothing can be wanting to set off this elegant, though fanciful garment, but the addition of a cap and bells, which, we earnestly hope, some other *gentleman of the trade* will be zealous enough to supply.

Knave's-Acre Association. Resolutions adopted at a Meeting of Placemen, Pensioners, &c. held at the Sign of the Crown, Knave's-Acre, for the Purpose of forwarding the Designs of the Place and Pension Club lately instituted in London. Faithfully copied from the original Minutes of the Society. By Old Hubert. 8vo. 4d. Spence. 1793.

An ironical enumeration of what are by some deemed the existing grievances of this nation.

An Address to the Hon. Edmund Burke, from the Swinish Multitude. 8vo. 6d. Ridgway. 1793.

From the title of this pamphlet we were led to expect more wit than it contains. — Mr. Burke is constantly laying himself open to ridicule, and much excellent raillery might have been produced under the cover of this Address.

Considerations on Reform; with a specific Plan for a new Representation, addressed to Charles Grey, Esq. Member of Parliament for Northumberland. By Miles Popple, late Fellow of Trinity College, Cambridge. 8vo. 1s. Debrett. 1793.

Although the arguments of this author are ingenious, we are induced, for the sake of introducing to our readers, what is yet more an object of curiosity, a *specific plan* for the representation of the people, to forego our remarks on the introductory part.

The author proposes,

1. The right of voting to belong to every person assessed to the window-tax.

2. Great Britain to be divided into 279 districts, each to return two representatives, and to contain as nearly as possible the same number of electors.

3. An exception to the two preceding articles to be made with regard to London, where the districts should comprehend a larger number of houses, but the right of voting belong only to those assessed at so many windows, as to reduce the number of electors to the same with that in the other districts.

4. The names of all assessed to the window-tax to be given in by

by the collectors to a register-office appointed for such purpose in every district.

‘ 5. None to be permitted to poll without a certificate from this office.

‘ 6. Upon delivery of this certificate, a sum, not exceeding one shilling, to be paid for defraying the expence of the poll, publishing lists of the voters, and other incidents.

‘ 7. A third of the representative body to go out annually, on a certain day, and according to a settled rotation of the districts; and not to be eligible again till after an interval of three years.

‘ 8. Their successors to be regularly chosen on a stated day, and a fortnight previous to the old members going out.

‘ 9. The election always to be finished in one day: and this to be effected by equal subdivisions of the districts, in each of which the poll should be carried on at the same time, and by householders belonging to the same; and none permitted to vote but in their own subdivision marked upon their certificate.

‘ 10. In any district when the voters should amount to 100 above the fixt number, the excess to be added to the next adjoining district or districts; and should the voters in these, either before or within this addition, exceed the due proportion by the same or a greater number, these to be reduced in like manner, by annexing the surplus to the districts adjoining to them.

‘ 11. No election treats, nor any election meeting to be allowed, where each person present did not bear his proportion of the expence.

‘ 12. No cognizance to be taken of bribes given or received, nor any other qualification of the representative required than a certificate from the returning officers, of his being neglected by a majority of the district.

‘ 13. For a certain period no elector should be allowed to exercise his right of voting, without paying annually a sum not exceeding five shillings, to raise a fund for indemnifying the proprietors of private boroughs.

‘ 14. This temporary and optional tax to be collected at the same time with the window-duty, and to be paid into the register-office of the district.

‘ 15. Lastly, whilst this tax continued, no certificate to be delivered from the above office without such arrears as were due being first paid, nor when these arrears extended to above one year, nor within six weeks of the day of election, except to such as had previously paid the full amount of the tax.’

Our author next anticipates objections (many of which no doubt will occur to the reader): in some instances defending his original opinion, in others proposing an alternative. We would gladly follow him through this discussion, but the necessary limits of our account

account oblige us rather to refer those who would be more minutely informed to the publication itself.

The Reason of Man: with Strictures on the Rights of Man, and other of Mr. Paine's Works. 8vo. 1s. Murray. 1792.

This is one of the many publications which have lately made their appearance in this country to counteract the extension of republican doctrines. The writer has shewn some ability in controverting them, and his arguments have a degree of force which is likely to operate to the advantage of the cause he espouses. We cannot however avoid remarking, that he has fallen into that vulgar, and, with some of the opposers of the democratic system, we may probably say, *wilful* error, of supposing equality in a political sense to imply an equality of property.

‘Republican government, says he, which can only exist in its simple state by the principle of equality, can never be congenial to science, or friendly to commerce.—Intellectual superiority must create a distinction on the one hand; and property, the fruit of industry, will give a power and consequence to the possessors, on the other, derogatory to that equality upon which republics are built. — In fact, republican government, in the present state of man, is a farce;—and the conduct of the people acting under it will be a continual violation of its principles.—The distinctions of society will still find “*a local habitation and a name*,” though they may assume a different shape, to what they now appear in.—*Wisdom, strength, and industry*, will still share greater privileges than *folly, imbecility, and idleness*.—Power and influence will attach itself to property—Cunning will still outwit credulity; and in short, whatever transformation government may undergo, one part of the community will live by the labour of another.

‘It appears to me, that a republican government, which derives its very essence from equality, must, as it becomes perfect, approximate to a state of nature—and in one sense the republic of France establishes the fact.—The people of that country have uncivilised themselves to all intents and purposes; we can only distinguish their conduct from that of an Indian banditti, but in finding different terms applied to the same actions.—The ferocity of the Indian, in the modern republican, assumes the softer appellation of courage; and whilst the Indian openly avows revenge as the motive for sacrificing his defenceless enemies, the more cultivated European republican does the same inhuman act, and dignifies it with the name of patriotism.

‘In republican governments, whatever the genius of man may invent, or his industry acquire, if it be more than sufficient to satisfy the cravings of nature, is a kind of monopoly fatal to his system; he is receding from that *happy point* of equality where distinctions

inctions lay confounded. — It is a government where virtue must not be honoured, because it puts vice to shame — where industry must not possess property, because it excites the envy of those, who are too idle to acquire it; and where the only power which is delegated in the nation, is to stop the complaints of those, who have the boldness to say — “*These things are not right.*”

Though we are far from approving republican government, yet we must say that the possession of property is fully as consistent with that system as with monarchy itself. Property is not now more equalised in America than before her separation from Britain; or, if it be, it extends to nothing beyond that fair and proportional participation on the part of the poorer classes which the rich in every country must have a pleasure in contemplating. Although we dissent from the doctrines of this writer in very many points, we should not do justice to his work if we did not afford it some degree of commendation.

Better Prospects to the Merchants and Manufacturers of Great Britain. By William Playfair. Dedicated to the Members of the House of Commons. 8vo. 1s. 6d. Stockdale. 1793.

Mr. Playfair appears to be the regular agent of ministry, appointed to defend all their measures through thick and thin. We are astonished that they have not been able to hire a better writer or an abler advocate, as Mr. Playfair is scarcely able to write a sentence of Grammar. The treasury board surely gives poor salaries.

The paper and print of this pamphlet are about upon a par with its contents.

An Address to the Inhabitants of Great Britain on the dangerous and destructive Tendency of the French System of Liberty and Equality, with an historical Account of the French Revolution, the Imprisonment and Sufferings of the royal Family, and the deliberate Murder of the unfortunate King of France. By Thomas Moore, Officer of Excise, Westbury. 8vo. 1s. Baldwin. 1793.

This worthy exciseman has carefully gauged and calculated the comparative excellence of the French and British governments, and has fairly determined, after cyphering fifty pages, that England has it all to nothing!

Notes on the Claim of the British Peers to vote at the Elections of the Representatives of the Peerage of Scotland to Parliament. 8vo. 1s. 6d. Debrett. 1793.

This writer regards this claim as of fatal tendency, not only to the free election of the Scottish sixteen peers, but in a great degree to that of the house of lords.

C. R. N. AR. (VIII.) August, 1793.

1 i

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The legal and constitutional Principles of the Declaration of the Friends of the Liberty of the Press Written by the Hon. Thomas Erskine, examined; and the Associations vindicated. 1s. Debrett. 1793.

From a prevailing disposition in this author to dispute the point in a legal way, and from the abundance of references to legal authorities, which appear at the foot of almost every page, we are led to conjecture, that the author is some new-fledged barrister, who finds plenty of leisure for political studies. What figure this gentleman would make against the opponent he has called forth, in that scene of wrangling in Westminster-hall, we know not; but, in the present contest, he appears to be an adversary of a very contemptible description, and not likely to attract the notice of any individual of that society whose able declaration he has taken exceptions to. We consider, in short, every thing like argument in the present work, to have arisen out of two sources, which never fail those who are determined on opposition to any measure or doctrine, be they ever so unexceptionable; we mean misrepresentation and partial quotation, both of which are distinguishable, in a variety of instances.

The Question between Great Britain and France, as shaped by the Conduct of Ministers, briefly considered; and an impartial Sketch of the Causes of the War. By a Man of no Party. 8vo. 2s. Kerby. 1793.

This author, after taking a view of the progress of liberty, and censuring, much alike, the writings of Paine and Burke, the former of whom he considers as a political empiric, the latter as a rhapsodical defender of tyranny and priestcraft, proceeds to argue the question, whether 'French principles shall prevail in Britain, or she shall retain her own constitution?' His arguments, such as they are, incline to the latter, although he is decidedly of opinion, that a reform in parliamentary representation is necessary. We cannot say, however, that the author has brought forward any new arguments, or that they are such as will affect the opinions of those who think differently on the subject.

A Short Answer to the Declaration of the Persons calling themselves the Friends of the Liberty of the Press. By John Bowles, Esq. of the Inner Temple, Barrister at Law. 8vo. 6d. Downes. 1793.

This will prove a very dear bargain to any unwary purchaser, who may expect to find the several important points, contained in the declaration of the Society for supporting the liberty of the press, fully answered. Mr. Bowles, like a true lawyer, has very ingeniously contrived to mingle a grain or two of half-starved wheat in two dozen pages of literary chaff. Whatever might be the

the effect of such a compound, when graced by the learned gentleman's eloquence in Westminster Hall, its operation on the public mind must be extremely volatile and evanescent, since, willing as we are to do justice to his labours, we do not find one single argument worth detailing. This being a *short* answer, that is, not quite enough, even with the help of roomy printing, to make a shilling pamphlet, the author has occupied some of the concluding pages with a transcript of one of the advertisements published by the Society at the Crown and Anchor Tavern. The proprietors of newspapers may sleep quietly in their beds, however, since we can answer for their suffering no sensible injury from this infringement on their province.

EAST INDIA AFFAIRS.

A short History of the East India Company: exhibiting a State of their Affairs, Abroad and at Home, Political and Commercial; the Nature and Magnitude of their Commerce, and its relative Connection with the Government and Revenues of India; also Remarks on the Danger and Impolicy of Innovation, and the practical Means of ensuring all the good Effects of a free Trade to the Manufacturers of Great Britain and Ireland, by Matter of Regulation, without disturbing the established System. By a Proprietor of East India Stock. 4to. 4s. Sewell. 1793.

This ample title sufficiently declares the tendency of this pamphlet, written by a proprietor of East India stock. It is divided into fourteen chapters, and an introduction is prefixed. In the third chapter the author distinguishes the territories of the company, gained by purchase, from those acquired by conquest.

• The result of this investigation is, that Fort St. George, Madras, and Vizagapatam, and every other valuable sea port possessed at this time by the company on the coast of Coromandel, and visited by their ships from hence, together with their settlements of Fort William and Calcutta on the Ganges, Fort Malbro' or York-Fort at Bencoolen, and the islands of Bombay and St. Helena, were purchased by the old East India company, and conveyed by them to the present company in full right for ever.

• At these ports, and above all at Calcutta, Madras, and Bombay, the company are equally intitled to port duties and customs on imports and exports, as they are to the places themselves, and have been in the constant exercise and enjoyment thereof at all times. The towns of Madras and Calcutta as well as the two forts, are built chiefly, if not intirely, upon the lands of the company, under annual ground rents. By grants obtained from the native powers, they are also possessed of, and intitled in perpetuity to the Five Northern Circars, the Pargannahs and Jagheer
 112 lands,

lands, and sundry valuable factories and houses of trade on different parts of the continent of Asia, and in the Asiatic islands. To these therefore the public have no claim whatever.'

The sixth chapter attempts to shew that the odious appellation of a chartered monopoly cannot justly be applied to the East India trade: and the parliamentary regulations and restrictions, seem to constitute our author's chief ground of distinction. In the ensuing chapter the plans formerly recommended, for varying the mode of conducting the trade to the East Indies, are enumerated. Cromwell, as our author observes, laid the trade open; but the adventurers were ruined, and the company was restored, after an interval of four or five years.

The thirteenth chapter argues strongly against any innovation on the present plan; and the next presents practical means of securing to the private merchant, and the public, the ultimate benefits of trade within the company's present exclusive limits, without endangering the link of our political connection with India, or materially disturbing the present system.

At the end is a concise statement of the income of the East India company, with the heads of the agreement for their new charter, as far as they can be collected from the printed correspondence between the minister for India and the court of directors. This paper, presenting a clear and useful abstract of the whole business, we shall beg leave to lay it before our readers.

' The net annual income in rents and profits of trade, taken in the most unfavourable light to the company, and supposed to be considerably under the mark, is rated at - - - - - £. 2,329,164

' At present, subject only to the payments following. (*viz.*)

' Interest of £. 3,200,000 on bond at 4 per cent. - - - - - £. 128,000

' Ditto of £. 6,669,082 due in India at various rates, making on the medium about $8\frac{1}{2}$ per cent. - - - - -

561,923

' Dividend of 8 per cent. on present capital of five millions 400,000

£. 1,089,923

' Leaving a net annual surplus of - - - - - £. 1,239,241

' *Heads for the agreement as far as it has yet proceeded.*

' 1st. The trade to and from India is to be so far laid open, as to admit a free exportation by private persons on their own account, of the manufactures of Great Britain or Ireland, with an exception.

exception of naval and military stores and metals, and of a free importation of such sorts of the raw materials of the East Indies, as are used in our own manufactures, according to a list or tariff thereof to be inserted in the act of parliament, or in the alternative, the company are to give bills payable in London, for the produce of the sales of the goods in India to the exporters thereof.

2d. The East India company shall be obliged to provide shipping for the carriage of the private trade, at as low a freight as it could be furnished by private merchants; and to license a proper number of agents to reside at the company's settlements, under their protection, for the management of the private trade.

3d. If under lord Macartney's embassy to China any new settlements shall be obtained separate, and distinct from the continent of China, whereby new channels may be advantageously opened for a further export of British and Irish goods, parliament in that case reserves full power to open the export trade into those seas to such an extent, as in its wisdom shall be thought proper: but so regulated as to secure to the company the full benefit of their exclusive trade with Canton.

4th. Subject to the above preliminaries, the company's term in the exclusive trade is to be enlarged for twenty years, commencing from the 1st March, 1794, making in the whole from this time 21 years.

5th. The East India company shall forthwith add, by new subscriptions, one million to their capital stock, for augmenting it to six millions sterling, and apply the produce thereof in the immediate reduction of their bond debt to one million and an half, beyond which it is not again to be raised.

6th. Instead of the present dividend of eight per cent. on the capital of five millions, the company shall for the future have a priority of payment of a dividend of ten per cent. on the increased capital of six millions.

7th. That 500,000*l.* a year shall be converted into a sinking fund for the gradual discharge of the India Debt to three millions; below which, it is not thought prudent to reduce it.

8th. That out of the remainder, a sum not exceeding 500,000*l.* a year, shall be paid into the exchequer by quarterly payments, for the use of the public.

9th. Lastly, The further resulting surplus is to be appropriated for the benefit of the public and of the company, in such manner as parliament shall think fit; whatever share shall be paid to the exchequer, the public are to have the use of it without interest; but the payments to the exchequer are nevertheless to be deemed liable to the calls of the company upon any pressing emergency, and held also as a collateral security for the payment of their dividends, as well as for their capital or trading stock, should it by any calamity or loss become deteriorated.

N. B. It has not yet been adjusted with government, whether the whole or what proportion of the remaining surplus shall be paid into the exchequer, or whether any part of it shall be retained as a further dividend to the proprietors. By the rapid extinction of the India debt carrying so large a rate of interest as $8\frac{1}{2}$ per cent. and by the intended savings in the article of freight, and by other plans of economy, the remaining surplus must soon accumulate to a large annual amount. The sinking fund for the India debt will itself become part of that surplus in the space of seven years, if that debt should not be again increased. It is therefore to be presumed, that the company will find no difficulty in prevailing in the *just and reasonable expectations* they have formed, of a still further contingent dividend on their capital out of the increasing surplus. According to the present computed produce of it, there will be left 107,241l. unappropriated, either to the public or the company, as appears by the following statement:

* Net income, as above	-	-	£. 2,329,164
	<i>Whereof,</i>		
* Interest of the debt in India	-	£. 561,923	
* Interest of bond debt reduced to	-		
£. 1,500,000	-		60,000
* Dividend of £. 10. per cent. on the	-		
capital of six millions	-		600,000
* Sinking fund for the India debt	-		500,000
* To be paid to the public, not exceeding	-		500,000
			<hr/> 2,221,923

* The present unappropriated annual surplus is £. 107,241

As to the grand question, concerning the laying open of our trade to the East Indies, we must confess our doubts of its success, inimical as we are to all monopoly. We have heard West India merchants affirm that this step would completely ruin our West India settlements, in the course of ten years, the East Indies affording such a superior mart for every article to be had in the west. It may be said that this argument is of little consequence to the public at large, whose interest it is to be supplied with every article as cheap as possible; but it must be reflected that our power and settlements in the east stand on a much more precarious situation than those in the west; and if we ruined the latter ourselves, and were then driven from the former, where is to be our resource?

A Treatise

L A W.

A Treatise upon the Law and Proceedings in Cases of High Treason, &c. By a Barrister at Law. 8vo. 3s. 6d. Boards. Whieldon and Butterworth. 1793.

The subject of this Treatise has been recommended to the attention of the public by a late solemn act of the legislature, which hath extended the law as it anciently stood, and applied its operation to various particulars. That act, however, having passed since the publication before us, it could not be noticed in it.

If we may judge from the style of the preface, this work is a juvenile production, but though we conceive it susceptible of considerable improvement, it would be injustice to withhold from it a considerable portion of praise.

It consists of four chapters, under the distinct heads of, I. High Treason. II. Misprision of Treason. III. Felonies and other Offences against the King and Government. IV. Proceedings in Cases of High Treason, &c.

Several trials that have lately taken place having directed our attention to *words spoken*, we will select that article as a specimen.

‘Formerly treasonable *words spoken*, amounted to an overt act, and two cases are cited in the reign of Edward the Fourth; one of a man living at the sign of the Crown, who told his child, he would make him *heir of the crown*. The other of Thomas Burdet, who wished the horns of a favourite buck, in the belly of him who advised the king to kill it. But these were arbitrary cases; and because words admit of such an endless variety of constructions, it has been determined that mere loose words, not relating to any treasonable purpose in agitation, are not an overt act. It was resolved in Pyne’s case “that no words were treason, unless by some particular statute. And sir Edward Coke says, words may make a man an heretic, but not a traitor, without an overt act.”

‘Thus much of loose words in general; but words may *expound* an overt act, in itself *indifferent*, but when coupled with the words, they may be an exposition of compassing. As were these words, in *Crobagan’s* case, “I will kill the king, if I may come unto him;” it being proved he came into England, for that purpose. Also these words “the king being excommunicated by the pope, may be lawfully deposed and killed, by any whatsoever, which killing is not murder.” “If the king should arrest me of high treason I would stab him.” “If king Henry the Eighth will not take back his wife, he shall not be king, but shall die.” Also words which manifestly shew a design to kill the king, make an overt act, though the design be future and conditional.’

To this add, what is observed on words *written and published*.

‘These, whether in letters or books, will make an overt act, if the matter contained, imports a *compassing*. As was *Twyn’s* case

case for publishing "a treatise on the execution of justice," asserting, that the supreme magistrate, was accountable to the people, and that they might take arms, to put the king to death. Also in the case of *Williams* for inclosing and sending, in a box, to Charles the First, a book, declaring that the king should die in the year 1621, and that the kingdom should be destroyed. Publishing a book, or sending a letter, inciting a foreign invasion, is an overt act; for the death of the king would probably be the consequence.

Even writings *unpublished*, have sometimes convicted their authors of treason. Such was *Peachum's* case, in whose study was found a manuscript sermon, which had never been preached or published; he was not executed, for Sir George Croke tells us "many of the judges were of opinion, it was not high treason." *Algernon Sidney's* case was much harder. He was one of the conspirators, [charged with being] engaged with lord Russel, in the Rye-House plot, to assassinate Charles the Second; only one witness, lord Howard, deposed against him, and the law required two; his closet was searched, and a discourse, evidently written many years before, in which it was maintained that kings were accountable to the people for their conduct, was deemed equivalent to a second witness. To this stratagem he fell a sacrifice, but it was to the general discontent of the nation, and to the eternal disgrace of the sovereign.

The Duties and powers of Public Officers and private Persons with Respect to Violations of the Public Peace.

This pamphlet consists only of a single sheet, but the utility of it is greatly superior to its extent. It contains a short account of many things useful, and even necessary to be known. The author first enumerates and describes those offences against the public peace, which it is the interest of the whole society to have suppressed; and afterwards points out the manner in which the subjects of the country, in their respective situations, are either authorised or obliged by law to interfere in their suppression.

A Bill presented to the House of Lords by Lord Rawdon: intituled, an Act for amending the Law of Imprisonment on Mesne Process; and for better regulating the Law and Practice of Bail; and for the Relief of unfortunate, and the Punishment of fraudulent insolvent Debtors. 8vo. 1s. 6d. Ridgway. 1793.

Lord Rawdon is entitled to great praise for his humanity in devising, and his zeal in prosecuting this bill. The heads of it have already been made known to the public by means of the newspapers; and any farther account of the subject would now be superfluous. Suffice it to say, that though some parts of it met with the disapprobation of lords conversant with the laws, other parts were regarded as highly salutary. The progress of the bill is at present

present suspended, and whether it will be revived in the next session of parliament, we know not. But lord Rawdon has already intimated a resolution of bringing into parliament a bill for restraining the iniquitous practices of pettyfogging attorneys; a grievance universally acknowledged to exist, and the removal of which will, it is probable, greatly diminish the pernicious effects intended to be abolished by the bill detailed in this pamphlet.

R E L I G I O U S, &c.

A Sermon, preached Feb. 3, 1793, at the Scots Church, London Wall, on Occasion of the Trial, Condemnation, and Execution of Louis XVI. late King of France. With some Additions and Illustrations. By Henry Hunter, D. D. To which is subjoined, at the earnest Request of many respected Friends, a Republication of a Discourse on the Rise and Fall of the Papacy; originally published in the first Year of the present Century. By Robert Fleming, V. D. M. then Minister of the Scots Church in London. 8vo. 3s. 6d. Murray, 1793.

Dr. Hunter's is a sensible and pious discourse, but is degraded by the matter with which it is connected.

It is indeed something surprising, that in an age when substantial religion is so lamentably neglected, so much superstition should be found to prevail. Both these effects are, however, the natural consequences of *ignorance*, and we have more than once had occasion to stigmatize the present as an ignorant and unlearned age.

In no instance has the public credulity been more grossly played with (not by Dr. De Mainaduc himself) than in the discovery of pretended prophecies as relating to the French revolution.—Now if we but consider that in the last century, the Revelation and the other prophetic books were the constant theme of the puritanical divines, and that the uniform tendency of all their discourses was to predict the downfall of the *pope* and the *French king* (the two great bugbears of the day) it would be extraordinary indeed, if among the quantities of this nonsense with which the press was charged, something like a coincidence of time should not happen to some of these *prophecies*. Some dark allusions in Dr. Fleming's discourse concerning great troubles to the pope, which are to *begin* in the year 1794. are by the *wise seers* of the present day applied to the affairs of France.

Prophetic Conjectures on the French Revolution, and other recent and shortly expected Events, with an Introduction and Remarks. 8vo. 1s. Button. 1793.

It is easy to prophecy after an event has taken place.—But after what we observed in our review of Dr. Fleming's Sermon, it is unnecessary to enlarge on this despicable mode of picking the pockets of the public, and sporting with their folly and credulity.

Of the present publication let it suffice to say, that the editor has raked together all the *trash* of the old puritans, and other enthusiasts

thusiasts that was at all likely to answer his purpose—of fabricating a catch-penny pamphlet

An Address delivered at the English Church at Rotterdam, previous to the Thanksgiving Service, on Wednesday Evening, April 10th, 1793, for the total Retreat of the French, from the Dutch Territories. By John Hall. 8vo. 1s. Dilly. 1793.

This is something between a political pamphlet and a sermon. It is divino-political or politico-divine, which ever the reader chooses. Taken in either sense, however, it is not worth perusal.

The Duty of supporting and defending our Country and Constitution : a Discourse preached at Middleham, in the County of York, Feb. 30, 1793, on the Prospect of a War. With a Preface, on the Principles of French Civism. By R. B. Nicholls, L. L. B. Dean of Middleham. 8vo. 1s. Dilly. 1793.

The reverend author of this discourse takes occasion, from Psal. cxxii. v. 6—9, to exhort his readers to a resolute defence of our present constitution in church and state. It is for the safety of the former, however, that he seems to be more particularly anxious. We should have thought the greater part of his sermon more applicable had he taken for his text—‘ No peace saith our God to the wicked,’ since it consists of little else than a recital of the effects of irreligion amongst our neighbours the French. Prefixed is a dedication to the gentlemen, clergy, and freeholders of Middleham, &c. &c. &c. with a preface on the nature of French civism. In neither of these can we give the author credit for any thing but his zeal, which, some ill-natured persons may be disposed to insinuate, is, in such an instance as the present, rather dictated by interest than patriotism.

Methodism set forth and defended, in a Sermon, on Acts xxviii. 22. preached at the opening of Portland-Chapel, Bristol, August 26, 1792. By Samuel Bradburn. 8vo. 6d. Lancaster and Edwards, Bristol. 1793.

This defence of Methodism is exceedingly common-place, and though it may find readers among those who feel interested in the question, will have little effect on unprejudiced minds. As we understand the author to have been a mechanic of that description, to whom we are in the habit of entrusting our souls, some little credit is due to him for the neat manner of putting together a discourse, that, at least, does no violence to common English, whatever it may do to common sense.

A Companion to the Book of Common Prayer of the Church of England: containing a Comment on the Service for Sundays, including the Collects, Epistles, and Gospels. To which are added, Questions, for the Use of Teachers in Schools and Families. By Mrs. Trimmer. 2 Vols. 12mo. 4s. Boards. Longman. 1791.

We have perused this Companion with great pleasure: it is clear, explicit,

explicit, and satisfactory; and we would recommend it to the younger enquirer, and to all who consider the public ordinances of religion as deserving their attention. From the period of the composition, much must be obsolete in the Common Prayer: from other circumstances some parts must be obscure, and some, but they are few, objectionable.

An Attempt to familiarize the Catechism of the Church of England. In the Catechetical Form, for the Use of Teachers in Schools and Families. 12mo. 1s. 6d. Boards. Longman. 1791.

The language of this Attempt is perhaps too familiar: to descend too low is to be vulgar or puerile; and to be too particular, is sometimes to be obscure or embarrassed. Our author has, in general, failed by his attempts to excel. In many parts, however, his explanation is correct and judicious.

An Explanation of the Office for the public Baptism of Infants; and of the Order for the Confirmation of those who are come to Years of Discretion. In the Catechetical Form, for the Use of Teachers in Schools and Families, when preparing young Persons to be confirmed by the Bishop. By Mrs. Trimmer. 12mo. 1s. Boards. Longman. 1791.

This deserves the same character as Mrs. Trimmer's work just noticed: it is equally clear, judicious, and satisfactory.

Observations on some important Points of Divinity: chiefly those in Controversy between the Arminians and Calvinists. With three Dialogues in which the said Points are further illustrated. The Whole intended as an Antidote against the pernicious Tenets of Antinomians and Necessitarians. Extracted from an Author of the last Century, by Ely Bates, Esq. 12mo. 2s. 6d. sewed. Law and Son. 1793.

The leading object professed by the editor of this work is to countervail, as far as possible, the doctrine of necessity, which he conceives to be not pernicious in itself, but as daily gaining ground amongst us; and in his Preface, having quoted what Dr. Priestley had advanced concerning Mr. Edwards' book on that subject, which the doctor had represented as *unanswerable*, Mr. Bates states what he apprehends will be found a full refutation of the principle on which Mr. Edwards's doctrine is grounded: namely, that his whole book is one metaphysical quibble. After all, the debate is perhaps more about words than things; for, whether we consider truth, the fitness of things, utility, the greatest good, or the will of God to be the determining principle of duty, it can only be from the operation of the one or other of these upon us, that the rectitude, the propriety, the benevolence, or piety of our conduct can possibly be decided. The power of examining the various motives which present themselves is essential to our rational na-

ture,

ture, and in the present exercise of it, our capacity of moral government and accountableness consists; but there can be neither merit nor demerit in our actions further than as they are the necessary result of good or bad motives. Consistent with this is the precept of St. Paul: *prove all things, and hold fast that which is good.*

In what light Mr Bates or others may regard this doctrine is a matter of little moment. Neither liking to impute or assume the distinctions of parties, we are solicitous alone for the truth. Perhaps the worthy editor of the work before us may be disposed on reflection to place us (to use his own expression) upon 'that middle point where all that is good in the two extremes of Arminianism and Calvinism meet, and all that is exceptionable is excluded. The grace of God being here vindicated without subverting his moral government; and the liberty of man asserted without usurping upon the grace of God. Or though difficulties should still remain, and some difficulties must ever remain upon such subjects, so much at least is offered, as may greatly assist an impartial enquirer in forming his judgment.'

As a republication of an old work, this little tract comes not regularly under our notice. We doubt not, however, that it has been revived from a good motive, any more than that there are readers whose taste it may suit.

Reflections, moral and political, on the Murder of Louis XVI. in a Sermon, preached on that Occasion, on Sunday, February 30; 1793; and published by particular Desire. 8vo. 1s. Edwards. 1793.

It is not difficult, from the heterogeneous mixture of sanctity and jargon which distinguish this publication, to conjecture from what quarter it proceeds. The Dedication, in particular, smells strongly of the cringing candidate for city favours. Addressing the lord mayor, aldermen, and common council of London, the author says,

'It is but a few years ago, that, upon a very critical occasion, you were called to particular exertions, for the security of the ecclesiastical establishment of this country. The situation, to which I was then appointed, afforded me an opportunity, in my official capacity, of attending your debates, at that interesting crisis; and, I have the pleasure to recollect, with what wisdom and resolution they were conducted, and with what success they were followed.'

After this he forgets his illustrious patrons for a moment, and in the middle of a sentence, solicits the reader's favour and patronage, in a language very like the hand-bill of a country shop-keeper. He does not, however, long forget himself, but turns round again and bows to the lord mayor, who, he says, is the
very

very pink of chief magistrates; to say nothing of his *immediate successor*, who is flattered by an insinuation of the same kind. This *flummery* in the dedication introduces three successive courses of pious *water-gruel*, which, we think, is not likely to be extremely well relished by the gentlemen of the corporation, who have never yet been remarkable for their partiality to a simple diet. To speak without figure, we never have witnessed a more lame attempt to excite the feelings than is exhibited in this wretched composition, which disgraces the subject it is meant to exalt, and which renders contemptible, and even ludicrous, an event, on which all good men, if left to their own reflections, must think with regret and indignation.

A Sermon preached before the University of Cambridge, on Jan. 27, 1793. By J. Farwell, B. D. 4to. 1s. Cadell. 1793.

Though this discourse cannot boast of unity of composition, it contains no small portion of good reasoning and judicious remark. The subject which the preacher professes to discuss is, that of *doing evil that good may come*: a position in the highest degree destructive to morality and religion, though, couched under the term **UTILITY**, it be now made the fashionable criterion of both. The instances to which the preacher particularly adverts are: *persecution for religious opinions*:—*violation of truth*:—*duelling*:—*and political conduct*. From each topick as here discussed we might cite specimens that would represent the author to advantage: under the heads of duelling we extract the following:

‘ The general principle, therefore, on which this ferocious practice is supported, as being founded on the nature and exigencies of polished society, is at least very disputable. And were it less so, were all the advantages, which can be hoped for, perfectly certain and secure; were the little inconveniences, which may be felt or feared from occasional petulance or rudeness, in a great degree diminished, or even totally prevented; yet surely these trifles may be purchased at too dear a rate; surely they cannot be at all compared with the serious evil, that is brought on the community, as often as it is deprived of the solid services of an active, intelligent, and virtuous individual.

‘ It deserves also to be considered, that as no interest of society can require the security of its innocent and peaceful members to be needlessly lessened, the expedience of duelling, whatever it may be, is founded on this presumption, that the person who makes the appeal to its decision, is at least generally the injured person. But if the contrary do very frequently happen, if the laws of honour be enforced on occasions confessedly frivolous, and often manifestly unjust, if they arm the man of violence whom they pretend to control, if they expose the ordinary intercourse of life to danger as well as insult, and thus aggravate the very evils they

they were intended to remedy ; then is the practice at open variance with the principle, on which it is supported. It is a cruel infringement on the dearest right of human beings ; it atones not for its particular consequences by any great and general good, and even to the attainment of its own little end, it is but seldom and by accident directed. Should however the advocate for duelling insist, that the balance of utility on the whole still inclines in his favour ; yet surely an expediency so weak and unimportant both in its nature and degree cannot be successfully, or even seriously pleaded in a cause, which nothing less than absolute and uncontrollable necessity would fully justify.

Further, the practice, we are treating of, is not only thus irrational in its general principle ; and when considered with respect to the public, but with respect to individuals also, and in each particular instance, the means employed in duelling are often absolutely unconnected with any object of pursuit, that can be assigned or even imagined.

To meet danger with calmness is indeed a proof of courage, but surely no test either of veracity or honour ; and, of whatever nature the injury received may be, to put the life of the aggressor and your own to the same risk, is neither reparation, nor punishment, nor revenge. It may show, that you are not insensible, that you feel, when you are insulted ; but surely the same thing may be as naturally and as effectually shewn in many ways of less danger and of less guilt. But it will prevent such offences in future. The plea might be urged for assassination itself. If humanity shudder at the suggestion, if to destroy the life even of the guilty for such a purpose, be an enormity surpassing the common measures of human depravity ; can you think it quite rational, to hazard for the same purpose the lives of both the guilty and the innocent ?

You appeal from the bar of reason to that of honour. Now so far as the general practice is concerned, the appeal to honour is totally unavailing ; for how can honour justify custom, from which alone it derives its own existence and support ? With respect to individuals indeed the opinion of the world, however fantastic, and however wrong, will always in fact possess a very considerable influence. Like the other temptations to which we are exposed, it is in proportion to its force a mitigation of the offence ; but to mitigate is not to vindicate : for if temptation be considered, not as the trial of our fortitude, but the justification of our compliance ; if custom and fashion may usurp without control the proper province of reason and conscience, there is an end of all obligation and of every virtue.

And certainly if in any instance it be our duty and our wisdom to obey God rather than man, it must be in the case now before us ; where misconduct flatters us with no prospect of advantage, and

and can gratify none but the painful and hostile passions of our nature; and where the consequence must be, not only danger to ourselves, but anxiety and sorrow, it may be, distress, and misery, and ruin to the very persons, whom we are bound to protect and support by every human obligation, by interest, by duty, and even by honor itself.

To the great and learned among Christians, the humble Petition of a Number of poor, loyal, unlearned Christians, together with plain Questions, stated for direct and unequivocal Answers, to Joseph Priestley, LL.D. F. R. S. and other the Champions of what they call Reformation. The Whole intended to represent these Innovators to public View in their true Colours. And to shew that Attachment to the Christian Religion, as recorded in the sacred Scriptures, is the best Preservative to the Peace of the State, and the Welfare of Mankind. 8vo. 1s. Rivingtons. 1793.

This attack on the religious opinions of Dr. Priestley is equally excentric and illiberal, and, far from being urged in a plain and intelligible manner, as might from the language of the title be expected, is confused, angry, and heterogeneous. We think the following short query some proof of the author's talent for disingenuity and abuse.

‘Are not those who endeavour to persuade us out of our religion and our loyalty, acting perfectly consistent in endeavouring to sail under false colours, and to persuade us that instead of *steering under Satan's commission*, there is no Satan to act under?’

The Testament of the late most Christian Majesty, Louis XVI. King of France. With short Observations by the Translator. 8vo. 2s. Nicol. 1793.

The end of the unfortunate Louis was respectable, and his misfortunes showed him to be a good, a benevolent, an honest, and an able man. Had he died a king, he might have been considered as a voluptuous glutton, almost Epicuri de Grege Porcus. His Will contains no bequests: he had, alas, nothing to bestow, but good wishes, forgiveness, and good advice. These abundantly display the goodness of his heart, while his religious principles show some bigotry, and too much credulity, even for a Catholic. The language is peculiarly simple and unaffected; often elegant.

The Inability of the Sinner to comply with the Gospel, his inexcusable Guilt in not complying with it, and the Consistency of these with each other, illustrated in two Discourses, on John vi. 44. By John Smalley, A. M. Pastor of a Church in Farmington. 8vo. 1s. Dilly. 1793.

Our author endeavours to reconcile these two points; but not satisfactorily. Inability he considers often as unwillingness, and the

the inexcusable guilt is owing in his opinion to obstinacy. The reasoning is close, and the author's intentions good; but he has not chosen a proper clue. The text admits of a very different meaning.

A Sermon preached before the Rev. the Archdeacon, and Clergy of the Archdeaconry of London, at the Visitation held in the Parish Church of Christ Church, April 27, 1793; and published by the Request of the Rev. the Archdeacon, and Others of the Clergy present. By Joseph Holden Pitt, A.M. 4to. 1s. Rivingtons. 1793.

The text is from Josl i. xiv. 'Call a solemn assembly;' and the substance of the sermon relates to the assembling for public worship, and other circumstances. We can add nothing very favourable of our author's plan, or the execution of this discourse.

The Good Samaritan; or, Charity to Strangers recommended, a Sermon, preached in the Parish Church of High Wycombe, Bucks, for the French Refugee Clergy. On Sunday the 2d. of June, 1793. By the Rev. William Williams, A.B. of Worcester College, Oxford. Published by Request, and for the Benefit of the said Clergy. 8vo. 1s. Rivingtons. 1793.

The subject is mercy: the application 'charity to strangers, foreigners, priests.' This sermon deserves attention from the benevolence of the author's views, and the goodness of his heart. He rests his appeal on this foundation, and he cannot have a better. The elegance of fine writing, or the depths of controversial criticism, would have been misplaced in an address designed to speak home to the heart.

P O E T I C A L.

Descriptive Sketches in Verse. Taken during a Pedestrian Tour in the Italian, Grison, Swiss, and Savoyard Alps. By W. Wordsworth, B. A. of St. John's, Cambridge. 4to. 3s. Johnson. 1793.

The wild, romantic scenes of Switzerland have not yet been celebrated by an English poet; and its uncultivated beauties, which of themselves inspire the most sublime and poetical ideas, which suggest the terrible graces of rude rocks, majestic waterfalls, the abrupt cleft, and the seeming tempestuous sea arrested by the torpifying power of frost into the bold glacières, seem to have been surveyed by few of the poetic race,

— Cui mens diviniore atque os
Magna sonaturam.

The objection is scarcely removed. Mr. Wordsworth has caught few sparks from these glowing scenes. His lines are often harsh and

and profaic; his images ill-chosen, and his descriptions feeble and insipid.

The Introduction is almost unintelligible, or, if intelligible, conveys only a vague, seemingly an inaccurate idea.

‘ Were there, below, a spot of holy ground,
By Pain and her sad family unfound,
Sure, Nature’s God that spot to man had giv’n,
Where murmuring rivers join the song of ev’n !
Where falls the purple morning far and wide
In flakes of light upon the mountain-side ;
Where summer suns in ocean sink to rest,
Or moonlight upland lifts her hoary breast ;
Where Silence, on her night of wing, o’er-broods
Unfathom’d dells and undiscover’d woods ;
Where rocks and groves the power of waters shakes
In cataracts, or sleeps in quiet lakes.’

The following description of the Lake Como is in our author’s best style ; yet it has many of the faults already mentioned :

‘ More pleas’d my foot the hidden margin roves
Of Como bosom’d deep in chefnut groves.
No meadows thrown between the giddy steep
Tower, bare or sylvan, from the narrow deeps,
Tb towns, whose shades of no rude sound complain,
To ringing team unknown and grating wain,
To flat-roof’d towns, that touch the water’s bound,
Or lurk in woody sunless glens profound,
Or from the bending rocks obtrusive cling,
And o’er the whiten’d wave their shadows fling ;
Wild round the steep the little pathway twines,
And Silence loves its purple roof of vines.
The viewless lingerer hence, at evening, sees
From rock-hewn steps the sail between the trees ;
Or marks, mid-opening cliffs, fair dark-ey’d maids
Tend the small harvest of their garden glades,
Or, led by distant warbling notes, surveys,
With hollow ringing ears and darkening gaze,
Binding the charmed soul in powerless trance,
Lip-dewing song, and ringlet-tossing dance,
Where sparkling eyes and breaking smiles illume
The bosom’d cabin’s lyre-enliven’d gloom ;
Or steps the solemn mountain-shades to view
Stretch, o’er their pictur’d mirror, broad and blue,
Tracking the yellow sun from steep to steep,
As up th’ opposing hills, with tortoise foot, they creep.’

The next passage we shall select is more characteristic of the author's general manner.

' A giant moan along the forest swells
 Protracted, and the twilight storm foretells,
 And, ruining from the cliffs their deafening load
 Tumbles, the wildering Thunder slips abroad;
 On the high summits Darkness comes and goes,
 Hiding their fiery clouds, their rocks, and snows;
 The torrent, travers'd by the lustre broad,
 Starts like a horse beside the flashing road;
 In the roof'd bridge, at that despairing hour,
 She seeks a shelter from the battering show'r.
 —Fierce comes the river down; the crashing wood
 Gives way, and half its pines torment the flood;
 Fearful, beneath, the water-spirits call,
 And the bridge vibrates, tottering to its fall.'

We have not room for numerous extracts; and shall therefore conclude with some lines, which possess both the merit of glowing, but incorrect description, and the harshness, which is too prevalent through the whole poem.

' Mid stormy vapours ever driving by,
 Where ospreys, cormorants, and herons cry,
 Where hardly giv'n the hopeless waste to cheer,
 Deny'd the bread of life the foodful ear,
 Dwindles the pear on autumn's latest spray,
 And apples sicken pale in summer's ray,
 Ev'n here Content has fix'd her smiling reign
 With Independance child of high Disdain.
 Exulting mid the winter of the skies,
 Shy as the jealous chamois, Freedom flies,
 And often grasps her sword, and often eyes,
 Her crest a bough of Winter's bleakest pine,
 Strange "weeds" and alpine plants her helm entwine.'

Verses on the beneficial Effects of Inoculation, which obtained one of the Chancellor's Prizes at the University of Oxford in the Year 1772. By the Rev. W. Lipscomb, A. M. Now republished by the Author's Permission, at the Request of the House Committee of Governors of the Small-Pox and Inoculation Hospitals, for the Benefit of that Charity; and gratuitously recited at the Anniversary Festival at the London Tavern, on Monday the 25th February, 1793, by Mr. J. Palmer, of the King's Theatre, Haymarket.
 4to. 1s. Johnson. 1793.

When our readers are informed that this short composition was originally an Oxford prize poem, they will probably conclude that

that the versification is decent, and if they have read many of these compositions; which are written *invita Minerva*, they may possibly conjecture it is nothing more. We have only, therefore, for our parts, to bear testimony to the sagacity of their conclusions in both these propositions.—The following lines, in which he describes the small-pox, are a fair specimen of the poem :

‘ As when his empire sultry Cancer gains
The scorching whirlwinds scour along the plains,
The stately tamarisk and graceful pine
Shrink from the blast, and all their charms resign,
The bright anana’s gaudy bloom is fled,
The sickening orange bows her languid head;
So spread destruction at the tyrant’s nod,
And Beauty’s blossom wither’d where he trod;
The God of love in silent anguish broke
His blunted arrows, and his useless yoke,
Aside for grief he threw his loosen’d bow,
And trembling fled before the impetuous foe.’

An Epistle to the Right Hon. Charles James Fox. 4to. 1s. 6d.
Debrett. 1793.

Although, as is predicted by the author, we have not found in these lines, ‘ the force of Flaccus, nor the strains of Pope,’ we think them not entirely destitute of poetical beauty. We must remark, however, that the composition of this Epistle, as well as of that to the duke of Portland, which is annexed, though not mentioned in the title, is neither bold nor interesting, but written in a strain that is more suitable to the softer themes of poetry than the celebration of patriotic virtue.

D R A M A T I C.

The Pad, a Farce, in one Act, as performed at the Theatre Royal, with great Applause. 8vo. 1s. Parsons. 1793.

The author has taken advantage of an absurd fashion to put hastily together a temporary entertainment. We know not what effect the *Pad* may have had in representation, but certainly it never merited to be committed to the press. It is almost destitute of plot, and entirely so of character and wit.

The Caribbeian Friar; or, the Age of Chivalry. A Tragedy, in Five Acts, founded on real Events. Written by a Female Refugee. 8vo. 1s. 6d. Owen. 1793.

This play, in its whole conduct, is erroneous : in a more skillful, probably a more practised hand, the story might have been

interesting and affecting. Yet the mechanical play-wright, who could plan the business of the drama with precision, would not probably have reached the pathetic language, the poetical excellencies of the Female Refugee. Many passages of this play have interested us greatly, and we shall beg leave to cull a few flowers from the parterre. The following description of the widowed mother, who nourishes a secret grief, is scarcely inferior to that of the *Mysterious Mother* in the MS. play of Mr. Walpole, which we almost think was in our author's view.

St. Clair. Then all research is vain;
At least I much despair of the discov'ry,
For from Eugenia's lips 'twill ne'er escape.
Cold, fullen, inaccessible to all,
She only holds dark converse with herself,
And measures her existence by her griefs,
Griefs that extinguish ev'ry social sense:
For not the sight of that engaging youth,
The gentle, yet the noble-minded Rochford,
Can charm her soul, or from her steal one smile:
Sometimes, methinks, she flies at his approach,
And sometimes, softened by his duteous care,
If she consent to grant one kind embrace,
Instant her swelling heart flows fast in tears,
That else wou'd burst with renovated pain!
What this can mean creates my utmost wonder."

The description we shall next transcribe is also highly beautiful.

Roch. O moment interwoven with joy and misery!
Dost thou then love me, yet deny me, Juliet?
Thy beating heart, thy beauteous down-cast eyes,
That on thy bosom show'r such crystal drops,
(Bidding it mock the lily wet with dew)
All tell me I am not unfavour'd there!
Yield then, unblushing, to their tender plea,
Nor rend thy gentle soul with all this strife,
Who will applaud (if that be thy sole aim)
When thou hast cast love's choicest gifts aside:
Is it thy aged father?—Surely not:
For thou canst rescue him from painful toil
By thy compliance. Is it thy own heart?
Ah! thou deceiv'st thyself too tender Juliet!
When I am gone, will no soft wishes stray—

We shall conclude with a passage in a very different style, which almost equals the sublime energy of the author of the *Mourning Bride* in the description, so highly commended by Dr. Johnson.

SCENE

SCENE III. *A Chapel in St. Michael's Church.*

* *A Silver Lamp pendant from the Dome; a Monument on the right, near the back Scene.*

* *Enter Rochford from the opposite Side.*

* Hail, hallow'd roof!—Hail, sad abode of sorrow!
 Long consecrated for her habitation,
 Thou only know'st the accents of distress!
 The dreary echo of thy vaulted dome,
 And that bleak howling thro' the hollow isle,
 Freeze my slow beating heart with sacred terror;
 An universal dampness reigns around me!
 The massy pillars ev'n distil moist streams,
 As the hard stones wept at the sight of Rochford!
 Ah! does this gloom preface some dire discovery?
 She comes not yet—no footsteps bend this way;
 But as I tread, the very arches ring!
 'Tis here, till now in solitude secure,
 She pours the anguish of her soul to heav'n:
 What if I hid me silently to watch
 Her undisguis'd emotions when alone?"

A Friend to Old England. By Edward Eyre, Esq. 4to. 2s.
 Harlow. 1793.

This *Friend to Old England* has written an invective in rhyme, which he calls a poem, and which he tells us he did not originally intend to publish; but his friends having assured him his effusions would be particularly serviceable at the present juncture, with most patriotic eagerness he posted with them to the Minerva Press, and hopes the public will be merciful in their criticisms, from a view of their *allowed general utility*. It is proper, however, the public should be apprised, that, if they shew themselves thus good-natured on the present occasion, he has more effusions of verse and prose, moral, comic, and satirical, ready to pour out upon them. In the mean time let us examine what we have got—

* Some o'er the rest in intellects must tower,
 Says the author; very true, indeed! and if none but these towering geniuses were to take upon them to instruct mankind, our task would be more agreeable. We allow this therefore to be a truth of general utility, if people would but attend to it. — But here comes a maxim worthy of being engraved in marble over our shop-places—

* Were wives against their husbands to rebel,
 Each family would prove a perfect hell."

The author proceeds to break his lance against the French atheists, the windmills of the present day, and, in the effusions

of his loyalty towards crowned heads, laments, with an amiable naïveté, that,

'In times like these, the worthiest, best of kings,
Alas! are deem'd expensive, useless things!—'

We doubt, however, whether his expression is perfectly decorous in this remark; he puts us in mind of the clumsy friendship of a well-meaning bear, who, the fable tells us, gave his friend a great slap on the face in order to crush a teasing fly which had settled on his forehead.—We shall only quote one more sentiment, to the truth of which we cordially subscribe, whatever our readers may think of the poetry—

'Whate'er the form of government, or name,
When grown corrupt, they all are much the same;
In most European states, as in our own,
If once mankind, at large, are venal grown,
'Tho' some we regal, some republic call,
Abuses, much alike, are found in all;
Hence wisdom teaches, patient to endure
'Those temporal evils, which admit no cure,
Since by example, 'tis too plainly shewn,
Calamity can work that cure alone.'

MISCELLANEOUS.

Curtius rescued from the Gulph; or, the Retort courteous to the Rev. Dr. Parr, in answer to his learned Pamphlet, intitled 'A Sequel.' 8vo. 1s. Hookham and Carpenter. 1792.

This publication contains a tolerable portion of pedantry, but withal, a most plentiful lack of wit.

A Sequel to the Adventures of Baron Munchausen. Humbly dedicated to Mr. Bruce, the Abyssinian Traveller. (With Twenty capital Copper-Plates, including the Baron's Portrait.) 12mo. 3s. 6d. sewed. Symonds. 1792.

We are accustomed to view with some suspicion the *sequel* of any work, whether valuable or not, which has the reputation of being extensively read; and we find our prepossession not ill-grounded in the present instance. This volume is equally extravagant and preposterous with its predecessor, and possesses all its absurdity, with scarcely an equal share of its pleasantry. The well-known author of some wonderful adventures in an eastern country is more particularly alluded to in it, and the leading subjects are delineated in copper-plates, which, indeed, are more amusing than the detail of the baron's adventures, which are, throughout, of a very flimsy and contemptible manufacture.

Observe.

Observations on the State of the English Prisons, and the Means of improving them; communicated to the Rev. Henry Zouch, a Justice of the Peace, by the Right Hon. Lord Loughborough, now Lord High Chancellor of Great Britain. Published at the Request of the Court of Quarter Sessions, held at Pontefract, April the 8th, 1793. 4to. 1s. Stockdale. 1793.

These observations do great honour to their noble author and to the parties, who, with so much propriety, have occasioned their appearance in print. We think them particularly worthy the attention of magistrates of every description, and are persuaded they will have the effect of facilitating that reform in the state of our prisons, which, though happily begun in many quarters of the kingdom, is very far from being compleat.

The History of the Antiquity and present State of London, &c. By John Maxxingbi, English and French. 8vo. 5s. Boards. Dilly. 1793.

We are informed by the author, in his Preface, that he has added many new things to the former edition of this book in 1785; and that he has introduced a French translation to serve as a guide to foreigners. Neither the language of the English text, nor of the French translation, appears to us to have much claim to praise. In the English, p. 12, we find 'Tentat, or Mercur,' for Tentates, or Mercury. Among the old Britons, p. 20, 'every tribe became a separate government, divided into 28 provinces!' 'The men had 10 or 12 wives a piece!' p. 22. 'Of the Frith of Glota, now called Dunbritton.' p. 46. 'The Scots, by some called Caledonians' p. 48. 'It is cited,' p. 50, for situated. 'Various are the names which were conferred to this metropolis; the first whereof Tacitus called it Londinium,' p. 54. 'Islington in London!' p. 58, 'and Knightsbridge, Kennington. and Newington Buts.' p. 60. 'This church has two bells, and contains 359 houses,' p. 322 and a constant repetition of the same solecisms. A plague broke out in India, and was brought to London; and to shew the desolation it occasioned, our learned author gives, p. 176, the state of provisions in 1348, in fact the common progressive value of the time. 'An exhibition of framed prints, called the Shakspeare Gallery,' p. 288. 'The landing-place at the top of Blackfriars-bridge,' p. 348. The Spanish Armada 'never had one good night,' p. 414. Such are a few of the ridiculous errors of this work. The lists may, however, be useful to foreigners; and, what is remarkable, the French translation corrects some of the mistakes. We rather, indeed, suspect the English to be a bad translation from the French.

A Trip to Holy-Head in a Mail Coach, with a Churchman and a Dissenter, in the Year 1793. 8vo. 2s. Debrett. 1793.

We have seldom experienced more rational entertainment in any vehicle, than is to be found in the narrative of the present Trip

to Holy-Head. The company consists of a lady and three gentlemen, one of whom is a clergyman of the church of England, and another a Dissenter. The conversation, maintained almost entirely by the two latter, and chiefly the person last mentioned, relates to the Toleration Act, passed in 1689; the Enlargement of that Act, in 1779, the American War; the Question of a Reform; the late Applications for a Repeal of the Corporation and Test-laws; and the French Revolution. A concise, clear, and apparently unprejudiced account of these several subjects is delivered; with a degree of judgment which merits commendation, and of uncommonly good humour, which evinces the candour of the intelligent and agreeable disputants.

A new Introduction to Reading: or, a Collection of easy Lessons, arranged on an improved Plan; calculated to acquire with Ease a Fluency of Speech, and to facilitate the Improvement of Youth. Designed as an Introduction to the Speaker. The second Edition, with great Additions. Compiled by the Publisher. 12mo. 11. Bound. Sael. 1793.

The Introduction consists of lessons, compiled from different works, and these not always judiciously chosen for a beginner.

Major Hook's Defence to the Action of criminal Conversation, brought against him by Capt. Charles Campbell, and tried at Westminster, 26 Feb. 1793. 8vo. 2s. 6d. sewed. Murray. 1793.

An advertisement prefixed informs us, that this Defence contains observations upon the testimony of the witnesses, and on a variety of evidence contained in affidavits and letters. We shall not enter much into this delicate subject, but it appears to us that, though the major's Defence may not be found to amount to a complete exculpation, yet by evincing the malicious and revengeful falsehood of some of the witnesses, and the palpable error of some others, not to mention radical mistakes in facts, such as that capt. Campbell was on good terms with his wife, he has considerably abated the force of the evidence; and, if he is to be blamed, it must be with a mixture of compassion for singular situations, and human frailty.

An Appeal to Justice and true Liberty; or, an accurate Statement of the Proceedings of the French towards the Republic of Geneva. 8vo. 2s. 6d. Debrett. 1793.

The conduct of the Genevese has appeared as suspicious; nor is it surprising to find even the most determined of men yielding, for a time, to a storm, or the wisest bending to the efforts of a faction, until able effectually to resist it. M. Roveray is a strenuous advocate for his countrymen; examines their conduct fully, and defends it. This little state has been always an interesting object in the eyes of the political enquirer. Their late conduct has been consistent with the general steadiness of the whole, and we may add, with the irregularity of a few,

A P P E N D I X

TO THE EIGHTH VOLUME,

OF THE NEW ARRANGEMENT

OF THE CRITICAL REVIEW.

FOREIGN ARTICLES.

Memoires de l'Academie des Sciences & Belles Lettres a Bruxelles. Tom V. 4to. Bruxelles.

Memoirs of the Academy of Sciences and Belles Lettres at Brussels.

IT is, at this time, not only necessary to attend with peculiar care to those societies who collect their memoirs, but to catch the ray of science floating in the turbulent expanse, which circumstances do not admit of being collected into a focus. The Memoirs of the Academy of Brussels have seldom reached us regularly; and, for that reason, they have not made a part of our usual collection from the continent. At present, we must be less nice, and, like famished wretches, devour indiscriminately on account of scarcity, or pick up, in a miscellaneous way, what, probably, may never reach us in any other form. Though the copies of these Memoirs used to occur frequently in Germany, we find, probably from the late confusions in the Netherlands, that they are exceedingly scarce. It was with difficulty that we were able to procure one, and shall, on that account, be a little more full in our analysis, though, for many reasons, we must confine ourselves to the scientific part.

'A Mémoire on the Principles to be employed, in determining, in every Instance, the Quantity of lateral Pressure of Fluids, and of Substances which gravitate like Fluids, by the Abbé Mann.'

APP. VOL. VIII. NEW. ARR.

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This is a subject of considerable importance, as the principles are constantly applicable in civil and military architecture, and particularly in what may be styled hydraulic architecture. The abbe gives some accounts of the authors, who have preceded him, and shows, that the greater number have been contented with approximations and mechanical rules, which though useful for common purposes, will often fail, and never satisfy the scientific enquirer. He first gives the propositions usually demonstrated, in elementary works. The only one, which he demonstrates as less known, we shall transcribe.—

‘The lateral pressure of fluids against the containing sides, is the subduplicate of the pressure of the same fluid, on the bottom: in other words, it is in the ratio of the base, multiplied by half the height, or of the height multiplied by half the base.’ These propositions are, however, strictly true only of fluids, without a mutual cohesion of the particles. The lateral pressure diminishes in proportion to the cohesion, and is lost when the cohesion is perfect as in solids. Earth and sand, in motion, possess for some time a kind of fluidity, though, in different degrees, according to their degree of cohesion, but their fluidity diminishes gradually, as the consistence encreases. Earth and sand, agitated, and supported by containing sides, press laterally only in part, the part comprehended between the side and a diagonal, drawn from the bottom of the side, to the surface in an angle of 45 degrees. The rest sustains itself, but, as such substances have some cohesion, the angle must vary in the same proportion. He then proceeds to those cases, where the fluidity diminishes gradually, and the cohesion increases, till the body becomes solid, and lateral pressure ceases.

To determine the quantity of force in lateral pressure, which fluids exert against the containing sides, a new principle must be added, viz. ‘that the force of the percussion of running water against walls, or other obstacles, is universally in a ratio composed of the size of the planes, opposed to the stream, of the size of the sine of the angle of incidence, and the square of the velocity of the current. The quantity of the force of percussion must be added to lateral pressure, in order to obtain the degree of resistance required.’

‘A Memoir on the Laws of the Projection and Descent of heavy Bodies in Fluids in Motion, by the Abbé Mann.’

Buffon, Telliamed, (the Anagram of De Maillet) with many other authors, have attributed the formation of banks in the sea, and even mountains on land, to tides and currents of water, so that they suppose the sea to have a power of accumulating masses, which, after a series of ages, shall rise above the surface. This system, the abbe tells us, he always thought
aburd

absurd and groundless, though he believed that the sea might raise banks to a level with its surface. But, in his examination of the north sea, he found the banks covered with as much water, as they were, according to the marine charts, in the sixteenth century, without any sensible difference. He extended his enquiries farther, and, examining the accounts which the antients had left us of the very few banks they were acquainted with, discovered that there had been no increase in their height, for 17 or 1800 years. This astonished our author: the facts, that he had ascertained, destroyed all the systems, and it was necessary for him to examine the subject anew.

He, for this purpose, explains what substances were usually mixed with water, that might fall down, as well as what might hinder the deposition. Their own gravity, on one side, was counteracted on the other by the motion of the fluid. Heterogeneous bodies, heavier than air, are carried away by the violent motion of the wind, and fall down again, in proportion as their specific gravity counteracts the projectile motion, communicated by the medium. If the latter is uniform, bodies, in falling, describe the arc of a parabola; but the continued re-application of the projectile force, lengthens this arc, in proportion to its velocity. If the force is irregular, the arc will follow the combined powers, the projectile and the gravitating; but the elements or infinitely small parts of the arc will be parabolic. In proportion to the loss of motion in the fluid, the gravitating will overcome the projectile force, and the contrary. To apply these remarks, he observes, that, as waves are owing to the action of wind on the surface of the water, the projectile force will diminish from the surface to the bottom, in the ratio of the depth, while the gravitating force of bodies will increase in the contrary direction; so that there must be a point, where the two forces will be in æquilibrium, and this will be the greatest height of the bank. The abbe next gives the solution of the following problem — ‘The quantities of two forces, which act at the same time, on any body, in different directions, being given, if one is constantly increasing according to a given law, and the other constantly lessening, to find the point where they will be in æquilibrium and balance each other.’ — The solution depends on the differential calculus, and is expressed in a neat concise formula: Our author’s conclusion we shall transcribe. ‘I have but one reflection to make; that, if I am not mistaken in what I have said, and time will discover any error, M. Buffon’s System of the Theory of the Earth is entirely contradictory to the mechanical laws of nature.’ — We think the same, and cannot help adding, that this is one of the clearest and most satisfac-

tory applications of analytical reasoning, that we have ever seen employed in investigating the laws of nature.

'Memoir on the Law of the Evolution of the Forces of Expansion and Resistance in Bodies, by the Abbé Mann.'

Our author had, long since, given his idea of the combination and evolution of expansive and resisting forces, and has often promised to give the general formulæ to calculate their relations. This promise he has now fulfilled. Before he subjects these forces to calculation, he glances at the certainty of their existence. The forces of expansion and resistance, he observes, are conspicuous in both animal and vegetable bodies: in the mineral kingdom, they are on a larger scale, less distinctly seen, and more slow in their progress. Bodies, where these forces are most distinctly marked, it is observed, are evolved in consequence of the increase of the force of expansion, and of the decrease of the force of resistance. The force of expansion is particularly conspicuous in young animals, and that of resistance in the aged. Through all the rest of nature, the operation of these forces is equally conspicuous; and all the mechanical laws of nature, are only combinations of action and reaction, force and resistance, infinitely combined. The first of these forces is at its maximum about the beginning of the evolution, and at its minimum about the end; the second, on the contrary, is in the inverse ratio. The period, in which they balance each other, is the most perfect æra of life, and the subject of our author's calculations.

The abbe compares the evolution of expansive and resisting forces, in bodies, to the motion of bodies in a resisting medium. Each, he thinks, depends on the same law, and may be calculated on the same principles; with this difference, that the resisting force of bodies is variable in an increasing ratio, in proportion to the time of expansion, while the resistance of a fluid medium is usually supposed invariable. Besides, the resisting, in opposition to the expansive force in bodies, is in a greater ratio than the resistance of a fluid medium, in opposition to the velocity of bodies moving in it. But this, he adds, produces no change in the nature of the law observable in these two cases; and the law of the resistance of bodies, in opposition to their expansive force, is only a modification of the law of resistance of fluid media more or less dense.

After illustrating this reasoning, the abbe proceeds to explain more accurately, the principles of resistance in bodies, and the law, which it follows; the nature of the resistance of fluids without cohesion; of those, which are more or less viscid; and of substances not fluid, but possessing a certain degree of cohesion between their particles, and a positive force of resistance. He then proceeds to examine the different hypotheses

ses, with respect to the relation between the moving force, and the resistance of media; whether the resistance is in the simple ratio of the moving force, in proportion to the square of the same force, or in a ratio compounded of the square, added to the moving force itself. He supports the second hypothesis, which was that of Newton, in opposition to Leibnitz and the French mathematicians, with singular propriety and success.

The abbe next proceeds to consider the resistance arising from the cohesion of the parts of bodies, which follows other laws. This, says he, is a true positive force, constantly, but not invariably, opposing the moving or expansive force. Cohesion resembles, he adds, so many fibres, each possessing a determined force, through which the moving or expansive force endeavours to penetrate. This, therefore, must be constantly losing a part of its original force, and the whole will terminate in rest, which, in organized bodies, is styled natural death. The most simple case is, the considering these quantities as constant, but the force is sometimes variable, and gradually increases, while the expansive force decreases. This is precisely the case in nature; for the resistance of a body whose cohesion increases gradually, in proportion to the time, is only a variable force opposed to the expansive power, and whose effect is the diminution of this expansion in a greater ratio, than if the degree of cohesion had remained constant. This accelerated diminution of the active force, produced by an increasing force of resistance, is in a ratio composed of the law of the variable intensity of the last force, and of the time during which the two forces have acted on each other. On this foundation, the abbe establishes his general theory, and reduces every case and every variety, to the two following problems. 1. Any active force, beginning to expand at a given point with a given activity, against a force which resists in some ratio of this activity, to find the degree of activity of the acting force, and the space run through (the quantity of evolution of the forces) in a given time. 2. A force acts against a resisting force according to a given law, and the acting force, beginning to evolve at a given point, or instantly with a given activity, and this degree being uniformly augmented or diminished, while that of the resisting force is the same, in a contrary direction, according to given laws, to find the relations of the times, the degrees of activity, and the quantities of the evolution of the abovementioned forces.

These problems are solved also according to the differential calculus; and several corollaries are added, to apply the results to the general laws of nature; among others, to determine the instant of æquilibrium between the forces of expansion

and resistance in bodies, the instant, which is that of their greatest force and perfection. He concludes this series of abstracted reasoning with the following reflections. 'The general principle, which I have laid down in this Memoir, is certain, and capable of a rigorous demonstration. The calculations and the results are the same, so long as they can be established on certain elements. Yet, in nature, an affinity of circumstances and of obstacles, which it is impossible to be particularly acquainted with, and submit to calculation, may derange and render the evolution of the forces of expansion and resistance, in certain bodies, irregular. On this account, I consider what I have said, in the present Memoir, as the subject of pure speculation, which may indeed bring us to a more accurate knowledge of the general laws of nature; but which it is impossible always to submit in detail to a rigorous calculation.

'Reflections on some Pieces of petrified Wood, found in the Neighbourhood of Bruges, by M. de Beunie.'

Modern lithologists are divided respecting the origin and nature of petrified wood. Some refer it to the deluge; others think that it is constantly forming: some suppose the stony matter calcareous; others flinty. Our author thinks his specimens modern; and, from their texture and whiteness, that it is the wood of the ash. Among the numerous worm-holes, some are empty, and some filled with a vitreous substance, resembling the *quartzum pingue opacum* of Wallerius. This specimen contains also numerous crystals, and some ferruginous spots; and another, after heating, was found full of red veins seemingly from iron. It was produced then, in his opinion, from a quartz matter, penetrating the pores of this 'spongy wood, and changing it to a stone, particularly as most authors think quartz the matrix of crystals. As neither acids nor alkalis affect it, this petrified wood, he thinks should be arranged among the vitrifiable stones, and the mode of production he confirms, by the appearances of quartzeous crystals in the pores. But the whole of this reasoning is very insecure. Much of the apparent vitrified wood is very certainly of mineral origin, and the source of these quartzeous crystals must be doubtful, when we consider their insoluble nature. If we admit the nature of the wood, we must have recourse to the fluor acid air for the origin of the crystals.

'A physical and political Memoir on the Town and Port of Nieuport, by the Abbé Mann.'

This Memoir is of a considerable extent, containing the natural history of the city and its neighbourhood, as well as its situation and present state, particularly so far as relates to its
means

means of defence in time of war, to its navigation and commerce.

In speaking of the antient state of maritime Flanders, M. Mann gives a short detail of the philosophical and political history of Nieuport, and shows, that the situation is not so unhealthy as has been supposed, or indeed as it formerly was. Various observations on the winds, on the atmosphere, the meteorological phænomena, and the causes of the diseases, which reign most commonly in this district, follow. The air of Nieuport is moist and thick, like all the rest of Flanders near the sea. The city is situated on very low ground close to the sea, so that the bosom is uncovered at the tide of ebb. There are also many canals to carry off the water, which would otherwise inundate the place, and these are sometimes dry, filled with petrifying vegetable and animal substances, highly offensive and necessarily unhealthy. Other causes of its unhealthy state are at an end, we mean the inundations round the city, by way of defence, and the consequent stench from the marine animals and vegetables, when the water dried. The last inundation was in 1745, and ten years have been usually considered as sufficient to put an end to the danger. The abbe points out the method also of rendering Nieuport as healthy as it can be; but this is a local detail of no great importance to our readers. Several remarks follow on the decreasing population of Nieuport, which has now only 2500 inhabitants, instead of the 10,000 it contained about 300 years since, when the fishery flourished, and 80 ships were annually engaged in that employment. The fishery, our author advises to be again undertaken. The first part concludes with some reflections on the character, the genius, and the manners of the inhabitants.

In the second, our author mentions its excellent situation for defence. Its sluices can deluge the country, and it commands all the neighbouring territory. At three quarters of a league distance from the sea, it cannot be insulted by ships of war, though, if it were an object to establish a marine on the coast, a bason might be constructed, forming the most convenient and securest harbour in the world. There would be twenty-four feet of water from it to the sea; while at Ostend, there is but twenty; and at Dunkirk sixteen. With respect to commerce, Nieuport is excellently situated, for by means of canals, it would unite the Lis and the Scheldt; but on this subject, and the branches of commerce which the abbe recommends, we need not enlarge.

‘A Report of the late Abbé Needham, on the Means of melting and refining Iron with Cinders.’

The use of coak in melting iron is now well understood. The abbe details the method at a length, which it would be useless to follow, and describes the best method of coaking the coal. The coal best adapted for this purpose, is that which melts in burning into a mass or cake, and whose flame is yellow. The coal which produces the violet flame makes the iron brittle, and this we now know arises from its containing the phosphoric acid.

‘Remarks on the hollow Flints, which contain Water, by the Abbé de Witry.’

Flints, it is well known, have cavities which hold water; but as philosophers could not explain the source of this water, they chose to deny the fact, and contend that the appearance was a deception, arising from the refraction of light. This is, however, by no means the case. Many flints very certainly contain water, and some curious ones are described by M. Witry. Yet this water, when in small quantities, easily disappears: neither glass nor flint will contain it without diminution; for, in the best made spirit-levels, the bubble of air gradually lengthens. We need not follow our author in his disquisitions on this subject, for we now know, that it is from the decomposition of the water, and it is probably effected by means of the light, for it decays when confined by transparent media only. How the water comes there, puzzles the abbe as much; and his account is as little satisfactory. He has recourse to volcanos, and volcanos always do wonders in the hands of nature or philosophers. We should first enquire into the formation of flint, which is by no means understood. The abbe thinks the volcanic origin would be ascertained, if the water was found to contain salts. An idle fancy! for, whatever was the result, the conclusion might be easily evaded.

‘Note of the Marquis de Chasteler, on some Roman Medals found in Hainault.’

These medals are of the third century, the oldest being a medal of Aurelius Antoninus, the most modern one of Gallienus. On the reverse of the last, is Victory marching on a globe, to which two slaves in a sitting posture are chained. Eckel, we perceive, fixes this medal to the time between the second and third consulship of Gallienus, consequently between the year 256 and 259 of our æra.—The Legend is *Victoria Germanica*.

‘Note of M. Van Bochaute on the black Residuum of vitriolic Æther.’

M. Bochaute found the residuum in the retort, after the distillation of æther, to be the charcoal of the oil of wine, and it

it was only necessary to separate it, in order to make it useful in various arts. The separation is effected in the following way. The residuum is poured on a filtre of glass and sand, to separate the black vitriolic acid; and afterwardsedulcorated by washing, when the result is a powder intensely black, which will serve for printers ink, painting, &c. In reality, it appears to be only a very pure charcoal; for, on following the process, the black is not more intense than that procured by Dr. Pearson, in his reduction of fixed air.

‘Essay on the sweet Oil of Vitriol, by M. Van Bochaute.’

The sweet oil of vitriol is well known; but it is not the anodyne liquor of Hoffman, or the æther of Tickle. Our author, without reason, supposes it to be the former; but, as we have declined explaining what we know on the subject, when more particularly called on, we shall only now add our author’s method of refining the oil. He examines the product of the æther at different times, and, by mixing it with water, discovers when the oil begins to come over, by the water turning milky. The oil is then separated from the water, and the yellow oil, taken off, is afterwards carefully washed.

‘Memoir on the eight grand military Roads, constructed by Marcus Vipsanius Agrippa, in the Reign of Augustus, conducted in a strait Line from the Center of Bavay, the Capital of the Nervii, to the eight principal Cities of the second Belgium, by the Abbé Bevy.’

There were eight principal roads, which went from the Circus, in the middle of Bavay, though the Itineraries mention only those of Tongres, Rheims, Cambray, and Tournay. The others are those of St. Quintin, Cassel, Gand, and Brussels, or rather of Rupelmonde, in passing by the city of Asche; where the vestiges are still observable. The two first have served as a compass to discover the others, which are not mentioned in any antient author, to compare the Roman miles with the modern measurement, and to ascertain the position of the forts and towns of antiquity, as well as those of the middle ages.

Having found, at the village of Quarte (so called on account of its being the fourth limit of Bavay, on the borders of the great road from Bavay to Rheims) the base of a military column, our author measured the distance from the center at Bavay, and found it 4144 toises, from whence he concluded, that the Roman mile contained 1036 French toises:—he should have said more strictly, the antient mile of the Gauls, which contained 1500 paces. The abbe next mentions the vestiges of the different cities and forts, and from thence supports his measurement. He afterwards describes the formation of the Roman

Roman roads, and the construction of their different strata. We shall transcribe the inscription, which he found near the village of Quarte on the Sambre, according to his own exposition.

‘Imperator C. Julius, Divi Julii filius, Cæsar Augustus, Consul XI. Tribunitia Potestate X. Pater Patriæ. Vias & Milliaria per Marcum Vipfanium Agrippam Præfectum Classis, Proconsulem Nerviorum, & Præsidentem Provinciæ Galliarum-Belgiarum, construxit ad quantum hunc antepassuum CCXXXIII templum Nympharum poni curavit.’

From different enquiries, and comparing the evidences of medals of the Fasti and antient monuments, our author fixes the date of this inscription to the month of February, An. 741 Ab urbe Condita, twelve years before the Christian æra, the 30th year, of the reign of Augustus, in the consulate of Tiberius Claudius Nero, and of Quintilius Publius Varus.

‘Mémorial on the Effects of antileptic Fomentations in putrid Fevers, by Dr. Godart.’

This Mémorial begins with a case of a woman labouring under a most putrid malignant fever, who was cured by warm baths. He then speaks of ten or twelve persons attacked with a malignant purpura, who were cured by general fomentations, applied in bed, bathing the whole body with a sponge dipped in spirit of wine, or camphorated spirit of wine, and putting on, every four hours, shirts dipped in warm water, in which nitre was dissolved, in the proportion of half an ounce to every quart. This method is said to have been useful; but we must rest on the fact: the author's reasoning is trifling and fallacious. He next mentions the method of purifying the air of hospitals, which was effected by suffering the muriatic acid to evaporate, and oxygenating it, by adding the vitriolic. But these acid airs injured and destroyed every vessel of tin, copper, or iron, within their reach. In reply to the question, whether the upper or lower parts of the windows should be opened to purify the air of the wards; he decides, contrary to the opinion of M. M. Maret, Bannau, and Turban, in favour of the upper, because the air is inflammable. But we now know, that it is the heavy inflammable air, and the ventilation should be carried on near the floor, as the evaporation from washing will not free from miasmata.

‘Mémorial by M. Van Bochaute on the internal Use of the vitriolic Acid.’

Our author is greatly afraid of the frequent, or constant, use of the spirit of vitriol, as it will decompose the various neutral salts in the body, and form an insoluble gypsum. He has not however shown, that it can produce even these mischiefs beyond the primæ viæ, as it is never absorbed uncom-

bined,

bined, and even then in the form of an undissolved earth. These are the terrors of a theorist.

'Abstract of Observations made on medical Electricity, from 1784 to 1788, by Means of an electrical Machine, simplified for medical Purposes, by the Abbé de Witty.'

The abbe has already described his machine; and, in his hands, it seems to have been very efficacious. In fixed rheumatism, he thinks it has been useful, particularly when carried so far as to raise pimples on the skin. Flying rheumatisms and apoplexies have not yielded with equal facility. In palsies, particularly local palsies, it seems to have done some good. In epilepsies and guttæ serenæ, it has sometimes been successful: in our author's own case, which was rheumatic, perhaps gouty, it appeared useful.

Compte rendu au Ministre de la Guerre, par le Lieut. Gen. A. Dillon, &c.

An Account rendered in to the Minister of War, by Lieut. Gen. A. Dillon, Commander of the Army of the Ardennes—accompanied by justificatory Pieces; and containing Military Details, the Knowledge of which is necessary to understand the most interesting Part of the memorable Campaign of 1792.
Paris, 1792.

THIS is a very important pamphlet; and as we believe very few copies of it have been introduced into this country, we shall endeavour to exhibit a short abstract of its contents. It contains a journal of the proceedings of the army of the Ardennes under the command of general Dillon, from the 27th Aug. to 15th Oct. with several documents in his justification.

General Dillon left Valenciennes on the 27th of August, by the order of gen. Dumourier, and arrived at Sedan on the 29th. On the 30th the commander assembled a council of war. In this council, as it was found impossible to face an army of Prussians, amounting to 55,000, supported by 16,000 Austrians, with an immense body of Hessians, emigrants, and Austrians behind, while the army of Luckner was only 15,000; it was proposed by a bold effort to penetrate the Netherlands, and draw off the invading army. Both Dumourier and Dillon were of this opinion, but it was over-ruled. M. Galbaud had been previously detached to the relief of Verdun; but that was found impracticable, the place being completely blocked up by the enemy. At this time general Dillon requested the command of the van guard, which was acceded to by Dumourier.

The 31st, the commander in chief thought of disputing the passage of the bridge of Stenay, and dispatched general Dillon on

on this service, who however found it impossible to defend that post ; but endeavoured to deceive the enemy by taking a good position at Neuville, a quarter of a league distant. While his van guard encamped there to cover his retreat, a smart skirmish took place between his light infantry and that of the enemy. He saw at a distance Clairfait take possession of Stenay, and shortly after, he was joined by the national guard of that place, who continued to serve with him to the end of the campaign. He however made good his retreat by way of Neuville to Beaumont. In the skirmish the Austrians lost 30 men, and the French (who fought under cover of a wood) only two.

Nothing of importance occurred till the 3d Sept. when general Dillon with the van guard encamped at Cornay, and the army of Dumourier at the since famous post of Grandpré. At this time Dillon received advice from general Galbaud, that he had taken post near Biesmes, not having been able to throw himself into Verdun.

On the 4th of September, the little army of France might be considered as in a most critical state, its whole force not being equal to the single division of Clairfait. It was a great oversight in the Austrian general to suffer Dumourier to take possession of the post at Senue, in the pass of Grandpré, without attacking him. A still greater error was committed by the duke of Brunswick, in neglecting the important pass at Biesmes, while he was master of Clermont. Dumourier therefore conceived the bold project of retaining his own position in the pass of Grandpré, and detaching general Dillon to seize that of Biesmes, which, after passing by the Prussian army near Varennes, he was fortunate enough to effect ; and on this very much of the success of the campaign depended, as the enemy was never able afterwards to dislodge him.

From this to the 11th, nothing particular occurred. On that day the general learned that the duke of Brunswick, after much indecision, being convinced that it was impossible to force a passage by the way of Biesmes, had determined to march upon Grandpré. On the 13th, Dumourier being informed of the approach of the enemy, sent a positive order to general Dillon to dispatch to him all the succours he could possibly dispense with. The general in consequence dispatched 2410 men, 742 of whom were cavalry, with half a company of artillery. He expected himself to be hourly attacked, and dispatched couriers to Luckner and Kellerman to hasten their march. On the 14th they heard at Biesmes a violent cannonade, and the general was extremely anxious for the fate of Dumourier, as, should he be forced from Grandpré, the post at Biesmes was certain to be attacked—In this case he would have

have endeavoured to gain the wood of Belleval, in hopes of making good his retreat to Bar.

On the 15th, he learned that general Dumourier had raised his camp at Grandpré, and that his rear had been attacked by the enemy at noon, and put in dreadful disorder. On the 17th he discovered the enemy, to the amount of 3000 infantry, and four squadrons of cavalry, in motion towards Biesmes. The Austrians soon attacked them with howitzers and grenades, but did not come to a close engagement, and when the French leaped out of their entrenchments to attack them, they retreated with precipitation.

The 20th of September was the day of the grand attack. At this period general Kellerman had joined Dumourier; and general Dillon mentions, with peculiar commendation, the famous manœuvre of that officer, who in the face of a superior force, and after a most violent cannonade, which endured the whole day, took a position which presented to the enemy on every side an unassailable front. At the same time general Dillon learned that he was himself to be attacked, and as he saw a large body in motion, he expected the assault would be more serious than that of the 17th. It ended, however, in the Austrians throwing, as usual, into the entrenchments, some grenades, and in a distant discharge of their artillery. The French general sent a detachment along the wood to take the columns of the enemy in flank, in order to force them to action, but in vain. He then pursued them as far as Clermont, with two battalions and four pieces of cannon; but night coming on interrupted the pursuit.

From this time to the 24th Sept. was an interval of inaction; at that period the position of the Prussian army, which at La Lune interrupted the road from Chalons, alarmed the French army on the score of procuring subsistence. Their supplies were all from Chalons, and it was now necessary to bring them by a round-about course by the way of Vetry. The road from this place to St. Menesholt was detestable—general Dillon therefore proposed to Dumourier to send the workmen, who had been employed on the entrenchments at Biesmes, to repair the road, which they did very effectually, and in consequence of this the French were well supplied, while their enemies were six days without bread.

During the six following days the famous conferences took place between the Prussian generals and Dumourier. — On the 29th general Dillon learned that great dissensions prevailed between the Austrians and Hessians encamped at Clermont, and that they reciprocally accused each other of the cowardly attack upon Biesmes. On the 30th they found that the Prussians had decamped from La Lune.

On the 1st of October, the little army which had occupied the post at Biesmes from the 5th of September, decamped; and learning that a considerable body of Hessians had passed on the way towards Rarecourt, the general determined immediately to pursue them. He came up with them between the villages of Autrecourt and Fleury, and gave them a total defeat, with the loss of only one hussar. On the 2d the Hessians broke up their camp at Clermont, and retreated with the Austrians towards Verdun; and from that day to the 4th, the French generals were occupied in the pursuit of the flying enemy.

"I am now," continues the general, "arrived at an epoch where a step, that I had believed dictated by prudence and policy, and permitted as a stratagem of war, has been blamed, and represented as exceeding the powers confided to a general. Some preliminary reflections upon the position in which I was then placed, and a simple narration of facts, will, I believe, suffice to disperse all doubts, and to prove, even to demonstration, the purity of my intentions. When general Dumourier saw, on the 30th September, the duke of Brunswick and the king of Prussia shamefully raise their camp from La Lune, to perform a retrograde march, he then judged that the French republic had nothing to fear from the Prussian army. He was informed that they were desolated by sickness; he knew the frightful state of the roads by which they must pass, and he was perfectly assured that an army, still very numerous, particularly in cavalry, could not attempt to winter in a country, the provisions of which had been equally devoured by that army and by ours, before the beginning of the campaign, and which possessed only two fortified places, the one of which was in a very bad condition. He had reason then to re-assure the French people, and to say to them, that very soon the foreign armies would evacuate their territories. This assurance was necessary, to avoid the disapprobation which he must have incurred for the bold and judicious march by which, in abandoning the Prussians, he had flown to the succour of the department of the north. It appears that at Paris the people had considered the events *announced only* by Dumourier, as if they had been already consummated; that they believed it would be sufficient only to present themselves before the Prussians, to make them lay down their arms, though they were uninformed of their number, of that of their allies, or of what troops of the republic still existed to oppose them. It is necessary then to trace back facts: general Bournonville, whom they will not accuse of timidity, harrassed the Prussian rear guard almost as far as Buzancy; but he has said himself, in the accounts that he has given to Dumourier, that the Prussians made before him a most excellent retreat; and that he could

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not, with the forces he had, attack them; but could only do them what mischief he had in his power. Neither Kellerman nor Vallence, who succeeded Bournonville in this part, could, any more than he, cut off the Prussian army, nor hinder them from retiring entirely by Dun, and thence towards Verdun, beyond the Meuse.

"What then was my position? Kellerman and Vallence were the 4th of October at Autry, and Buzancy at more than fourteen leagues from me. I marched, during two days, directly towards Verdun with less than 16,000 men, notwithstanding my reunion with Labarolliere. With this little army, I dared on the 5th completely to encircle Verdun upon two sides, even to the Meuse. With this army I attacked the posts of the Austrian and Hessian armies encamped before Verdun, on this side of the Meuse, and made them give way, though they amounted to the number of more than 20,000 men, without comprehending the Prussian garrison in the city, or the whole Prussian army encamped in several places from Consenvoy even to Mont Saint Michel, above Verdun, and beyond the Meuse. I had near 60,000 enemies before me. I hoped, it is true, after the disagreement which I knew reigned amongst the allies, that the Prussian army would not pass the Meuse, to come to the succour of the Austrians. In this conjuncture, should I not have rendered a great service to the Republic, if, dividing the Hessians from the Austrians, I had been able to find myself an equal match with the latter, and accordingly have beaten them in the presence even of their allies? On the 4th I intercepted at Clermont a letter from the director of the district of Etain to the landgrave of Hesse, which was dated the first October, and informed me, amongst other things, that he was expected with his quartermaster-general at Etain. I sent immediately the next morning a courier to general Favart at Metz, with the letter *, N^o 15.

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* The following is the letter to the landgrave of Hesse, referred to by general Dillon on this occasion:

"I have the honour to send to your highness of Hesse Cassel, lieutenant Lindau: it may be judged by the proof that I have given to this officer (by the marshal de Camp Galbaud) that the French nation, always great, always generous, knows how to appreciate a good action, and to esteem valour even in its enemies.

"I seize this occasion to offer to your highness some reflections dictated by humanity and reason.

"It cannot be contradicted that a nation, taken collectively, has a right to chuse such a form of government as appears most agreeable to itself; that consequently the will of no individual can destroy its energy. Free, independent for ever, the French nation has resumed its rights, and has chosen to change its form of government. Such is the state of affairs in France.

"His highness of Hesse Cassel leads into France a body of troops; as a prince he sacrifices his subjects for a cause unknown to himself; as a soldier he ought

"All may judge, upon reading it, whether I had an intention of sparing the Hessians. I learned with certainty at Clermont, that the Hessians and the Austrians were upon extremely bad terms; that they reciprocally accused each other of treason; that this had been carried so far, that the Austrians had raised their camp a day before, without informing the Hessians of it, who considered themselves as given up and sacrificed, when they learned my attack upon Autrecourt. I was assured also, that the landgrave, in his wrath, had loudly testified the desire of finding an occasion which might *force him to separate himself from the Austrians*. Behold now the motives which gave me the first idea of writing to him, in order to augment the terror with which he was struck, and to endeavour in dividing him from the Austrians, to fall upon the latter. The project of my letter was not a secret. I had spoken openly of it, to my quartermaster-general: I had read aloud my first intention. General Galbaud, whose principles could not be suspected, assisted me to compose the letter that I sent; it was written from Domballe, and not from Clermont, at has been erroneously said. The sending back of lieutenant Lindau, approved elsewhere by Dumourier, served only as a pretext to send him accompanied by Gobert, my adjutant-general; and what is much more, an officer of great ability. As to the phraseology of this letter, with which they have reproached me, it is evident that it was only a feint, and that I proposed as a favour what it was not in my power to prevent. I knew besides, that the Prussian army would secure the retreat of the Hessians. Now, though I should have used an unnecessary expression, am I for that culpable? Above all, when I did not wait the return of my adjutant-general, in order to cannonade the Hessians briskly for twelve hours after, as may be seen in the detail of the day of the 5th."

It was upon the score of this last transaction, that the general on the 15th was superseded. The French, however, in this, only acted towards general Dillon as they have to all their most meritorious officers. From all their late proceed-

to perceive the situation in which he is. It is dangerous for himself; he is surrounded. I propose to him to retrace to-morrow morning the road to his own country, to evacuate the French territories. I will procure him the means of safely passing through the French armies, which have rendered themselves masters of many places through which his road necessarily lies. This proposal is frank, and I demand a categorical and formal answer to it. The French republic excuses an error, but it knows how to revenge without mercy the invasion and the pillaging of its territory.

"I dispatch you this letter by M. Gobert, my adjutant-general, who will wait for your reply; the case is urgent, for I am ready to march.

"The lieutenant-general, commanding an army of the French republic.

"Signed. A. DILLON."

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ings indeed we cannot otherwise explain their conduct than by supposing that the prevailing party in the convention have been actually in the interest of the combined powers.

Doctrina Numorum Veterum conscripta à Josepho Eckhel, Thesauro Cæsareo Numorum, Gemmarumque Veterum, et rei Antiquariæ in Universitate Vindobonensi docendæ præfector. Pars I. de Numis Urbium, Populorum Regum. Volumen I. continens Prolegomena generalia, tum Numos Hispaniæ, Galliæ, Britanniæ, Germaniæ, Italiæ cum Insulis. 4to. Vindobonæ. 1792.

THE book which we here announce, hath been long the desideratum of Europe. Its accomplished author, who had acquired by his numismatic writings the highest reputation, exhibited in 1786, a description of the coins of Antioch in Syria, as a specimen of the present production.

The Preface, which both to that work and to this, is nearly the same, assigns for the reason of his entering upon the task, that the plans of those who had attempted it before him, were either never executed, or, if executed, were so defective, as not to answer their end.

After a brief revision of these several undertakings, and others of a relative kind; together with a statement of the many discoveries which later times had supplied, the abbé, availing himself of every resource, sat down to supply, what was wanted so much, a proper introduction to the science of coins.

Accordingly, the various materials which he had been several years in accumulating, whether for private use, or for public instruction, were applied by him to effect his design. The rules he prescribed to himself in the choice and explanation of his matter, as well as the distribution and order adopted, he thus proceeds to explain.

I. No admission is given to any coins, but such as have either passed under his immediate inspection, or that of authors on whose testimony he could safely rely.

II. Left a work of so copious a nature should extend itself too far, brevity is a leading consideration in the choice of its contents.

III. This brevity, nevertheless, is not to be understood as excluding any thing but what is really useless and superfluous.

The whole work is divided into two parts; the first, to contain coins of cities, nations, and kings; the second, coins of Rome, whether free, or under emperors. Introductory to both, are

APP. VOL. VIII. N. AR.

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prefixed general prolegomena, which comprehend the rudiments at large of the science of medals.

The order of the first part is altogether geographical, beginning with Hispania Lusitanica, and ending with Numidia in Africa; so as that the kings of each country may be placed under the titles of their respective dominions.

The second part, or Roman money, begins with the consular coins, under which denomination is included as well weights of brass, as whatever remains of Roman money, of every metal and size whilst Rome was free, and having no other inscription than ROMA. These will be followed by coins of families, to which will succeed those of Rome imperial, from Julius Cæsar to the Palæologi.

At the end of each part will be annexed explications to illustrate the principal matters, and which being common to several of the coins contained in it, can be better treated together. Of this kind, in the first part are, chronological characters, the several dignities of magistrates, privileges of cities, titles of honour, festivals, games, certain formulæ of inscriptions, the nature of coins, styled cistophoroi, and whatever is of most moment to be known.

In the second part will be explained, the several titles conferred on commanders, as that of Cæsar, Augustus. &c. as well as the nature and power of their several dignities, &c. &c.

This great work will be completed in eight volumes, each part containing four. It, doubtless, would have been a considerable improvement, could the whole have been accompanied with plates, but from this the author was deterred by the enormity of the expence; more especially as an accurate description has in other writers been substituted for them.

We proceed to the contents of the general prolegomena, the first chapter of which begins with pertinent disquisitions on the terms ἀργύριον, χρυσάτα, νομισμάτα, pecunia, moneta, numi, numismata; and concludes with a description of the manner in which money was personified on coins, and the epigraphs accompanying such representations.

In the second chapter, which assigns the origin of money to barter, the introduction of coinage is deduced from the Greeks, and considered as extended by them to Sicily, the islands of the Archipelago, the sea-coasts of Asia Minor, the borders of the Euxine, Cyreniaca, and certain cities of Gaul and Spain, before it found its way into inland regions. The late use of it in Spain, Germany, and Britain, is particularly noticed.

Having enumerated the different accounts which have been transmitted of the inventors of money, considering that term as including *metal, figure, and weight*, it is observed, in the
third

third chapter, that the data handed down are insufficient to determine the question. Thence, therefore, inquiry is directed to the age in which coinage began, or rather when it began to be common. The earliest certain account shews that money was used by the Lacedæmonians before Lycurgus, who flourished, according to some, about the first Olympiad; or, as others assert, above a century before; but a doubt is suggested, whether this were properly money, according to the definition just given. In the time of Solon, however, it not only had the requisites of *metal* and *weight*, but also of *form*. Solon is said to have flourished about the XLVth Olympiad, and was contemporary with Tarquinius Priscus, and Cyrus, which age the most ancient coins, now remaining, appear to have reached. It is generally admitted that Servius Tullius first introduced money into Rome. Hence the probable origin of coinage is placed about the beginning of the Olympiads. Money is then considered in reference to its chronological and geographical extent.

The fourth chapter has for its object, the names given to different classes of coins, or such as were stricken for different purposes. I. Those denominated from their author, (as *Croesii*, *Darici*, *Philippi*, &c.) II. From the figure upon them, (as *Bos*, *Noctua*, *Kopa*, *Πωλος*, &c.) III. From the place of coinage, (as *Æginaci*, *Cyziceni*, &c.) IV. From their make, (as *ferrated*, &c.) V. From their weight, (as *Drachmæ*, *Obolus*, &c.) VI. From their number, (as *Denarius*, *Quinarius*, &c.) To which are added other subordinate distinctions.

The fifth chapter is occupied with the inquiry, started by Erizzo, whether the coins of ancient times were real money, or only what the Germans call *denkmünzen*, and we, after the French, *medals* and *jettons*. On this head it is determined—where a class of coins is established and rendered permanent for a series of ages or years, and its standard is preserved; where its types and fabric are the same, or are varied only by progressive improvement in the art of coining; where a character fixing the weight, or the term ΟΒΟΛΟΣ, ΑCΑΡΙΟΝ, or the like, is impressed; and where it appears to have existed in great numbers—that it is to be considered as properly money. From these criteria several discussions are entered into, which evince the author's penetration and judgment.

The sixth chapter takes notice of such other materials as, besides gold, silver, brass, and their various combinations, were employed to serve for money: particularly, *iron*, *tin*, *lead*, *leather*, *wood*, and *shells*.

Chapter the seventh is employed on gold, silver, brass, and their various mixtures. Having stated the comparative purity

of gold in certain Persian, Grecian, and Roman coins, a very learned and judicious communication is introduced, containing an investigation by the baron Locella, of the import of χρυσον ακριβον, and the nature of *electrum* is ascertained. The title *silver* is considered in relation to both Greeks and Romans. Under the latter, its debasement is progressively noticed, and the names of the different mixtures explained. *Brass*, as it is commonly, but copper more properly styled, succeeds in its order; and it is affirmed that the mixture called Corinthian had never been used for coins.

The various choice of the ancients, in respect to the adoption of metals for their coins, engages the attention of the eighth chapter, in which it is determined that the most ancient coinage of Greece was chiefly silver, and rarely gold, but of the Italian cities, brass. This decision, however, is in some measure restricted by the explanations subjoined, which tend to adjust the times and occasions of change.

The ninth chapter, commencing with a preliminary disquisition on the weight and value of money, is followed by an explanation of the several discriminating marks on the Grecian coins, and a statement of all the information that writers have left concerning them. (The author expresses his doubts as to those styled *oboli*, on the coins of Magna Græcia; but for a satisfactory explanation of these, we look towards another quarter.) A similar investigation is deferred to a more pertinent occasion. The ratio, or a comparative valuation of ancient money to the standard of the author's country, founded upon the very accurate observations of Abbé Barthelemy, in his *Voyage du jeune Anacharsis*, is subjoined.

In attempting to ascertain the different magnitudes of coins, which is the subject of the tenth chapter, they are arranged according to their different metals and weight, conjunctively taken. A defect which contributed to introduce uncertainty, is here noticed: viz. the matrix of Greek, Syrian, and Parthian coins, being considerably larger than the blank of metal.

In the eleventh chapter, which relates to the fabrication of ancient money, after having accurately weighed all that had been advanced on the subject, it is shewn that the terms *Flando*, *Ferundo*, are to be explained; the former, of casting the circular blanks; and the latter, of striking the device upon them.

The twelfth chapter is occupied with several particulars, relative to the fabrication and nature of ancient coins: viz. the form; the quadrature impressed upon them; the chasm in the centre of coins; coins convex on one side and hollow on the other; coins with serrated edges; coins recoined;
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coins carelessly stricken ; coins stricken double ; coins plated, cased, or soldered ; contorniate coins ; coins of one metal chased on another ; coins with various ornamental additions ; and the lacker or varnish of brass coins.

The thirteenth chapter institutes an inquiry concerning the right of coining, which is justly considered to be the most formal exercise of sovereign authority, and was usually expressed either by the name or figure, or both, of the person exercising or assuming it. A number of proofs are added to confirm these positions, and various reasons assigned to account for the appearance of S. C. upon the imperial and other coins.

Chapter the fourteenth, which treats of the superintendants of money and their agents, is confined to the Roman mint ; no information having been handed down relative to such officers, or their existence, amongst the Greeks.

The fifteenth chapter is, for the same reason, confined to the Roman mints, and the quantity of ancient money. Under the latter head, however, particular notices are taken of the great numbers of coins that have been discovered in different countries, and the amount of several collections.

The value of foreign money, and that of a deceased prince, so far as relates to coins of gold, silver, and brass, is the object of the sixteenth chapter, in which it is shewn that the commerce of all nations was carried on by means of Roman money ; and that till, for political or other reasons, it was thought proper to abolish it, the money of a deceased prince, whether Greek or Roman, retained its value.

The extensive subject of inscriptions is discussed in the seventeenth chapter under ten distinct sections ; the first of which treats on their origin, progress, and merits ; the second, on such as are retrograde or alternate (*Βασποφονδοι*) : the third, on the situation of the inscription : the fourth, on the different languages in which inscriptions occur : the fifth, on single, or detached letters : the sixth, on contractions or monograms : the seventh, on letters stricken posterior to coinage : the eighth, on the manner of inscribing the names of cities and people : the ninth, on dialects : the tenth, on the form of Greek letters. The last section is extended to considerable length, and illustrated with an engraved paleography of the Greeks, collected from their coins.

The eighteenth chapter, under the generic title of types, considers them as, I. diacritical signs of cities : II. as arbitrary signs of artists : and, III. as they relate to the execution or striking. The last of these leads to an enquiry into the mode, 1. of stamping them on the Roman money ; and, 2. on those of other countries.

In the nineteenth chapter, the author investigates the sub-
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ject of adulterated coins, whether as being the produce, 1. of ancient fraud, or, 2. of modern. The last division is followed by the Dissertation of M. Beauvais, on counterfeit coins, with cursory remarks upon it.

The twentieth chapter is taken up with coins, which owe their defects to the fault of ancient coiners, the most striking of which are here pointed out.

In the twenty-first chapter, which enquires into the criteria that may determine the age of coins independent of any date, name, or figure impressed upon them, and those which result from the different state of the art of coining in different times and places, the author hath undertaken to supply in a summary manner, what Abbé Barthelemy, in his celebrated *Essai d'une Paléographie numismatique*, had formerly proposed. To this end the subject is divided into five epochs. Of these, the 1st begins with the art itself, and reaches to the time of Alexander I. of Macedonia: the 2d, from that period almost to the reign of Philip II. son of Amyntas, includes the space of about a hundred years: the 3d commences about the time of Philip II. and comes down nearly to the overthrow of the Roman republic: the 4th, from that time to Hadrian: the 5th, from the Antonines to Gallienus. Under each period the discriminations are adjusted from an examination of the metal, inscription, form of letters, fabric, and style of the figures impressed.

The twenty-second chapter presents an account of the principal books which have been written to elucidate the numismatic science, with a judicious statement of their respective merits. The works of Goltzius, here take the lead. The critique upon them, which occupies a considerable space, is grounded upon the three annexed positions: 1. A great part of the coins represented by Goltzius, is unquestionably genuine and frequently rare: 2. The greater number is indisputably fictitious, those especially of Roman families, and likewise those exhibited in his *Thesaurus rei antiquariæ hibernicæ*. 3. Many genuine in themselves have been shamefully perverted, by the insertion of arbitrary inscriptions of cities and people, where there was either no epigraph, or where the letters were effaced. (This is indisputably shewn by a contrast, engraved on two plates between the coins of Goltzius, and other specimens entire). IV. The taking coins originally silver for gold.—From Goltzius the author proceeds to Fulvius Ursinus—Antonius Augustinus—Adolphus Occo—Philippus Paruta—Joannes Trittanus—Petrus Seguinus—Numismata ex cimelario Ludovici XIV—Carolus Patinus—Franciscus Mediobarbus—Henricus Norisius—Philippus Buonarrotus—Andreas Morelius—Joannes Vaillant—Gottlieb Rink—Ezekiel Spanheim—Lau-

Laurentius Begerus—Paulus Pedrusi, Petrus Pioverie—Joannes Harduinus—Ludovicus Jobert, and Bimard's edition—Anselm Bandurius—Nicholaus Haym and Khell—Sigebertus Havercamp—Christian Liebe—Erasmus Froelich—Alexander Panel—Theoph. Sigefr. Bayer—Muscum Theupoli—Joh. Jacob Gessner—Rodolphinus Venuti—Ant. Franc. Gori—Albertus Mazoleni—Honorius Arigoni—Franciscus Baldini—Thomas Com. Pembroke—Franciscus Wiff—Jacobus Muselli—Henricus Florez—Josephus Pellerim—Thomas Mangeart—Jac. Philipus D'Orville—Josephus Khell—Beauvais—Dominicus Magnan—Ludovicus Dutens—Thomas Andreas Gussene—Anonymus. Catalogue d' une collection de Médailles, 1774—Josephus Eckhel—Franciscus Neumann—Gabriel Castellus Pr. Turris Muciz—Franc. Perez. Bayer—Carolus Combe—Christophorus Rasche—Georgius Zöega—Dominicus Sestini—Hieronymus Tanini.

The twenty-third chapter presents an account, under the countries of Spain, France, Italy, Britain, Germany, Hungary, and Transylvania, of the principal museums in each.

In the last chapter, the author considers the best method of arranging cabinets, and recapitulates what he had before proposed on this head, in his catalogue of the emperor's collection.

We have been the more particular in analysing the general prolegomena; not only in respect to the author, but also, as it comprises, in the most advantageous form, the essential principles of the science. The rest of the volume contains the coins of *cities, people, and kings*, under the respective heads of *Spain, Gaul, Britain, Germany, and Italy with its islands*. Introductory to the coins of Spain, is a disquisition prefixed, under seven distinct heads; the 1. Adverting to the money of Spain according to its different age. 2. When coining in Spain ceased. 3. The metal of the Spanish coins. 4. Of the Oscanian and Bigate money (mentioned by Livy). 5. Of the inscription. 6. Of the types. 7. The fabric and form. To which, in an eighth article, are added, observations on the works of the learned, illustrative of the Spanish money. The coins of Spain are then taken in the order proposed.

Preliminary to the coins of Gaul, are considered, 1. the epigraph; 2. types; 3. metal; 4. fabric; 5. age; 6. authors that have commented upon them.

Under the head of *Britain*, it is observed that, excepting the Roman coins stricken in the decline of the empire (and which, therefore, are not properly British) nothing certain remains. It is obvious that those which have been ascribed by

Pellerin, Dr. Combe, and Haym, to this country, are favoured only by conjecture.

The same is also said in respect to *Germany*; and upon the coins which have been assigned to it, as well as those attributed to Britain, brief strictures are added.

Italy, however, opens a wider field. In this article is inserted a curious inquiry, concerning the heavy brads, under the divisions of weight, form, district where it originated, types, age, and use. To the Etruscan, Samnite, and Oscan coins, are annexed three very curious dissertations; 1. On the Etruscan, Samnite, and Oscan letters: 2. On the termination in OM. NO. R. 3. On the bull with the face of a man. Under this last head, the author states the various explanations offered by others, and then proceeds, 1. to shew the improbability, that this figure on the coins of Campania and Sicily, should have been the symbol of a river; and, 2. the probability that it symbolized Bacchus. These disquisitions are illustrated by a plate of engravings. [Much as we admire the learning and good sense of the author, we scarcely can be induced to adopt his opinion; but the unavoidable length of this article, precludes us from being able to offer our reasons.]—

The division of Sicily is introduced by general remarks on the subject, in respect to the form of the island; the general types on its coins, the metal, and time when money there began and ceased to be stricken, with the writers that have illustrated its coinage. These are followed by observations on the dialect and languages of the Sicilian coins. The coins of each city are then given in order, interspersed with observations of considerable importance; though in reference to the coins with Punic inscriptions, they do not afford the satisfaction we hoped. Farther illustrations, however, on this head, may be looked for in a subsequent volume.

We cannot conclude this article without expressing our approbation, in the strongest terms, of the work in general, as well as our opinion, that it will not only serve to augment the reputation its author had acquired, but also to recall the attention of the learned to a subject that of late hath been too much neglected.

Though the intrinsic merit of this work could not fail to recommend it in the meanest garb, we are sorry to see it printed no better, and on no better paper. We trust, however, that its real excellence will exempt it from the common fate of German books, when published by piece-meal, in which every successive volume grows worse.

On the Diamonds of Brazil.—From the Memoirs of the Society of Natural History at Paris, by M. d'Andrada.

WE know not that the Memoirs of the Society of Natural History at Paris, have been published in a connected form, or that they have reached this country, except in the foreign Journals. As the society is almost unknown, we have taken the liberty of introducing it, by an account of this curious Memoir. The diamonds of South America are little known; and, though gems from various causes now comparatively abound, yet it may not be uninteresting to examine them on this new source.

The province of Brazil, which produces diamonds, is situated inland, between 22½ and 16 degrees of south latitude. Its diameter is nearly 670 leagues. On the side of St. Paul, its southern boundary, there are extensive uncultivated savannahs, while the internal parts are diversified with vast mountains and hills, divided by beautiful valleys and fertile plains. Rivers and springs are also numerous. The province consists of four districts, which going from south to north, are styled St. Jago del Rei, Villa Rica, Sabara, and Serro Do frio, or the Cold Mountain, in the language of the natives Yritaury. From this last the diamonds are taken, but the whole is very rich in mines of iron, antimony, zinc, tin, silver, and gold.

The Paulists, or the ancient inhabitants of the district of St. Vincent, who first discovered these mines, peopled in a great degree the whole province. Without them, the internal parts of the country, with its immense riches, would have been uninhabited and unknown. The metropolis now reaps the fruits of their enterprising zeal, and of discoveries obtained at so great a risque. With arms constantly in their hands, to defend themselves from the savages; in the midst of impenetrable forests or barren plains, exposed for twelve years to famine and the inclemency of the air, they conquered every obstacle. Nothing could check their courage: every mountain, every hill, and every mine, have been the fruit of their toils. Soary, who first discovered and visited the Serro Do frio, gave his own name to one of the mountains. They had only fought after gold, when they found diamonds in different rivers; and, at last, in the year 1780, or the beginning of 1781, a body of 3000 smugglers, called Grimpeiros, discovered diamonds in the Terra de St. Antonio. They were, however, obliged to abandon the spot to the farmers general, who seized on the mines. It was then, that the suspicion was realized, and these mountains were found to be the true source of the diamonds. But as searching the beds and banks of rivers is less tedious, may be carried on to a greater extent, and the diamonds found there are in other respects larger, the

farmers abandoned the mountains, and made considerable establishments on the river of Toucambirucu, which washes the basis of the chain, and is nearly ninety leagues in length. It was found, on examination, that the whole stratum, under the vegetable earth, contained diamonds in different quantities, disseminated and attached to a compact ferrugineous ore, but never in veins, or within the walls of a matrix.

It was at first attempted to prevent the digging; but smuggling, and the ease of conveying them by the Brazil fleet, as eastern diamonds, induced the government to establish a farm. The first terms were, that no more than 600 negroes should be employed; but these were soon evaded, and there have been from six to eight thousand at work. It was afterwards taken into the hands of government, to prevent fraud and the low price to which the number, on sale, would necessarily occasion. At present, in consequence of different views, they are again farmed. But, notwithstanding the great profits which accrue to the royal treasury, the inhabitants of the province suffer greatly, for the extent of the diamond country, 'condemns to a destructive repose,' immense tracts, rich in gold.

The figure of the diamond varies: some are octoedra, formed by the reunion of two tetraedral pyramids; the *adamas octaedrus turbinatus* of Wallerius, the octaedral diamond of Romè de l' Isle. These are almost always found on the outside of the others, are almost round, either in consequence of their peculiar crystallization, or from being rolled in the water. They resemble those eastern diamonds, which the Portuguese and Indians call *reboludos* *. Others are oblong, and appear to be the *adamas hexaedrus tabellatus* of Wallerius; these two last are usually found in the beds of rivers, and the *exuvie* which usually cover the banks. The crust of the mountain, in which they are also found, consists of a stratum of ferrugineous sand, with rounded flints, forming an ocreous pudding-stone, owing to a decomposition of emerald, and of iron combined with the common mud. These strata, and this sand, have different names, according to their form and situation.

The diamonds are procured by turning the course of the rivulets to wash the gravel and to enable the miners to select the best stones, or by bruising the ferrugineous sand, which forms the crust of the mountain. The washing differs from that of gold, in using very little clear water, and very little sand at a time. Negroes are employed in this business, who work naked, with a single apron, that they may not conceal the diamonds. But, not-

* *Rupies*, rounded.

withstanding every precaution, and all the vigilance of numerous inspectors, they find means of concealing and selling the diamonds to smugglers, in exchange for rum and tobacco. One large diamond, we remember hearing, was concealed by the slave in a wound, made purposely in his leg. But he managed better: by the assistance of friends, he sold it, procured his own ransom, and a handsome fortune.

It may be added to this account, that the diamonds of the East Indies, are found in the same kind of earth. That of Golconda is red, with veins of a substance very nearly resembling lime, of different colours, mixed with shelis, which seem to be cemented together. This situation may occasion some speculations. It brings the diamond very near to the parent flint glass: the latter is flint fused with an alkali, whose density is increased by a metallic calx, and its colour discharged by another: the former, a pure oil, whose density is increased, and crystallization occasioned by a metal, and whose colour is discharged by heat. Nature does this often ineffectually: spots are found in the diamond, which the lapidaries clear away by some secret method; but this method pretty certainly consists in the regulated application of the proper heat,

Kazimierz Wielki, &c. — Casimer the Great, a Drama in three Acts, represented at the National Theatre, the 3d of May, 1792, the Day of the Anniversary of the Revolution; by J. U. Niemcewicz. Warsaw, 1792.

WE cannot give a better idea of this performance, than by translating a part of the author's Preface, where he gives an account of the motives which engaged him to write, and the feelings which have dictated his writings. The king and the states, he observes, had ordered the 3d of May to be celebrated as a national festival, in remembrance of the establishment of the wisest and most happy constitution. "Willing to contribute my part to this joyful solemnity, I have undertaken this piece, without being terrified with the extent of the work in the little time allotted me to do it; willing rather to expose myself to criticism, than lose an opportunity of shewing my zeal for the happiness of my country.—The reign of Casimir the Great, appears to me to resemble, in many circumstances, the present. Casimir ascended the throne at a stormy period, like Stanislaus Augustus, and combated the caprices of fate by prudence. It was to Casimir that our ancestors owed the order established in government by the diet of Wislica, and the laws which were extended to the citizens of all classes: to secure

secure the public tranquillity, he had besides the precaution to chuse from his companions a worthy successor.—These facts, joined together in our annals, have furnished the subject of my drama, as general patriotism has inspired the sentiments of it. Those who perceive the imperfections of my work, ought to consider that it was written in less than twenty days, and that a piece suitable to the national festival, was of more consequence than a regular drama." The diet of Wislica, and the solemn arrival of Louis of Hungary, named successor to the crown of Poland, make the principal subject of the drama. But as this event alone could not furnish materials for three acts, the author has subjoined an under-plot, of a nature more suitable to the stage.—Nimiera, equerry, and favorite of the king, was in love with the beautiful Hannah, daughter of a senator of Poland, and intimate friend of queen Jadewigne, a princess of great merit, but whose jealous disposition had displeased the king, and disunited them for a long time. A letter, in which Hannah describes the virtues and the melancholy destiny of the queen, falling by chance into the hands of the king, this prince, partly from a grateful return of tenderness and generosity to his wife, as well as to make his favourite happy, gave him orders to invite the queen to return to the palace. This reconciliation, brought about by the ministry of young Nimiera, could not fail of engaging the affections of his mistress, and he obtained her hand, after having been made a knight by the king, with the usual ceremonies. The festivals, in consequence of this marriage, and the return of the queen, served to increase the splendor of the reception of Louis, whose arrival contributed to make every person contented and happy. Many episodes, in which the king gives audiences to citizens of different classes, impress the most interesting idea of the goodness and justice of the monarch, and of the loyalty of ancient times. The king appears interested in the rights of the least individuals; and if he had been able for a moment to forget them, the senator Mielztyna, father of Hannah, would have reminded him of them. This remarkable old man, though he had passed his life in the first employments of the army and state, breathed only liberty and patriotism. In his eyes all men were equal. Nothing inspired him with respect but virtue, and if any thing interested him, it was misfortune. To the king he thought he owed truth alone.

The Polish nation applauded these principles, but did not think, at that time, their reign would be so short.

Compte rendu par Jerome Pétion, a ses Concitoyens.

*An Account of his Conduct during his Mayoralty, presented by
Jerom Pétion to his fellow Citizens. Paris, 1792.*

WE have never thought favourably of M. Pétion's conduct, and cannot but look upon him as the author of all the misfortunes which, since the fatal 20th of June, 1792, have afflicted his unhappy country. It is but just, however, to give every man a fair hearing, and we only regret that our limits will not permit us to present to the public a full abstract of the pamphlet before us. A considerable portion of it, however, consists of details not interesting to English readers; such as those respecting domains, finances, impositions of taxes, public works, police, subsistence, &c.

On the subject of the riots at the club of Feuillans, Mr. Pétion evidently appears a partizan—He says, "that the intrigues of this society were the sole cause of the insults it experienced;" but as he omits to give a detail of these intrigues, and seems to rejoice in the destruction of that society, we are confirmed in our opinion, that upon that occasion "he did not do his duty."

A subject less known to English readers is the famous feast which was given to the Swiss of Chateau-vieux, and this we shall extract in M. Pétion's own words.

"We are now," says he, "arrived at a memorable epoch; I mean that of the feast of the Swiss of Chateau-vieux. Never did the human passions clash with so much fury as in this conjuncture. The party of La Fayette, which augmented daily, by the re-union of all the enemies of liberty and equality, were agitated with rage; the homage rendered to the victims of his treason, and of his conspiracy with Bouillé, appeared an outrage done to his glory. On the other side, the friends of justice, and the true patriots, exacted, but with less violence, a splendid reparation to the innocent sufferers unworthily sacrificed to the infamous intrigues of the court. On both parts the irritation was extreme. A great part of the national guard loudly threatened to oppose this feast with their utmost force; some vehement petitions were presented; they addressed themselves to the department, whose spirit of hatred and jealousy against the municipality was well known, and whose affection for La Fayette was not less acknowledged. They pressed the department to exert its authority, and some members even of the municipality, very adverse to the feast, demeaned themselves so much as to make these solicitations. The department had the strongest desire to collect these in-

stances,

stances, but it hesitated, and feared to appear. The municipality during this time made great advances; their minds, instead of being calmed, became still more irritated, in proportion as the moment approached; every thing announced a violent, and, if we may be allowed the expression, an inevitable shock.

"I proposed a decree, in order to prevent any arms from being exhibited at this august ceremony, and that no appearance of force might arrive to suppress the generous movements of the citizens, in which I engaged the people to keep a guard over their own conduct; I recalled them to a sense of their own dignity, to the respect that they owed to themselves. This decree was adopted; it alarmed, it destroyed the malevolent, it disconcerted all their conspiracies, and all the sanguinary projects which had been formed.

"On the evening of the feast the department made it impossible to prevent it. It called us to a conference, where, under the pretext of solicitude, the worst dispositions were manifested. We were addressed with affectation concerning the imminent dangers to which public affairs tended; we were told we should answer for whatever misfortunes might happen; and this was said to me in a very particular and animated manner. The department afterwards wrote to me, carefully recalling to my mind this responsibility, in order to prove its representations and my resistance, to the end that I might not escape without difficulty if any disaster should arise. It terminated by adopting a very crafty decree, by which it was completely guarded, throwing back the consequences if they were fatal, upon the promises made by the municipality that all should pass with safety. However, this decree produced only bad effects.

"The day arrived; never sight was more beautiful, more prepossessing. The sentiment of liberty was there displayed in all its energy; an admirable order reigned throughout the march; the row of citizens who were spectators was armed with swords, and these swords, which occupied the less agreeable place of bayonets, had more power than the army of the despots. Gaiety, alacrity, shone from all parts. The people appeared great and proud of the entire confidence which was placed in them; they seemed to honour themselves by making themselves worthy of it. The aspect of the Champ de Mars was magnificent: it was covered with an immense multitude, abandoning themselves without constraint to every innocent pleasure, to the emotions of the soul, to the expansion of a joy pure and without remorse. Not a man took wine, not a cup was carried; and this first example of a feast, where the

I

people

people had been entirely trusted to themselves, was truly sublime."

From this period M. Petion remarks, there no longer existed any tranquillity in the city.—He speaks much of the intrigues of the court; but here we must remark the same deficiency that we hinted at before, viz. a total deficiency of proof.—The cries of a *bas le Jacobins*, a *bas la nation*, which he says were echoed through the streets, are no proofs of *intrigue*, but of the contrary. If there had been any plot in the court to betray the constitution, it would have proceeded with secrecy and silence; and those "seditious shouts," as our author terms them, could be no other than the momentary expressions of indignation and disgust at the outrageous proceedings of those fatal enemies of liberty, the Jacobins.

Of the king's intended departure, Mr. Petion also brings no proofs. Over the disgraceful 20th of June, he passes with a cautious silence; but he has the insolence and imprudence to confess, that he was perfectly informed of every thing that passed previous to the 10th of August; and yet this immaculate magistrate took no steps to prevent the bloodshed of that horrid day. After this he says his administration may be considered as terminated; his authority was enveloped in the vortex of the revolution, and his functions were seized with a palsy.

Though M. Petion has not, in our opinion, justified himself, yet his concluding reflections are deserving of attention, since even he, the grand mover of sedition, the captain general of iniquity and rebellion, can see and acknowledge the necessity of maintaining order and subordination; and can describe, in lively terms, the ruinous consequences of the artifices his own party have completed. Happy would it be for France if even the eloquence of Jerome Petion could restore this disordered people to their senses!

"At present", says he, "it is necessary to defend the people from themselves; it is necessary to defend them against those men who carry on with regard to them the same trade that the courtiers formerly carried on against kings. It is necessary to dissipate those illusions which flatter and lead them astray; far from favouring their tendency to insurrection, as might have been lawful when we had tyranny to contend with; it is necessary now to suppress it, since it now can be only fatal and destructive of liberty. Each day these men endeavour to give the people false notions upon their rights, and of the manner of exercising them. Each day they disfigure the most simple principles of morality and justice.—Each day they erect anarchy into a system. Ignorant men, who have not the slightest idea of the science of government, who take
exag-

512 *Collection of unpublished Works on the History of Portugal*

exaggeration for strength, declamation for reason; who have continually in their mouths the words liberty and equality; who blush not to say to a hundred individuals, you are sovereigns; these men daily publish with unblushing impudence, extravagances which would only be worthy of pity if they were offered to men wise and confirmed in their principles; but which become dangerous, because they are eagerly received by a people destitute of knowledge, whose passions *these deceivers are earnest to cultivate and cherish.*"

Collecção de Livros ineditos, de Historia Portuguesa, &c.

A Collection of unpublished Works on the History of Portugal, from the Reign of John I. to the End of the Reign of John II. published by the Order of the Academy of Sciences at Lisbon, by Jos. Correa de Serra, Secretary to the Academy. Lisbon, 1790—1792. 2 Vols. Folio.

THIS is a publication of considerable importance, and history is greatly indebted to the Portuguese academy for their valuable collection. It contains five ancient chronicles, which, without their care, must have mouldered in the dust of some neglected library. Yet, in our situation, it is not necessary to be diffuse on this subject; a short account of the contents is only suitable.

The first chronicle is the History of the War of Ceuta, and the actions of Don Pedro de Menezes, by Matthew Pisano. From the internal evidence it appears, that this chronicle was composed 45 years after the taking of Ceuta, consequently about the year 1460. The MS. is well preserved, and appears to be of the same æra. It belongs to the library of the marquis Penalva.

The second is the chronicle of the King Edward (Duarte) by Ruy de Pina, historiographer of Portugal, and keeper of the archives. The author was first employed in the diplomatic department, and principally in an embassy to the court of Spain, on the discovery of Portugal by Columbus. His historical works display considerable knowledge in his former line; and the principal source of his materials seems to have been the writings of Fernando Lopez, much esteemed in that country.

The third chronicle, the History of King Alphonso V. is by the same author; at least in a great degree, and from the same sources. It seems to have been begun by another author and continued by Pina.

The fourth, containing the reign of John II. is wholly by Pina, and the result of his own observation; and is consequently

quently of greater value. These three chronicles are printed from MSS. preserved in the archives

The fifth is entitled the Chronicle of D. Pedro de Menezes, written by Gomes E. de Zurara, another historiographer, and keeper of the seals in Portugal. The author, who was of a good family, had first a canonry, and enjoyed, in 1454, a commandery of the order of Christ: but, at last, tired of an idle life, he began to study. It was a little too late; but his progress was so rapid, that he was soon considered as a prodigy of learning; and, when the old Fernando Lopez demanded his dismissal as historiographer, the king appointed Zurara to this office, and added afterwards other advantages. He composed an abstract of the memoirs of Pedro, Fernando, and John I. This work was much esteemed; and probably on this account, the original memoirs are in a great measure lost. With respect to the history of his own time, he had good opportunities of being well informed, and there is not the least doubt of his impartiality. It is a proof of his sincerity, that a great part of his Chronicle of Count Duarte de Menezes, was suppressed by the ecclesiastical and civil censure. This Chronicle will soon appear; and, though mutilated, is still interesting. The MS. belongs to the library of Count de Noronha; but the publication of the *whole* is not yet permitted.

Briefe zu Beförderung der Humanität, &c. Letters in Favour of Humanity. Published by J. G. Herder, in Two Parts. 12mo. Riga. 1793.

THOSE who are acquainted with the writings of Herder, well know, that there is no subject which he is not qualified to recommend and adorn; but in this new work his merits as a writer, are fully equalled by his sentiments as a man. The late publication of these Letters, preclude us from entering particularly into them, but as, both from the subject of them, and their intrinsic merit, a translation may be shortly expected, we thought it better thus briefly to announce them in this, rather than defer them to another Appendix.

The topics are, 1. A Compact of Humanity between Friends. 2. On the Life of Benjamin Franklin, written by Himself. 3. Franklin's Queries relating to the Establishment of a Society for the Advancement of Humanity, with an Application of them. 4. On Schlichtegroll's Nekrolog (printed at Gotha 1791). 5. On the same. 6. On the mutual Obligation of Germany and the United Provinces in the Cause of Humanity. 7. On the posthumous Works of the late King of Prussia. 8. Thoughts and Maxims in them. 9. Continuation. 10. Klopstock's Ode on the Emperor A Dialogue
APP. VOL. VIII. NEW ARR. N n on

on the Death of Joseph the Second. 11. On the Interference of Poetry on public Occasions and Topics. 12. Continuation. 13. Continuation. Stolberg's Ode on the Prince Royal of Denmark. 14. What is the Spirit of the Times? 15. Answer to the Question, 16. Answer of Another. 17. Continuation. The Thoughts of Luther on Change of Government. 18. Luther an Instructor of the German Nation. His Thoughts of the People, and of Tyrants. 19. On the Basis of Social Union. The Praise of the Germans by Luther. 20. Klopstock's Ode on the North American War. 21. A Doubt concerning the Spirit of the Times. Continuation of Thoughts of the King of Prussia. 22. Solution of the Doubt. 23. A Dream, and a Prospect into Futurity. 24. On the progressive Perfection of Mankind, a Question and Doubt. 25. An Answer to the Question. An Aphorism on the human Character. 26. On an invisibly visible Society, two Dialogues. -

Having thus enumerated the contents of these volumes, we will give the last letter of the first, as a specimen, and the rather, because the ode it contains is in celebration of a prince, who appears deserving of every commendation, and whose rising glory and virtues we contemplate with some pride, from his near alliance in blood with the royal family of this country.

‘Milden erquickenden Regen wünschet die keimende Staat der Humanität in Europa; keine Stürme. Die Mufen wohnen friedlich auf ihren heiligen Bergen, und wenn sie ins Schlachtfeld, wenn sie in die Rathskammern der Großen treten, entbieten sie Frieden. Eine edle würdige. That zu loben ist ihnen ein süßeres Geschäft, als alle Flüche Alcäus oder Archilochus auf taube Unmenschen herabzudonnern.

‘Wenn es z. B. in unsern Zeiten einen Regenten gäbe, der an seinem Theil dem barbarischen Menschen-Erkauf in andern Welttheil entsagte, und damit andern Staaten zu ihrem Erröthen ein Beispiel gab; wenn er nach Jahrhunderten der ersten wäre, der die Sklaverei willkürlicher Frohnen und andre erdrückende Lasten seinem Volk entnahm, und ein andres seiner Völker von eben so drückenden Einschränkungen im Handel befreiete; wenn dieser Regent ein Hoffnungsvoller königlicher Jüngling, und Einrichtungen dieser art nur das Vorpiel seiner Regierung wären; Heil dem Dichter, der solche Thaten ohne alle Schemelchelli würdig und schön darstellte! Heil jedem Leser und Horer, der diesem Herzen zujauchzte! Dänemark ist das friedliche, glückliche Land, dem dieser Stern aufgehet: sein Kronprinz ist der königliche Jüngling, der seine Laufbahn also beginnet, und F. L. STOLBERG, der Dichter, der ihm hierüber würdig danket.

Am

An den Kronprinzen von Dänemark.

Noch nie erscholl ein Name der mächtigen
Zu meiner Leier, Jüngling; ich weihte sie
Den Freunden nur und Gott, und süßem
Häuslichen Glück, und der Liebe Thränen,

Und Dir, Natur, im Hain und am Meergestad',
Und Dir, O Freiheit! Freiheit, du Hochgefühl
Der reinen Seelen; Deinen Becher
Krängt' ich mit Blumen des kühnen Liedes.

Und werd' ihn kränzen, weil ein Nerve mir
Noch zucket! werd' ihn kosten mit zitternder
Und blauer Lippe, wenn des Todes
Hand mir ihn reichet in hehrer Stunde.

Nun wind' ich junge Blumen im Kranze Dir,
O Jüngling, weil du früh es nicht achtetest
Zu herrschen über Sklaven, weil du
Forschestest, hörtest, beschloßest, thatest!

Das Joch des Landmanns drückte Jahrhunderte;
Du brachst es! Hör' es, heiliger Schatte du
Von meinen Vater, der das Beispiel
Dießseit der Eider und dann am Sund gab*.

Du brachst es, Jüngling! wandtest erröthend dich
Vom Dank des Landes, sahst auf dem Ocean
Der Handlung Bande, die des Neides
Hand und der Habsucht im Finstern knupfte.

Zerriffest leicht wie Spinnengewebe sie,
Dafs nicht die stolze Fichte des Normanns mehr
Dem Bruderhafen Juldigt, eh sie
Schwellende Segel dem Ostwind öffne†.

Nicht gleiche-Gaben spendet des Vaters Hand
Den Völkern. Eisen starret im Schachte dort,
Hier wanken Aehren, unfres Tisches
Freude gedeihet auf fernen Bergen.

* Des Dichters Vater war der erste in Holstein, der den Bauern seines Guts Freiheit und Eigenthum gab. Die Königin Sophia Magdalena aus dem Hause Brandenburg, Großmutter des jetzigen Königs von Dänemark, gab den Bauern des Amtes Hirschholm auf seinen Rath, und nach der Einrichtung, die er Frotz aller in den Weg gelegten Schwierigkeiten mit Muth durchsetzte, Freiheit und Eigenthum.

† Den Norwegern ist die Ueberfahrt nach Westindien leichter als den Danen, deren Schiffe der Kattegat oft aufhält. Jene dieses Vortheils zu berauben, verpflichtete man die Schiffer, vor der Fahrt nach Westindien erst in Kopenhagen einzulassen. Man nannte das, sich präsentieren.

Zum freien Tausche ladet der Vater ein ;
 Doch schmiedet, hart und klügelnd, der blinde mensch
 Dem Tausche Zwang ; der biedre Normann
 Kaufte sein Brod auf verengten Märkte.

Nun reisen fremde Szaaten für ihn, wenn früh—
 Erwacht der Winter auf dem Gebürge sich
 Aufstreckt, und von starrer Schuker
 Glänzende Flocken in Thäler schüttelt.

Ich sat dich handeln, Jüngling, und freute mich
 Doch nur mit halber Freude. Lud Danien
 Nicht häufend noch auf seine Schulter
 Fluch des zertreten, zerrissnen Volkes,

Uneingedenk der heiligen Lehren, und
 Für jene Ader fühllos, die Gottes hand
 Im Herzen spannte, das sie klopfend
 Unrecht and Recht und Erbarmen lehre ?

Von Menschen kaufte Menschen der Mensch, und ward
 Ein Teufel !—Wer vermag den getruben Blick
 Zu heften auf des armen Mohren
 Elend und Schmach und gezuckte Geißel ?

Aufs schwangre Weib, das jammernd die Hände ringt
 Am krummen Ufer ;—Thränenlos starret sie
 Dem fernen Segel nach ; noch schallt ihr
 Dampf in der Ohren das Hohingelächter.

Des Treibers, noch der klirrenden Kette Klang,
 Und ihres mannes Klage, das Angstgeschrei
 Der jungsten Tochter, die der Wutrich
 Ihr aus umschlingden Armen losriß.—

Du setzest Ziel dem Gräuel, ein nahes Ziel !
 Erröthend staun' und ahme dem Beispiel nach
 Der Britte, will er werth der Freiheit
 Seyn, die auf Weisheit und Recht sich gründet.

Gott setze deinen Tagen ein ferns Ziel,
 O Jüngling ! keins dem Segen, der dein einst härzt.
 Sei deinen Tausenden noch lange
 Bruder ! Nur Einer ist Aller Vater.

F. L. Gr. z. STOLBERG.

‘ Wenn mehrere solcher Gefänge über Anlässe solcher Art
 uns zukommen, meine Brüder : so wollen wir einander unsere
 Freude ja mittheilen : denn besangen Horaz und Pindar je ed-
 lleres Thema edler ?’

Dis-

Discorso sopra il Problema delle Longitudini.

A Discourse on the Problem of the Longitudes. By P. Gregoire Fontana, Professor of Mathematics in the University of Padua. 8vo. Padua.

FROM M. Fontana, whose mathematical productions we have formerly with pleasure recorded, we should have expected more than a popular 'discourse. Yet it is not trifling or superficial; and we shall, perhaps, never have a better opportunity of stating to the general reader, the principles of this important problem.

The perfection of the art of navigation depends on knowing, at any period, the position of the vessel on the earth, and this position is determined by knowing its distance from the equator, and the first meridian: the first, styled the latitude, is discovered by a very easy observation, with the quadrant; but the second, that is, the distance, from the point from which the meridians are calculated, or, as this is various, from any known meridian, is a more difficult problem. Time is the only known measure applicable to the longitude; and this great question would be resolved, if it could be known, at any given time, what the hour was at the Canaries, or any known meridian, when the sun is in the zenith, at the place where the ship is, allowing 15° of the equator for every hour. To determine this difference, there are five different methods; the first consists in measuring, by the cord and log, the way which the vessel makes in a minute, and estimating, from thence, its course in an hour, and marking accurately the direction of the course. Having therefore the course, the latitude, and their angle given, it is easy to find the third side, or the longitude. The second and third methods consist in observing the eclipses of the moon, the immersion and emersion of the satellites of Jupiter, behind or from the planet. These phenomena are seen at the same moment, from different parts of the earth, and it is only necessary to compare the time observed, with the time calculated for any known meridian, to discover the difference. The fourth method consists in the use of the lunar tables, calculated for a known situation. Having observed the latitude and longitude of the moon, at a certain hour, by a watch, regulated under the meridian of the observation, it is easy, by the help of tables, to determine the time when the moon has the same latitude and longitude, at the place for which the tables were calculated, and the difference of time will give the difference of meridians. The

fifth method consists in a regularly-going watch, which, regulated according to the known meridian of the place from whence the ship sailed, will continue with a regular unvaried motion, unaffected by the climate and the motion of the ship, to show the hours of the meridian at the port where it was regulated. If then the latitude be obtained by observation, the watch will tell the degree of longitude.

After explaining the difficulty and uncertainty of the former methods, from a defect of accuracy in the observer, the few opportunities of making the observations, and the little skill of those who want to employ them, father Fontana proceeds to the history and explanation of the fifth method, which was exactly that from which least was expected, while it was the most clear, simple, and obvious. Our countryman Harrison, tempted by the prize, and feeling his own resources in a most ingenious and mechanical mind, came to London, and deserved the prize. His watch varied so little in two voyages, from Portsmouth to Jamaica and Barbadoes, and in the two voyages of the return, that, after contesting with the pride of science, with interest, with party, and with prejudice, he obtained the reward.

Harrison's method, Fontana has explained, as well as he was able, without figures. It consists in improving the common watch, and obviating the irregularities arising from the action of the principal wheel on the others, the obstacles which the balance wheel experiences from the different temperatures, the thickening of the oil, the friction of different parts, rendering the vibrations unequal in equal times. The present watches greatly exceed Harrison's; and Mr. Mudge has lately received, with great propriety and justice, a parliamentary reward.

Commentarius in Apocalypsin Joannis. Scripsit Jo. Godefr. Eichhorn. 2 Vols. 8vo. Gottingae.

IF we may judge of the oracles delivered to the ancient Hebrews from those which have come down to us, we must conclude them to have been of a twofold nature; the one, imparted to the minds of the prophets in the words by which they expressed them; the other, suggested to them in a state of extasy, under the signs or representations of visible objects. Of the former, the sense must have been determinate, from the established relations, that, in the ordinary intercourse of men, words bear to the things they express; whilst the latter were liable to considerable obscurity, from their enigmatic form
and

and symbolical character. But as these two modes of communication were frequently blended, it is evident that the narrative part materially contributed to explain the visionary, and thus rendered intelligible what, otherwise, would not have been understood. Of this mixed quality is the revelation of St. John; in which the monologues, conferences of celestial agents, and hymns, interspersed with the relation of the vision, pertinently connect the subordinate parts, and augment thereby the effect of the whole.

It likewise appears from the visions described, that the ancient prophets were rapt, in a state of extasy, to heaven, for the purpose of beholding an anticipated procedure of events arising into action in the divine presence, as if to intimate that the universe is subject to infinite wisdom, and nothing takes place that is not preordained. Thus these exhibitions in a manner resemble the spectacles of an earthly theatre, displayed to the view of celestial spectators. See Rev. iv. 1. In this light the amplest scope is given to poetic invention; and as in the writings of the Hebrew poets, every species of style and diversity of ornament were adopted that could give interest to their recitals of these extatic visions, so they may be accounted dramatic compositions. The book of Job, it is well known, has been treated as such, and on these grounds the revelation is deemed to be a drama.

In developing the idea thus suggested, professor Eichhorn has discovered great ingenuity; but as it would extend the article beyond the limits we are compelled to assign it, were we to follow him step by step, we shall present our readers with a summary of the whole.

This divine oracle is divided then into *Title*, *Prologue*, and *Drama*; the latter consisting of a *Prolusion*, three *Acts*, and an *Epilogue*.

The TITLE, c. i. 1—3.

The PROLOGUE, c. i. 4—c. iv. 22.

which contains a declaration that *the argument of the drama relates to Christians*.

(a) The churches are saluted, c. i. 4—8.

(b) The churches are told where John was, and where this vision of futurity was communicated to him, and he enjoined to record it, c. i. 8—20. at which time he was also commanded

(c) To admonish the Christians by letters to the duties of virtue and piety, as well as to communicate the vision. c. ii. 1—iii. 22.

The epistles to the churches follow, seven in number, according to the symbolical style.

The epistle to the church at Ephesus,	c. ii. 1—7
—	Smyrna, c. ii. 8—11.
—	Pergamos, c. ii. 12—17.
—	Thyatira, c. ii. 18—29.
—	Sardis, c. iii. 1—6.
—	Philadelphia, c. iii. 7—13.
—	Laodicea, c. iii. 14—22.

THE DRAMA ITSELF.

The PROLUSION, c. iv. 1.—c. viii. 5.

The exhibition of the scene.

- (a) God sitting on a throne, c. iv. 1—11.
- (b) Jesus Christ *αυθρονος*, with a volume containing the records of events to come, of which the contents were declared to be known only to God and his assessor, c. v. 1—14.
- (c) The beginning of the explication of the volume. The destructive import of the volume, during the opening of the four first seals, is submitted to conjecture. c. vi. 1—8.
- (d) It referred to the adversaries of the Christian religion. c. vi. 9—11.
- (e) A dread of every thing portending evil to the adversaries of the Christian religion is augmented, c. vi. 12—17.
Exode, or Interlude. Christians collected from the Jews and Gentiles, unobnoxious to the forementioned omens:
 - a. Christians from among the Jews, c. vii. 1—8.
 - b. ———— Gentiles, c. vii. 9—17.
- (f) An apparatus is displayed proper to introduce the very direful events that are next to be foreshewn, c. viii. 1—2.

Exode. The procedure of the miseries immediately ensuing, c. viii. 3—5.

ACT THE FIRST. c. viii. 6. — c. 12—17.

Jerusalem is vanquished, or Judaism is conquered by the Christian Religion.

- (a) The general calamity is foretold. c. viii. 6—12.
- Exode*. The triple woe proclaimed. c. viii. 13.
- (b) The calamity foretold derives its origin from the tumults of men in a state of rebellion, c. ix. 1—12.
- (c) The Roman army, sent against these revolvers, seizes on Judea, c. ix. 13—21.
- First Exode*. It is declared that the promises of God to de-

deliver his worshipers from danger, will have a speedy effect, c. x. 1—11.

Second Exode. Which is to be followed by the oppression of Judaism. c. xi. 1—14.

- (d) The overthrow of Jerusalem by the Romans, c. xi. 15—19. The infirm state of the Christian church, such as it might be supposed, after the depression of Judaism, is described; then the miserable condition of the Jews, still addicted to Judaism, yet not without expressing the hope that, after having adopted Christianity, they shall enjoy the blessings of it.

ACT THE SECOND. c. xii. 18—c. xx. 10.

Rome is vanquished, or Gentilism is subdued by Christianity.

- (a) The object of destruction that next succeeds, or in other words, the Gentile superstition is defined by clear symbols and signs. c. xii. 18.—c. xiii. 18.

a. Rome, the seat of idolatry, is described under the image of a sea-monster, to excite in the readers a notion of idolatry. c. xii. 18.—c. xiii. 10.

b. The preceding scene is adorned by another monster come forth from the earth, which represents the lying prophet, that by his delusions and miracles united assists the sea-monster (idolatry) to deceive men. c. xiii. 11—18.

Exode. The tranquillity and happiness of the worshipers of God is contrasted with the confusion and fury of the profane Gentiles. c. xiv. 1—5.

- (b) The destruction of Rome, or abolition of Gentilism is foretold and completed. c. xiv. 6.—c. xvi. 21.

a. The destruction of Rome is proclaimed. c. xiv. 6—13.

b. The same distinction is exhibited under the symbols of harvest and vintage. c. xiv. 14—20.

c. Seven plagues inflicted on Rome for the destruction of the city. c. xv. and xvi.

Angels go forth to prefigure of the impending evils. c. xv. 1.

Exode. It is declared to the Gentiles that these are the omens of future evils. c. xv. 2—4.

The omens are verified in the event. c. xv. 5.—xvi. 21.

- (a) The angels receive injunctions to inflict the destined evils on Rome. c. xv. 6—c. xvi. 51.

- (b) The command is executed. c. xiv. 2—21.

a. The public calamity is shadowed forth. c. xvi. 2—9.

b. The calamity foretold relates to the extinction of idolatry (Rome) c. xvi. 10, 11.

c. All difficulties are removed by which this great event might be impeded. c. xvi. 12—16.

d. Rome is at length overthrown. c. xvi. 17—21.

Exode. Rome and the Roman empire is manifested to be the seat of idolatry by new and certain signs. c. xvii.

(c) Lamentation on the overthrow of Rome. c. xviii. 1—24.

(d) Triumphant song. c. xix. 1—10.

(e) Triumphal solemnity. c. xix. 11.—c. xx. 3.

The Christian religion reigns. c. xx. 4—10.

ACT THE THIRD. c. xx. 11.—c. xxii. 5.

The heavenly Jerusalem descends from heaven, or the felicity of a future life of endless duration, is described.

(a) The scene represents the resurrection of the dead, and the admission of the good to be citizens of the celestial republic. c. xx. 11—14.

(b) New Jerusalem, the seat of the Messiah's empire, and an eternal life of happiness in it is described. c. xxi. 1—xxii. 5.

THE EPILOGUE. c. xxii. 6—11.

(a) Of the angel. c. xxii. 6.

(b) Of Jesus Christ. c. xxii. 7—16.

(c) Of John. c. xxii. 16. 21.

a. Admonishes his readers to beware how they add to or diminish aught from the oracle of life. c. xxii. 16—20.

b. Takes leave of the churches. v. 21.

Having thus given an abstract of the argument, we should be glad could we follow Mr. Eichhorn in his various illustrations of the art and ingenuity, the care and attention, the learning and judgment with which the whole is conducted; but for these, and the comment itself, we must refer to the work at large, which may justly be considered as an happy display both of biblical learning and critical skill.

Le Passé, le Présent, & l'Avenir, Comedies chacun en un Act, & en Vers, recues au Theatre de la Nation le 30th Juillet, 1791, par L. B. Picard.

The Past, the Present, and the Future, Comedies of one Act, in Verse, acted in the National Theatre, July, 1791.

PUBLIC exhibitions are the best criteria of the national taste: and political ones are calculated not only to discover their opinions, but are often employed to direct the minds, to rouse the spirits, or to enlighten the understanding of the spectators. On this account, in the present article, we shall endeavour to give a short account of a political drama, composed for the meridian of France, and in some measure, we apprehend,

descriptive of the temper of that nation at this extraordinary crisis.

M. Picard's work is singular: indeed the revolution in France is not merely political; for the minds, the customs, and the views of the whole nation are changed, and become truly singular. Shakspeare has been blamed by the French critics for his neglect of the unities; but one of their own poets has here taken a much bolder step, in this respect, than the author of '*Pericles*,' or of the '*Winter's Tale*.' In three distinct comedies, or rather in three different acts, the author introduces the same personages, but at very different æras, to show what the French were before the revolution, what they are at present, and, by conjecture, (but here all is uncertain) what they will be. Perhaps the ideas of the reader and the spectator will not agree with the author in his last copy: the second act must be tolerably faithful; and the first can scarcely be considered as overcharged. It is a glaring picture of the abuse of despotism.

M. Dunoir, a rich citizen, designs to marry, we scarcely know for what reason, his daughter to an abbé without a fortune, preceptor to the nephew of an archbishop. He wishes him to give up, before marriage, the little band (the distinguishing part of the abbé's dress); an unusual request under the whole system, and which should have been accounted for. Madame Dunoir, whose views are different from her husband's, designs her daughter for the marquis Duribar, brother of the same archbishop, whose interest is sufficiently great to enable him to look up to the ministry, but, in other respects, the greatest of villains. The young lady, as often happens, has made a very different choice, and fixed her affections on Dullis, a young author, whose whole fortune is his merit and ability. The marquis attempts to send off his rival by a very easy expedient, a *lettre de cachet*, which is still more within his reach, as his sister is declared the mistress of the king. The archbishop and his brother congratulate themselves on this event, as it gives the one hopes of being minister, the other of having the benefices at his own disposal. They describe their future conduct, after the former model of ministers; and the poignancy of truth, to a French audience, will probably compensate for the want of poetical merit in the verses. The archbishop goes to rehearse the part of Colin, which he is to play, in the evening, with madame Dunoir; and this trait is not improbable, for the abbé Boismont, preacher to the king, was distinguished as an actor; and a keeper of the seals, who in France is an ecclesiastic, excelled in Crispin.

The marquis's game-keeper brings in a farmer, who had shot some rabbits. The farmer is the father of Deschamps, the

valet

valet and necessary agent of the marquis; but the latter, inexorable respecting his rabbits, will not pardon him, till Deschamps brings his sister, a pretty country girl, to plead for him. The father does not then appear so blameable to the marquis; but the honest rustic reproaches his son for his infamy, and the daughter rejects the offers of the nobleman. The infamous valet attempts to carry off his sister to the villa of the marquis; but they are met by Dulis, who rescues her. Deschamps is discharged for his want of dexterity, and a *lettre de cachet* procured for Lucas, the lover of Deschamps' sister. M. and madame Dunoir, informed of this infamous conduct, agree to break with the marquis; but an exempt arrests Dulis, the marquis is made minister, the abbé sent off to the seminary, and the minister and the archbishop begin their reign.

The interval is not accurately fixed; but it cannot be long, though every circumstance is altered. The daughter of Dunoir, to save her lover and father, had consented to marry the marquis; a very improbable supposition; for an all-powerful minister would never have married the daughter of a citizen, in love with another. The marriage was not, however, happy, since the marquis did not keep any one of his promises. Dulis was indeed liberated, but gone off, without leaving any traces of his rout; the marquis is separated from his wife, flies at the moment of the revolution, but returns to save the *treble tax*, is nearly ruined, and lives with his father-in-law, who kindly supports him. Deschamps is an aristocratic journalist: he thinks differently, he says, in his heart, but is resolved to be rich. All this he relates in a dialogue to La Fleur, the new servant of the marquis. The dialogue is pleasant,

‘*La Fl.* Quoi Deschamps journaliste ! a peine fais tu lire.

‘*Deschamps.* Tu dis vrai ; cependant je fais metier d’écrire.’

The marquis, who corresponds with Coblenz, holds an assembly of emigrants in the house of M. Dunoir, during his absence. He designs to carry off Henrietta, the second daughter of M. Dunoir, and to marry her to his nephew. The assembly quarrel, and an amusing scene, which must be particularly so to a Frenchman, follows: the nobles will have no parliaments, the parliaments no clergy, and each has different views. It has been often retailed in the democratic chroniques and journaux. The abbé, whom we saw in the first act sent to the seminary by the archbishop, is become a constitutional clergyman, is not less in love with Henrietta, but, like the others, he waits for a divorce. He disconcerts the designs of the marquis against her, discovers and drives the
assem-

assembly, observing that the intrigues of aristocracy are only fit for a farce.

In the third act, we reach the future; and the interval cannot be distant, because we have the same actors; and this should have suggested to the author, not to carry his 'Future' so far back. Voltaire once said, in the vivacity of trifling frolic,

' J'ai souhaité cent fois dans ma verte Jeunesse
De voir notre saint Pere, au sortir de la Messe
Avec le grand lama dansant un Cotillon.'

The author, perhaps, mistaking this passage, or considering that Voltaire's writings are the present gospel of democracy, supposes the great lama to have fled to France, on a rebellion of his subjects, and to receive a pension of 1000 crowns from the republic. He is joined by the great mogul and the sophi, who come to see 'the fæderation of the universe.'—Such are the trifling fancies of M. Picard—Poor man! the present race of men will probably be extinct, before the lama hears of the revolution. The mogul is no more, and the sophi knows as little of Paris as of New South Wales. These whims may flatter the French, but make the author contemptible.

Karl Peter Thunbergs Reise, &c.

The Travels of Charles Peter Thunberg, a free Translation from the Swedish, by G. H. Grofkar, 8vo. Berlin.

THE difficulty we have felt, in procuring the Travels of Thunberg in their original language, have induced us to take up the German translation, which is reported to be faithful, and is, in general, free. The concise language of natural history, infests its votaries, and they carry dry, scientific discussion, into subjects from which it should be kept separate, and into descriptions where it is wholly misplaced. The travels of Linnæus himself, into Lapland and Westrogothia; those of Hasselquist in Egypt and Syria; Kalm's into America, and Osbeck's into China, are, in a greater or less degree, instances of this unpleasing manner, which the novelty of the scenes, and the interesting objects described, scarcely compensate for.

After having travelled through a part of Europe, and resided eight months at Paris, M. Thunberg repaired to Amsterdam, to embark in a vessel belonging to the East India Company of the United Provinces. He sailed with many letters of recommendation, to the lovers of botany and of gardening at the Cape. During his voyage, the medical knowledge he possessed,

was

was highly serviceable to the crew, which consisted of debilitated, or diseased soldiers, sold to the company by the crimps, and packed closely together in the vessel. The soil of the Cape consists of clay veined with red; and the colour of the veins is attributed to the mineral qualities of the waters, which tinge the clefts of the earth. The houses are low, to prevent their being injured by the high winds of that climate; and for the same reason the roofs are flat, composed of stones united by cement. The gardens are large, and well furnished with European plants. The garrison is in a wretched plight, and its appearance by no means military; but every citizen is a soldier, and obliged to take arms on the first signal.

European goods are sold from thirty to one hundred per cent. profit. Different species of reeds are employed for beds, chairs, paravents, &c. while the bamboo, the strongest of the reeds, supplies the inhabitants with ladders, and similar conveniences. Brooms and brushes are made of the *restio dichotomus*. There are no calcareous strata in this country; but their place is supplied by shells, mixed with the earth of the rivulets. They are washed till the shells remain unmixed, which are then burned.

During his residence, our author saw many Hottentots, inhabitants of the forests, brought to the Cape, on account of their having injured the plantations. They did not deny the charge, but recriminated on the European colonists, who had injured and driven them from their country. At the plantation styled Pearl, Mr. Thunberg saw the vines watered, as we water gardens. This management answers well, and the cutting is set very low, as they think the grapes are, on that account, much larger, a system which succeeds also in Europe. They sow barley for the horses; and, instead of dressing, let their lands be fallow for eight or ten years, which makes land more necessary, and the natives are consequently driven farther back into the country. The reeds, which arise in this interval, are burnt, and the ashes supply, as usual, a manure. It is pretty generally supposed on the continent, that ashes act only mechanically, and that the fires are more injurious than the ashes are advantageous. This however is by no means the case in England; but each soil has its peculiarities, and there is danger in making that a general rule which depends only on local circumstances. In some of the richest parts of England, dung makes the land too rank; but is it on this account useless as a manure?

After visiting the environs of the Cape, and examining the indigenous plants of the district with care, M. Thunberg prepared for his voyage to the interior parts of this southern region of Africa; but, as he depended more on the hospitality
of

of the natives than M. Vaillant had done, his preparations were not equally expensive. The Dutch company furnished him with the principal necessaries. As the objects of his journey are very different from those of other travellers, whose steps we have hitherto pursued; as his observations show what human ingenuity can do in desperate situations, what human nature can bear, and what expedients she has sometimes recourse to, we may follow him more particularly.

At Rotheland our author found the inhabitants eating the roots of *jus edulis* *, and they are fond also of potatoes. The *albuca major* refreshed our travellers by the juice of its stalk. The *pharnacia mollugo* is excellent for fattening cattle. The roots of the *apenogeton distachyon* afford good nourishment; and the flowers of the plant, which swim on water, exhale a most agreeable perfume.

In the journey from Rotheland to Zwellendam, M. Thunberg observed a little mountain, called by the Dutch *Slangen Kop*, which is singular for affording a winter retreat to the serpents. They assemble here every autumn, and pass through a cleft to the internal part of the mountain, returning by the same passage to the forests in the spring. The heat of the baths at Zwellendam is very near the boiling point; yet our author found a species of *conserva* in it: the *myrica cordifolia* is very common in the neighbourhood. The Hottentots eat the berries; but the colonists boil them in water, to extract the oil, of which they make candles: it is a consistence between wax and suet.

From Zwellendam the travellers went through the valley *Ataque*, where there is a herd of free Hottentots. They anoint their bodies with grease, and sprinkle over it the dust of a diosma: on solemn occasions they adorn themselves with red and black bays. This race is composed of shepherds who subsist on milk, on bulbous and other roots. They taught M. Thunberg the effect of a plant, which they employ as a vesicatory. The vesicles which it forms continue to run a long time. Our author, who found it to be a species of *atragea*, gives it the trivial name of *vesicatoria*. The next spot noticed is the district of *Hountinqua*, whose inhabitants love to deck themselves and their furniture with small shells, which are either the *caprea monete* or the *nerita histrio*. The use of the *hassagaye*, their spear, which they are said to be able to throw a hundred feet; their falls for buffalos and elephants, &c. are well known. The ferocity and voracity of the buffalo they were witnesses of, having met one, who devoured two of their horses very quickly.

* It must be remembered, that we employ Linnæan names, unless we particularly distinguish any plant.

The Hottentots bake their bread under cinders, like many of the ancient inhabitants of Asia, and employ for food the *strelitzia* of Banks and Heritier, one of the most beautiful plants of the Cape, one of the grandest ornaments of our conservatories. The Italians, we know too, eat the roots of tulips, the most splendid of our flowers, which require not artificial heat; so that in two instances beauty and utility are more nearly allied than a cynic will allow. M. Thunberg confirms the remarks of the immense size of the female Hottentot's breasts. They sometimes hang down below the waist, and may be turned over the shoulder to suckle the child suspended at the back.

In the neighbourhood of the river Camtour, the frontier of Caffraria, our author remarked that the lion usually flies from man. The pith of a kind of palm, which he calls the *zanna-cassra*, is employed by the Caffres as bread, after having been buried some time in the earth to ripen. They eat also the berries of the *euclea undulata*. The Caffres are described by M. Thunberg as by other travellers, taller, braver, and better made than the Hottentots. They employ the *Hassagaye*, and live on the product of their flocks. They hunt chiefly the buffalo; but they are generally numerous when engaged in this dangerous conflict.

His return to the Cape was accomplished without any remarkable accident. In passing by the forest, which the colonists call *Groot-vader-wald*, he saw many tall trees of the genus *calodendrom*, and not being able to obtain the branches with the flowers in any other way, he brought them down by bullets. The country is full of serpents, notwithstanding the secretary bird diminishes their number. He takes the serpents by the middle in his claws, and beats them with his wings, while he devours their flesh. In the colonies near the Cape our author blames the method of threshing the wheat. It is beat out by the stamping of horses, which spoils the straw, and injures the grain.

After this first expedition, M. Thunberg remained eight months at the Cape, and employed his time in philosophical excursions in the neighbourhood. In the company of M. Sonnerat he visited the top of Table Mountain, and found many rare plants of the orchis tribe there. He particularly notices the *disia grandiflora* (uniflora of Bergius), the *disia longicornis*, as well as his own *serapiæ tabularis* and *melalenca*, the flower of which is black and white. Table Mountain is 3350 French feet in height, and consists, like other promontories in the neighbourhood, of horizontal strata on the top, and oblique ones at the bottom. All the mountains of the Cape may be considered as distinct parts of one rock. They have all the

same direction, and towards the north, behind each mountain, the ground rises by degrees. Masses of rock, resting on beds of sand, conceal from the eyes of the vulgar the origin of mountains. The climate, as may be expected from its situation, is hot; but the winds often produce a sudden coldness, which generates colds, rheumatisms, and defluxions, the most frequent diseases. The farther the traveller advances to the internal parts, the colder, as usual, the weather becomes.

It is obvious, that the government of the Cape is mercantile: the commercial spirit pervades every department. The directors of the India company sell publicly the monopoly of wines, of bread, and other provisions, which greatly increases the price, particularly to strangers, who must purchase at the third hand. Those who are employed by the company are admirably dextrous in improving the emoluments of their places. Money does every thing, and many impediments are placed in the way of marriage, which money must remove. With the greatest attention to the ceremonies of religion, they show little zeal in propagating its knowledge. They leave the greater part of their slaves in the errors of paganism, and even refuse baptism to infants whose fathers are unknown; yet the company should not be included in this reproach, for they educate and instruct, at their own expence, the children of their own slaves: it is the clergy who are chiefly to blame. There is a singular disparity in their punishments. A pagan slave who attempts to run away, is punished with stripes; a christian, whether European or African, is hanged. Any foreign vessel, which anchors in the road, pays 500 Dutch florins, and every kind of provision is sold sufficiently dear. The wine, the best production of the country, is, we have said, monopolized. The wine of the Constantia plantation, situated behind Table Mountain, is called, by way of distinction, Cape Wine; and no other, from the neighbouring vineyards, however good, can obtain any better appellation than *Romach wine*. Our author describes, particularly, the methods of making the wine: the footstalks of the grape are carefully taken away, that they may not give the slightest acidity. Among the vegetables of Europe, cabbages and almonds have succeeded best. The colonists, like the natives, live on their flocks; and the former are scarcely more enlightened in managing them successfully than the latter. Venison is in profusion; and the eggs of the ostriches form a considerable branch of commerce, though not a lucrative one; for the colonists are obliged to furnish them at a low price to the company, who alone derive any profit from them. They form excellent food as they are dressed in this country.

Under the article of Residence at the Cape, M. Thunberg

mentions the plants which he had found in Africa, not before noticed. The olive is frequent, but its fruit rarely ripens, and no oil is drawn from it. The *myrica quercifolia* furnishes food to the Hottentots, and oil to the colonists: the common laurel furnishes impenetrable hedges. The *morea undulata*, the *ixia cinnamomoea*, the *mirabilis dichotoma*, open and shut regularly, and serve the colonists for clocks. Others supply them with barometers: when the flowers of the iris and *galaxia* do not open in the morning, there will be rain during the day. The sandy ground is covered in the autumn, with the *gladiolus plicatus*, *antholyza ringens*, *hyobanche coccinea*, the *amaryllis ciliaris*, the *hæmanthus coccineus*, and *pumiceus*, immediately on the surface, without stalks and without leaves. The leaves and stalks most commonly appear in the spring, and disappear before autumn. M. Thunberg has only seen the *gardenia florida* in the gardens, and supposes it to be brought from the East Indies: the Chinese use it in dying yellow. The banyan tree, *musa paradisiaca*, flowers very rarely at the Cape, and its fruit seldom ripens. The root of the *curcuma longa*, which in Europe is only a dye, enters as an ingredient into all the Eastern ragouts. A considerable number of the African plants are medicinal to the inhabitants; but these details are of little importance to the European reader: it is enough, if he knows the properties of the plants of his own soil.

No part of natural history escapes M. Thunberg. He describes a large ape often found on Table Mountain, whose sagacity and intelligence are uncommon. He rolls pieces of the rock on the passengers, and, if stones are thrown at him, he catches them, or escapes the blow by his celerity. It is difficult to kill him with a musket; but its fire generally drives him away. He often robs the gardens, and his rapacity is as formidable as his malice. Many horns of the rhinoceros are found at the Cape, and wonderful qualities are attributed to them. The pelicanus onocrotalus is by no means uncommon. The *lanius collaris* of the Cape, treats the flies as the *lanius collurio* treats the May bugs in Europe; impaling those it cannot eat, on the points of the shrubs in the hedges. The *merops apiafter*—bee-eater, is found at the Cape; and the *carabus decem guttatus*, like the *carabus crepitans*, exhales a sharp vapour, which affects the eyes of its pursuers, and facilitates its escape. The Hottentots and Caffres, with their utensils, weapons, &c. are described at some length; and he remarks the singularity, noticed by Mechel among the negroes, that the cicatrices of the wounds are, at first, white, and then become black or swarthy.

What the author remarked, in consequence of a shipwreck that

that occurred at the Cape, does little credit to the police of the city. Every attempt was made to save the cargo, but no attention was paid to the crew, though they were Dutchmen. Sentinels were even placed to prevent individuals from coming to their assistance. One single person (Woltemal) alone disobeyed this inhuman order. He reached the shore, and saved many lives, but was, at last, a prey to the waves. He left a son, who petitioned in vain for the little post enjoyed by his father. It is true, the directors of the company ordered, that the children of Woltemal should be rewarded; but, before the order reached the Cape, the son died of grief and disappointment.

The second journey, in company with Mr. Masson, the king's gardener at Kew, we shall notice as soon as possible.

Eloge funebre de Louis seize, par M. le Noir.

Funeral Oration on the Death of Louis XVI. delivered in London in the Presence of many respectable People, on the 27th of March, the 2d, 11th, and 23d, of April 1793. By M. le Noir, French Teacher.

THE strain of declamation, of which this Oration entirely consists, is much less affecting than the simple historical recital of the event which has given birth to it. We cannot, therefore, say, *materiam superabat opus*. The concluding paragraph will give an idea of the spirit with which M. le Noir writes:

‘ Monstres ! recueillez donc maintenant les fruits de votre dernier forfait ! et toi ciel vengeur, Ah ! garde toi d'exhaucer les pieuses supplications de l'auguste martyre qui vient d'être immolé ! Songe qu'il y va de ta justice ! assez long tems cette race impie a nié ta providence, et bravé tes foudres. Que tardes-tu à les lancer ? hâtez vous tous, des abîmes de la destruction, vous fléaux désolateurs ! la voix du sang innocent vous appelle : frappez, écrasez toutes ces têtes coupables. qu'une vengeance affreuse laisse après elle un exemple mémorable et terrible de l'intérêt que prend le ciel au destin des Rois ; et de cette justice sévère, qui attend les nations assez criminelles, pour se souiller du sang précieux de ces représentans sacrés de la divinite ici bas.’

‘ Monsters ! now then receive the fruits of your last crime ; and, O thou avenging heaven, take care not to listen to the pious supplications of the august martyr whom they have sacrificed ! Think that thy justice is concerned ; too long has

this impious race denied thy providence, and defied thy thunderbolts. Why dost thou delay to launch them? Hasten, all ye abysses of destruction, ye desolating plagues! the voice of innocent blood invites you; strike; crush all these guilty heads. Let dreadful vengeance leave a striking and memorable example of the interest which is taken by heaven in the destiny of kings, and of the severe justice which awaits nations, criminal enough to imbrue their hands in the precious blood of these sacred representatives of the divinity here below.'

However we may condemn the atrocious conduct of the French, it is impossible to read, without horror, such an address from a mortal to the God of peace and love.

Exposition, &c. par A. R. Dillon.

A Short Account of the Principles and Events which have had the most Influence upon the French Revolution, adapted to the Use of Foreigners, by Arthur Roger Dillon.

THE author of this little tract very justly says, that it is difficult to suppose he can speak with perfect impartiality, of a revolution of which he has been the victim. His readers, however, ought to consider that there is scarcely a man in France of any character, who has not been either an agent or a sufferer in it, and often both. As, therefore, perfect impartiality is not to be expected, the only way by which we can gain a competent knowledge of the springs which have moved such mighty changes, is to read on both sides. It is not that this little tract contains any thing that can properly be called new information, but it is written with spirit, and by a man acquainted with the series of events. He numbers among the predisposing causes of the revolution, the influence of philosophy, favoured by the court and the great, while it had not yet descended among the mass of the people; the weakness of the king, whom he calls the first proselyte to revolution principles, and the predilection of M. Necker for the *tiers état*. With the last-mentioned minister he is very angry; and treats him with a severity which he might have spared, if he had considered that, if M. Necker was mistaken, all the virtuous part of France were mistaken with him, and that he, probably, feels more heartfelt anguish for the late proceedings, than the most violent aristocrat amongst them all. He goes on to give an account of the several clubs which have had so much influence in affairs; the club Breton, the parent of the Jacobins; the Societe Fraternelle; the club of 89, and the Feuil-

Feuillans, containing the moderate party. The Cordeliers, the school of Marat, and the Capucins and club Monarchiques, in favour of royalty. He endeavours to vindicate the emigration of the nobility, and shows himself, in the passage which we shall quote, not a little hurt by the indifference with which they have been treated, even by those European powers who have made their cause a pretext for interfering in the affairs of France. They ought to have known it from the uniform testimony of history. The party that brings against its country a foreign power, may injure its country—may even ruin it, but will rarely serve itself.

‘ Guidée par des princes généreux & braves, la noblesse s’est présentée par-tout où elle a cru pouvoir être utile ; si elle n’a jamais été dans le cas de déployer son courage & sa force, les causes de cette inaction sont cachées dans la profondeur des secrets des cabinets ; mais toujours sera-t-il vrai de dire que, si le squelette de la noblesse Française continue d’errer sans appui, & sans secours, sur la surface du globe, cette leçon vivante apprendra aux hommes combien la cause de la royauté est belle, puisqu’elle a motivé de si grands sacrifices ; & combien celle des rois est ingrate, puisqu’ils ont laissé subsister d’aussi grands malheurs !’

Under the conduct of princes, whose generosity is equal to their courage, the French nobility has presented itself wherever it perceived a prospect of being useful. If it has never found an opportunity of signalizing its valour and displaying its energy, the causes of its inaction are concealed amongst the profound secrets of cabinets ; this, however, we may assert, that if the skeleton of the French nobility continues to wander without protection and without support, over the face of the globe, it will teach men, by a living lesson, both how noble a cause is that of royalty, which has inspired such mighty sacrifices, and how ungrateful a service is that of kings, who permit the existence of such heavy calamities.

Sermon pour la Solemnité du jeune prêché dans la Chapelle Helvétique, le 19me Avril, 1793. Par M. Abauzit.

Fast Sermon, preached in the Helvetic Chapel, April 19th, 1793. By the Rev. M. Abauzit.

THIS is a sensible and moderate discourse. The author recommends to his congregation a spirit of union, of brotherly affection, and of piety, which he enforces by motives drawn from the peculiar circumstances of their situation.

From the same circumstances, he exhorts to that line of conduct, which prudence and propriety point out to *the stranger who sojourneth in the land*, namely, a quiet and orderly submission to the laws of that country which has granted him an asylum, a studious care to avoid every thing which may disturb the public peace, and a delicate reserve on all subjects of political dispute, in which, as a foreigner, his interference is certainly not demanded. This is undoubtedly sound advice; and we cannot help observing, that if such be the demeanor which foreigners residing in a kingdom, and consequently liable to be deeply affected by its political regulations, ought to hold, much more ought foreigners, *out of a kingdom*, to avoid such interference with the concerns of a nation with which they have nothing to do.

Mr. Abauzit very justly reprobates those prayers for the slaughter of our enemies, which both parties are so fond of using, and puts us in mind that, as Christians, we can only pray for peace and the happiness of mankind, in whatever way it may please providence to establish it.

*Lettres ecrites de Barcelonne a un Zelateur de la Liberte, qui Voyage en Allemagne, avec quelques reflexions & des details Philosophiques sur les Mœurs, usages & opinions des Espagnols, par M. Ch***, Citoyen François. 8vo. Paris.*

Letters written from Barcelona, &c.

THE French emigrants have been often heard of, and their situation in different kingdoms is sufficiently known. In Spain, they were received with apparent cordiality, and a real distrust. They obtained no assistance, and were confined to a certain district, from which it was impossible for them to escape. Our author, who styles himself a citizen of France, gives an account of the situation of the frontiers of Spain, in March 1792, of the cordon formed there, the '*pretended*' preparations for war, and of the situation of the emigrants. We shall chiefly confine our remarks to the latter part, the manners and customs of the Spaniards; a nation, though often visited, little known, and of whom we have received many fallacious accounts. Nothing is more false, says our author, than the usual stories of Spanish gallantries and jealous husbands. The Spanish ladies do not seek after men, have no duennas, and love monks only because something must be loved, and their country produces nothing else. They do not leave their slippers at the door, for they have other methods of keeping the husbands at a distance; and the latter, if we except a few jealous freaks, chiefly in the provinces, are more com-

complaisant than many husbands educated on the banks of the Seine, where the wives change appearances incessantly.

Our traveller, who resided fifteen years at Madrid, and speaks wholly from observation, thinks that politicians are mistaken, when they suppose the Spaniards ready to shake off the yoke of despotism and its corner stone, superstition, in imitation of the French: they are three ages behind their neighbours in this respect. He regrets being able to speak little in their favour; but adds, 'it is owing to their ancestors, to the four Philips, who reigned successively over Spain, before the time of the weak dastardly Charles, the last of their race; to the Bourbons, who succeeded them, and who had not resolution enough to drive from the throne the fanaticism they found on it; to the kings of each dynasty, who have exposed the nation to the numerous misfortunes which superstition engenders; who have permitted the bloody inquisitors to seize the sceptres of the monarchs, which become in their hands an empty toy; who have suffered the haughty Spaniards under Charles V. the first nation in Europe, to degenerate into the meanest, in consequence of its childish devotion.

On his arrival at Gironne, a place formerly very strong, but which would not now deserve a serious attack, M. Ch. found that the city had a more certain defence than bastions and entrenchments — 'it is the bottle of St. Donatus, of which I will give the history in a very few words, and it will give a good idea of the superstition of the Spaniards, to whom the principal virtue, which the priests inculcate, is a blind credulity. In the time of the Moors, Gironne had been attacked, and was on the point of falling into the hands of the enemy, when the good inhabitants thought of recommending themselves to Saint Donatus, who sent such a terrible swarm of flies on the infidels, as forced them to raise the siege. A holy hermit advised them to preserve these precious flies, to be employed in similar circumstances, if they should happen, and offered on the part of St. Donatus, by whom he pretended to be inspired, to inclose them all in a bottle, promising that the saint would preserve them there, which he executed, they say, with wonderful address. They show the bottle, where they pretend the flies have been inclosed many ages. They cannot be distinguished; but no matter: the precious phial is still preserved in the cathedral, and they threaten to open it, if the French arrive.

Much has been said of a cordon of troops on the frontiers of Spain, and of an army which is assembled, as well as the great preparations made against the progress of the French revolution. M. Ch. tells us the state of these mighty efforts at the time of his writing. 'They told an absurd lye, when

they said that Spain had sent to the frontiers of France, twenty or thirty thousand men, or as some clubs, who raise armies at no expence, asserted, forty thousand. The person who now writes, has seen with his own eyes, and heard with his own ears; and he asserts, that though the court of Madrid should be determined on war, they have yet made no apparent preparation. It is not a nation which acts suddenly and decidedly: the 'ifs' and 'buts' have never an end, or soon revive. The foundation of the cordon is this: The Spaniards fear for their persons and their country, and no person fears like a Spaniard. They supposed that vagabonds would spread over the country, and commit excesses, which might undoubtedly have happened; without some troops. They consist, or ought to consist, of six thousand men, if the regiments were complete; but a complete Spanish regiment is a wonder, for no such has ever been seen. The cordon extends forty leagues, and is in four divisions: the first at Puicerda, the second at Girona, the third at Figuera, and the fourth extends towards Navarre. In the whole, it is composed of three regiments of cavalry, two regiments of dragoons, one of infantry, some hundreds of matrosses, called *Wali's Favorites*, and two regiments of matrosses yet to be raised.

Our author attributes to the Theological College, the bankruptcy of those who undertook the canal of Murcia, who have failed for some millions of reals. He adds—'the history of this undertaking, the loan and means of reimbursement, contain some circumstances too curious to be concealed. The loan was at first a kind of lottery, under the protection of the royal authority, and for the blanks they gave 7½ per cent. annuity. On the word of Charles III. whose word was worth something, the loan was filled: the holders of tickets were obliged to make up the deficiency, and the holders of blanks disposed of them at a loss. Many strangers speculated and formed capitals. There was a time for making up the deficiency, and no one could do it under 100. livres. The renters enjoyed their advantages peaceably till 1791, the era of the 'royal resolution,' which, after the theologians had pronounced the loan to be usurious, authorised the undertakers to reimburse the renters, who would not engage anew at three per cent. giving up the four and half, which they had enjoyed since their first establishment. The king allowed this injustice. After describing the national dress, and the insurrection in 1766, occasioned by the proscription of flapped hats, when the king was obliged to fly from Madrid, our traveller comes to the dress of the ladies. 'Women of every class, he observes, are obliged to wear the national dress, and are in danger of insult, if they walk on foot in any other. In their

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carriages, they dress in the French manner, and sometimes exaggerate our fashions in a manner truly ridiculous. Nothing is more insipid, more insignificant, and less favourable to the numerous beauties of the Spanish women, than the dress which custom has imposed. Suppose a woman with a long black petticoat, which they call a *basquina*, and a tablecloth on the head, called a veil, which conceals the shape, and renders every one's size uniform, and you will have an exact idea of their dress. The petticoat is of silk, and, in full dress, of mohair. The veil (*mantilla*) is white, and of muslin. The waistcoat, under the veil, is well adapted to the celestial shape of the Spanish beauties, and they contrive to show it under the veil. This they choose originally very thin, and have different ways of opening, managing, and arranging it, in order to render the shape more conspicuous, adding to the poignancy, by the assumed air of mystery. There is a particular dress adopted by some women, called the *habit*. A disorder, a fit of devotion, a wish to bear the colours of her lover, or some other motive, leads them to make a vow to wear the habit of St. Francis, whose votaries are very numerous, and much celebrated in Spain. You may then see pretty girls running along the street, with a petticoat of the colour and stuff of the Franciscan habit. You see them tie on publicly the famous cord of St. Francis; and this emblem of abstinence and humility, is often the girdle of Venus.

In Spain, as in all other catholic countries, the cathedrals are very rich; but the riches of the cathedral of Barcelona are, in one respect, singular. In one of the cloysters there is a kind of menagerie, where there are some pelicans, which the simpletons of Barcelona (for there are such every where) visit on Sundays, to observe whether, as has been said, they feed their young with their blood. The menagerie and birds are maintained by a legacy left for this purpose, by a canon. The Catalans were not able to explain the motive of so peculiar a bequest; but, perhaps, the good man was fond of animals, and thought it as well to maintain swans and pelicans, as monks.

It has been said, that the Spaniards are not more distinguished for their love of labour, than for their industry; though the contrary opinion has been generally circulated. Let us attend to our traveller's remarks on this subject. 'I must observe, by the way, that there is but one kind of oil in Spain, and that it is detestable, though the Spaniards possess the finest olive-trees in Europe; but they know not how to extract the oil, and are not grateful for any information on the subject. The same is used for every thing, and in every thing. Tell them that, with the best wool in the universe, they cannot
make

make cloth; that, with the softest silk, they have no silk manufactures; that their wines, which are the best in Europe, contract a disagreeable flavour, by the little attention paid to the management; that, though masters of the gold of America, they are beggars; they will turn to you with a contemptuous smile, and say that their cloths are finer than those of England, and of a more beautiful colour; that they find it advantageous to sell their silk raw; that wine, to be good, must taste of pitch; and that *we* carry away all their gold.'

An emigrant, who had borrowed some money of his companion, killed him in a duel, because he refused to lend him more. He was refused burial for many reasons, and, among others, because he had not a bull, the necessary accomplishment to every individual in Spain, to enable him to eat or drink, to abstain from either, to go to bed, or sleep in his chair. No matter what it is: a bull must be had. As the history of this precious adjunct is not generally known, we shall transcribe it from our author.

'To understand his misfortune, we must observe, that the church refuses its last offices to every one not furnished with the Bulla de la Cruzada. They refuse to bury him, if, under his pillow, at the moment of carrying away the corpse, it is not found. This bull, which opens the gates of heaven to the greatest villain, is the most infamous tax which any nation has yet experienced. It began in the days of ignorance and fanaticism, when millions of Europeans went to Palestine, to kill or be killed. The court of Rome, which under this pretext, so often ransomed the different powers of Europe, suggested, in 1509, this bull of the crusade, to Ferdinand king of Arragon, who was engaged in a war against the Moors of Africa. The pope ordered, that every good catholic, who expected the indulgence of heaven, should be provided with one of these bulls: the priests inculcated it as a duty, and it has since brought a considerable income to Rome, who has in Spain a person that farms the revenue. The price is fixed yearly by the pope's nuncio, and is never less than twelve sous (about six-pence) or above a piastre, because every one is taxed according to his supposed fortune. With this patent, he is cleared of those crimes, which the pope alone or the bishops can absolve. He may eat eggs and milk in Lent, and other foods at different times, according to its tenour. Government does not absolutely order the subjects of his catholic majesty to buy this bull; but, as I have said, the priests refuse the last consolations to those who neglect or despise the precaution; and, in Spain, no one is wise or bold enough to brave ecclesiastical censures.'

These Travels are written with freedom, but not always

with

with elegance. The idioms and the words are sometimes Spanish, and, in some passages, the work is not easily intelligible. Its substance is, however, pleasing and interesting. The author manages, with address, the weapon of ridicule and the shafts of irony, more poignant instruments than abuse or declamation, which disgust without instructing. He quotes facts, of which he has been for many years a witness; and we think his *Travels* may be read with as much advantage as pleasure, as much confidence as interest.

Histoire de la Conspiration du 10 Aout, 1792, &c.

The History of the Conspiracy of the 10th of August, 1792, by L. C. Bigot de Sainte Croix, Minister of foreign Affairs to his most Christian Majesty. Edwards. London.

THOUGH the date of this pamphlet is from London, yet as it entirely relates to the affairs of the continent, and is also written in a foreign language, it may be fairly classed among the foreign publications. M. Bigot de St. Croix was one of the most faithful servants of the late, ever to be lamented, and unfortunate Louis.

We have before had occasion to remark, the total want of proof on the part of the republicans, with respect to the designs of the court. That a correspondence might have existed between the court of France and the combined powers and emigrants, is possible; but it is singular that no trace of such a correspondence, at least with any criminal intention, could be produced even on the trial of the king. On the other hand, M. de St. Croix, in the pamphlet before us, has been very successful in developing the criminal designs of the Jacobins, and, we think, has very successfully proved that their leaders, Petion, Brissot, Manuel, &c. had long concerted a plan for the overthrow of the monarchy, and for seizing to themselves the supreme authority of the state; and that whatever might have previously been the views of the court, the preparations within the Tuilleries on the 8th and 9th of August, were purely defensive.

What an awful and instructive lesson do these events, compared with the present state of affairs in France, force upon the mind! We see in the present pamphlet an actual conspiracy entered into by a set of men, for the express purpose of overturning the established government, and investing themselves with the whole power of the state; and in the course of a few months, we see these very men in the same predicament with those whom they had extruded.—Some of them massacred, some in a state of exile; and some, like the family of their abused and insulted sovereign, languishing in dungeons,

and awaiting the sentence of a severe and unjust tribunal. We see others reaping the whole fruits of their crimes, and enriched by the atrocities they had committed.

The following is M. de St. Croix's account of the principal transactions in the Tuilleries, for some days previous to the fatal attack, and includes some of the facts relative to the plot concerted by the Jacobins, for the ruin of the king and his party.

‘The next, and all the succeeding days, the multiplied accounts, and the certain indications which reached us, permitted us no longer to doubt that the most horrible plot was ready to burst upon us.

‘It was proposed to their majesties to depart and to go as far as twenty leagues from the capital; the means for their escape were facilitated, and all was ready; but they constantly rejected every project of leaving Paris. In the mean time the danger became more pressing; every hour, every moment, seemed to bring with it some new disaster; no succours were proposed, cartridges even were wanting. Some person proposed that they should be procured by means which were violent, but which might be of utility, as they might perhaps serve to divert the attention of the insurgents. Their majesties rejected this advice, and it was resolved that no resources should be employed except those which could be used without violence and without commotion; that in the interior of the palace, and in the exterior court; some battalions of the national guards should be assembled together, with a party of such of the Swiss as had not yet been dispersed by the decree. In fine, it was intended to place, at different situations, barriers which might offer a little resistance to the first efforts of the assailants. Such in fact was the conspiracy of the court.

‘The number of troops united for the defence of the place, amounted not to more than from 15 to 1800 men.

‘At eight in the morning their majesties sent for the mayor, to inform him of these dispositions.’

‘Every account brought us the assurance that the castle would be attacked during that night.

‘One of my colleagues and myself, were only able to procure on the 9th, at five o'clock in the evening, a faithful copy of the various plans of the plot; they differed in some minute particulars, but their agreement in almost every material circumstance reduced them into one.

‘The iron cage, in which these ferocious wretches proposed to inclose the queen, and to parade with it through the streets of the capital; the project of conducting it afterwards to the
Hotel

Hotel de la Force; the intention of leading the king to the Hotel de Ville, and thence to the Temple, (for confinement in the Temple was already in agitation) or to imprison him in the house of Beaumarchais, in order to expose him at pleasure to the frantic rage of the Fauxbourg:—all these atrocities entered into all their plans.

‘We believed it our duty to conceal the knowledge of these circumstances from the king, and to refuse it likewise to the entreaties of the queen: though she was prepared for every thing by her misfortunes, and superior to every thing by her character.

‘We printed in haste the result of the different plots, with these words, only as an advertisement: “Frenchmen, great crimes are upon the point of being committed; to unveil to you the plot, is sufficient to annihilate it. READ.”

‘Our project, equally unknown to both their majesties, was to descend at the moment of attack into the courts of the castle, there to read in an audible voice, by the light of a flambeau, this formidable account, before all the assembled troops, and afterwards to distribute to the croud a great number of copies of it.

‘We promised ourselves the most important consequences from this step; and what effect in the moment of combat would it not have produced in every mind! Every thing then concurred to its success.

‘How many motives would then have been presented to excite the troops!—not to be acquainted with the crime till the instant of its execution; to hold in their hands the paper which revealed it; and to expect to read, on the succeeding morning, a minute detail of the assault over which they should have triumphed! Add to this the presence of the king, the obscurity of the night, that addition which these circumstances make to every impression!

‘Every thing would then have animated, every thing would have confirmed our hopes.

‘The disposition of every mind was then excellent; the good battalions were not yet withdrawn; there was no mixture, no medley, no disunion; but every heart and arm were disposed to our service.

‘With what bitterness shall I regret, during the remainder of my life, that this attack was deferred! The shades of the night might have been for this time, at least, the assistant of justice; but vice, on this occasion, preferred the light of day, the splendor of which it has been accustomed, for a long time, no longer to fear.’

The account of the departure of their majesties to the hall
of

of the convention is truly pathetic, and evinces that, whatever may have been the faults of Marie Antoinette, she is neither deficient in greatness of mind, nor strength of affection.

‘ The procureur Syndic then entered with the members of the department into the chamber of the king, where the royal family and the ministers only were assembled.

‘ After having depicted the urgency of the danger in the most true, and most alarming colours, the unfaithfulness of one part of the troops, the corruption of others, the threats of an immediate and terrible irruption, only one means of safety appeared to offer; which was, that the king should surrender himself directly to the protection of the legislative body.

‘ Twice he was interrupted in his discourse by a marked disapprobation; at last, beginning again to speak with still more heat and vehemence, and addressing himself to the queen, he exclaimed, “ Madam, the moments are precious; one minute, perhaps one second, and it is impossible to answer for the life of the king, for those of your majesty, and of his children.”

‘ Oppressed by the weight of these last arguments, and pointing to the king and her children; “ Ah! well, said the queen, it is the last of sacrifices, but you see the objects of it.”

‘ You who are wives and mothers, accuse her if ye can!’

As it would be useless to exhibit a complete abstract of this pamphlet, the principal events being familiar to most readers through the ordinary channels, we have been obliged to content ourselves with such extracts as appeared most characteristic of its contents.

OCCA.

OCCASIONAL RETROSPECT

OF

FOREIGN LITERATURE.

FRANCE.

THE state of this unhappy country, now ruled by ignorance and anarchy, cannot be supposed to afford many materials for our Journal. In a land, where it has been publicly proposed that all libraries should be abolished, more is to be feared for the loss, than hoped for the advancement of literature. The peculiar difficulties attending, at this singular period, the importation of the foreign Journals, and the domestic delays which some of them have experienced, offer additional causes for any defect under which this department of our work may now labour.

A publication has appeared at Paris, in four volumes large octavo, intitled, *Le Pour et le Contre*, &c. or, For and Against: being a complete collection of the opinions, pronounced in the convention, during the procedures against Louis XVI; to which are added, all the authentic papers belonging to that process. The long extracts, given from this work in the foreign Journals, offer little new; and we shall not attempt to direct the reader's attention to a subject upon which all Europe has already judged against France.

Shakspeare's *Othello* has been translated into French, with alterations, and an additional episode, by M. Ducis; and produced at the Theatre de la Republique, with considerable applause, though the catastrophe appeared too striking, even to a modern French audience.

A French translation of the philosophical works of Hemsterhuis, has been published in two volumes, 8vo. Translations from the Dutch are uncommon in France, but Hemsterhuis is highly esteemed by his countrymen.

Of Milton's *Paradise Lost*, a splendid edition has appeared at Paris, in two volumes, 4to. French and English, with twelve plates printed in colours, after designs of Schall. This publication

lication: aspires to great elegance, both in the typography and in the plates.

Alcibiade Enfant, jeune Homme, Homme fait, et Veillard, Paris, four volumes, 8vo. with plates. Plutarch has bequeathed to us an excellent biography of Alcibiades: professor Meissner translated this life; and has only, so to speak, put into action, or dialogue, the recital of the Greek biographer. The idea of the German author was only to compose a series of scenes, in which the Greek costume should be preserved, and the whole rendered agreeable. In the present work, the plan of Meissner is followed. It is divided into simple and familiar dialogues, diversified with interesting and moral episodes; and offers, in the first part, the origin of Alcibiades, several anecdotes of his infancy and early youth, his intercourse with Socrates, his love for his instructress Aspasia, &c. In the second part, are contained the amorous life of Alcibiades: he is conqueror at the Olympic games; a libertine, but a good father and a good friend, eloquent, magnificent, but very artful; his first disputes with Nicias, his marriage. The third part paints his political life, intermingled with gallant adventures; his ambition, which excites Sparta to wish for his presence, and Athens to expell him from her bosom; his misfortune at Sparta; and his flight into Thrace, where he lays the foundation of a kingdom: he retires to Tisaphernes, whose friendship he gains, and becomes the most effeminate of mortals. In fine, the fourth part presents a succinct picture of his warlike life; he is preserved from death by the Athenian women, his glorious recall and return to Athens, the death of Socrates, the ruin of Athens, Alcibiades dies in wishing to save his country. This work is instructive, moral, and amusing.

Les Premices d'Annette, 8vo. Paris. A little novel of the amatory kind, not without merit.

La Republique Française, en 84 Departemens, &c. Paris. This is a geographical dictionary of France, with an atlas, containing a map of each department. It is to be followed by a general geographical dictionary of Europe, in two volumes, 8vo. containing a thousand pages each, in double columns.

M. Mercier has published at Paris, his *Fragmens de Politique et d'Histoire*, or Political and Historical Fragments, in three volumes, 8vo. The style of this author is full of modern corruption, and ambitious of gigantic ornament. His present work is replete with the fanatical philosophy of France, which affects to destroy all, and to build nothing; and to prefer theoretic truths, to truths established by the moral experience of ages. Philosophy and liberty shall ever have our altars and our vows; but in those very writings, which pretend to destroy

destroy prejudice, we see much of prejudice and little of evidence; and philanthropy induces us to regard anarchy, assuming the sacred name of freedom, as the last of evils.

Mr. Necker's Reflections, presented to the French nation, on the procedure against Louis XVI. display his usual ability. He repells, with great force, the charges brought against this unfortunate monarch. Among other proofs, he produces the following letter of M. de Lessart, who was so soon to perish at Versailles, to him, in order to shew that the war against France was solely excited by the rashness of the national assembly.

Orleans, 8th of July, 1792.

'You would have heard from me, before now, if I had had any thing new concerning myself to announce; but I am nearly in the same situation in which I was at the date of my last letter. I begin nevertheless to believe, that all possible difficulties are exhausted; the communication of the papers which were necessary, will soon enable me to begin to labour at my defence. But I shall regret, all my life, that it could not appear sooner; for it will be curious, not as to what concerns myself, but as shewing what passed in foreign events; as demonstrating that they had no intention to declare war against us; as proving, beyond possibility of replies, that we provoked the war, that we began it, that we aroused all Europe against us. All this might have produced some effect; and it is not one of my least troubles, to have found it impossible to procure to myself this little relief, &c.'

The third volume, 8vo. of Bonneville's History of Modern Europe, from the Irruption of the Northern Nations to our own Time, is published at Paris. This work exceeds not the mediocrity of many similar productions.

In a publication, intituled, *Du Credit public en France, &c.* On the public Credit of France, or Means of Reunion proposed to all the Inhabitants of the French Republic, for the Increase of public Credit, for the Support of private Fortunes, and for the absolute Destruction of all Kinds of Jobbing. Paris. 1793. M. Gouget Dethnadfes, has given magnificent promises, difficult to be realized. His comparative remarks on the origin of great fortunes in England, Holland, and France, we shall translate.

'The origin of great fortunes, among the English and Dutch, proceeds from commerce, from industry, from rural œconomy; and thence the mass of the people profits by them: while the origin of the fortunes of most of the French proprietors arises from operations on government; and they, on the contrary, could not have been established, except in

heightening the wants of the laborious class of the people. The former have built, the latter have destroyed; the former have shed the dew of plenty over the land; the latter have, as it were, acted with a design to render it barren: the former have called industry to their assistance; the latter have exiled it, in refusing all succour to it, while only a small aid was required to enable it to support itself. They have never circulated their capitals, except in muddy and subterraneous canals; and when jobbing and avidity called them forth, they never appeared on the surface, but, surrounded with a pestilential vapour, bearing death to all it touched.'

M. Lequinio, a member of the convention, has published a work, intituled, *Les Préjugés détruits*, or *Prejudices destroyed*. Paris, 1793, 8vo. To combat prejudices is the passion of this age of improvement: M. Lequinio goes further, and pretends to have destroyed them. He begins with a definition of prejudice, which, says he, 'is a general error, which is supported without a wish to reflect upon it, or to get rid of it, because it is believed to be a truth. Every nation has its prejudices; even every individual has his own; and their grossness is often so strange, that, when they are destroyed, it becomes difficult to believe that they could have existed among beings who assume the honour of thinking. There was formerly, for example, the prejudice of astrology, which for many ages had a splendid reign. There was the prejudice of ghosts, and, however ridiculous it may seem, it still exists in many countries.' M. Lequinio's prejudices are very numerous; among them appear glory, honour, eloquence! *Nil sapientie odiosius nimio acumine*. His attack upon royalty, and the unfortunate royal family of France in particular, is balanced by a painting of the first assembly, in which the colours seem as just as they are dark. In a note, he informs us that, at a moment when a complete change took place in the government and political system of France, it appeared to him a matter of utility, to describe the views which human passions might introduce, in order that they might be shunned: the instant was not to be lost; and whatever consequences calumny may torment itself in drawing from this chapter, he flatters himself that his good intentions will remain unsuspected by real patriots. He thus begins his delineation: 'Silence and philosophy, decent deportment, complaisance in hearing, good sense in the orators, the dereliction of self-interest for that of the public, patience in acquiring knowledge, slowness and coolness in discussion, respect of the galleries for the representatives of the people; a multitude, in fine, animated by one desire of general good, and completely abandoning all little private interests,

terests, of whatever nature they may be, in the contemplation that the happiness of twenty-five millions of men is in their hands.

'Is it not thus that ye regard this assembly, ye who behold it at a distance, or who rather do not behold it at all? Such is the brilliant prospect, which your imagination traces to you. Approach, and the phantom disappears.'

The real picture is of great length; presenting characters without names, but evidently drawn from life.

From the press of Didot has issued, in one volume, 8vo. a translation of Theocritus into French, with the Greek text; a Latin Version, critical Notes, and a Preliminary Discourse, by Professor Gail, of the College of France. The discourse resembles Chabanon's Essay on Theocritus, and treats of the origin and progress of pastoral poetry: an able parallel is also given between Theocritus and Virgil. But the translation is hardly equal to that of Chabanon.

La Mythologie, &c. Mythology rendered familiar, with 108 coloured Figures. Paris, 1793, 12 vols. in 18mo. An elegant little work.

Politique de tous les Cabinets de l'Europe, &c. Paris, 1793, two vols. 8vo. This work contains authentic pieces concerning the secret correspondence of the count de Broglie, some memoirs of the count de Vergennes, of M. Turgot, of the cardinal de Rohan, &c.

Les Vieilles du Couvent, &c. Paris, 1793, 12mo. This little poem proceeds too much on the principles of the Erotica Biblien of Mirabeau the Elder, to have much claim to the praise of decency.

Mercier's little work, called Isotime, Paris, 1793, 32mo. has added nothing to his reputation.

Zena, or Jealousy and Happiness, a Sentimental Dream, by M. Villeterque, is a pleasing trifle.

Marfallier's Connoisseur, a Comedy, in three Acts, acted in 1792, is published. It has met with the applause of the stage and of the closet.

ITALY.

Le Lucerne ed i Candelabre d'Ercolaneo, &c. The Lamps and Candelabra found in Herculaneum, designed after the Antique, and engraved with Explanations. Naples, from the Royal Press, 1792, folio. This work may be either regarded as detached, or as forming the eighth volume of a new edition of the Antiquities of Herculaneum. The plates amount to 93, exclusive of tail-pieces; the text is of 340 pages. The works of Bartoli, Passeri, and others, on the ancient lamps,

have in some degree anticipated the subject; and this volume is not so interesting as the preceding ones. Nevertheless connoisseurs will find many things worthy of their attention. The beauty and variety of the design, the elegance of the work, the richness of the ornaments, all announce genius, and the perfection to which the ancients carried the arts. These pieces of earthen ware and brass, destined for the most common purposes, and executed, without doubt, by ordinary workmen, equal the most esteemed works of our modern artists in workmanship, and surpass them infinitely in invention. The explanations, as in the former volumes, are too ample. A ninth volume is expected, which is to contain interesting details concerning the temple of Isis at Pompeia, and the collection of antiquities found in the ruins.

L' *Accademia degli Amori*, &c. *The Academy of the Loves*, in Verse and Prose. Parma, 1792, 8vo. The verses are easy and agreeable.

Saggio sopra il Commercio generale delle Nazioni d'Europa, &c. An Essay on the general Commerce of European Nations, and on that of Sicily in particular. Venice, 1792, 8vo. This work gives a cursory view of the history of commerce, a subject familiar to the English reader. That of Sicily is minutely detailed.

At Naples has appeared, in English and French, a new publication from the cabinet of Sir William Hamilton, containing, in one volume folio, engravings of ancient vases, mostly Grecian, found in tombs in the Two Sicilies, but particularly in the neighbourhood of Naples, during excursions made in the years 1789 and 1790. The plates, presenting only outlines, are more proper for the artist than for the connoisseur. It seems now allowed that the vases, denominated Etruscan, are really Grecian. M. Paaro, the landscape painter, has deposited in the British Museum fragments of terra cotta, from Athens, which perfectly resemble the work of the Etruscan vases. The present publication contains many curious and interesting observations, and we shall find an opportunity of enlarging more upon it. At present we shall only add, that the opinion long entertained, that the celebrated ancient vases belong to Etruria, is here completely overturned; and our ingenious imitator, Mr. Wedgwood, may change the name of his manufactory to Grecia, whenever he pleases.

Istruzioni per coltivar Utilmente le Api, &c. Instructions for the useful Management of Bees, and the Method of deriving the greatest Advantages from them; a Work approved by the Academy of Agriculture at Vicenza, &c. Vicenza, 1793, 8vo. with plates. This work presents a collection of the best opinions on this subject, ancient and modern.

SPAIN.

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Memorias œconomicas sobre los Frutos, Fabricas, y Minas de Espanna, &c. Oeconomical Memoirs on the Productions, Manufactures, and Mines of Spain; with the Ordinances relative to these Subjects; collected by Don Eugenio Harruga. Madrid, 1792, 4to. vols. I. to XVII. This collection, *unique* in its kind, will, without doubt, form a vast number of volumes; for in these seventeen only a small part of the kingdom is contained, namely, the governments of Madrid, Toledo, Guadalaxara, Mancha, Segovia, and a few others. But it must be confessed that, when the work is finished, it will present a more complete account of Spain than we have of any other country. For the author does not confine himself to the objects specified in the title; he enters into extensive details concerning topography, the nature of the soil, the population, the supply and price of provisions, with their consummation and surplus, the industry and the commerce of each province. He adds a particular description, and even a history, of all the great establishments, such as the fine societies (*gremias*) of Madrid, the woollen manufactory at Guadalaxara, that of quicksilver at Almada, &c. and remarks the variations of national industry at different epochs. He explains himself with the utmost freedom on the effect of some ordinances; and it is perceived that in Spain, as elsewhere, the oeconomic laws have oftener favoured the interests of individuals who have solicited them, than the general good. In Madrid, for example, there is but one brewery, and the establishment of more is prohibited. In the little town of St. Ander there are three, which make a superior beer, but it is not permitted to furnish the capital. The vineyards in the environs of Madrid do not produce so much as they would, if the imposts were not so excessive: altogether they amount to 250 per cent. on the price of all the consumption which that city makes of the wines which they produce.

The impression of all the books of devotion belongs, by privilege, to the monks of the Escorial, who caused print them in foreign countries, in a sufficient quantity to furnish the whole kingdom. The printers have never been able to obtain the revocation of this privilege; all they have done is to oblige these monks to employ the Spanish presses.

The manufacture of porcelain at Buenretiro has cost more than 120 millions of reals; and since 1763 it has never made any thing fit for sale. The glass manufactory at St. Ildefonso also labours with loss, though it produces very fine glasses; the largest are 145 inches by 85. The cloth manu-

factory at Guadalaxara, established by the famous Riperda, in 1718, occupies at present more than 20,000 workmen; but it is far from sufficient to furnish the kingdom, and to employ all the wool: there is a great consumption of English cloths, while much wool is exported.

P O R T U G A L.

Documentos Arabicos para a Historia Portugueza, &c. Arabian Documents of Portugeze History, from Originals in the Royal Archives, with a Portugeze Translation, by Fr. J. de Sousa. Lisbon, 1792, 4to. These are only letters of some princes of Asia and Africa, who corresponded with Portugal on account of its colonies. They amount to fifty-eight; the first dated in 1503, the last in 1528; and illustrate the Portugeze commerce, at the time of its greatest prosperity.

G E R M A N Y.

Mahlerische Reise in die Italienische Sweitz. A picturesque Journey through Italian Switzerland, with Plates, by J. H. Meyer. Zurich, 1793, oblong 4to. This work appears in numbers. The prints are by the author, and Hefs, and are well executed. Each number contains twelve: and the descriptions are interesting, as blending history with topography.

Bengt Bergius uber die Leckereyan. Halle, 1793, 8vo. This is a translation, into German, of the valuable work of Bergius, a Swedish writer, on the culinary vegetables.

Collectio Epistolarum quas ad Viros illustres et clarissimos, scripsit Carolus a Linne, &c. Hamburgh, 1792, 8vo. This collection is far from complete: the most numerous letters are those to Håller, already published, and eight to Thunberg, on the Japanese plants.

Vérouch der Geschichte von Krain, &c. An Essay on the History of Carniola, and the other Countries of the southern Slavons, subject to the Austrian dominion; by Ant. Liuhart. Laibach, 1791, two vols. 8vo. This work, from the obscurity of the place of publication, has come slowly into notice. The author's researches add little to our knowledge of the Slavonic nations; and he has fallen into a gross error, in supposing the Vandals and Venedi to be the same people, while the former were Germans, or of Gothic race; the latter Slavons, who came into the territory of the Vandals in the fifth century, when the latter nation had abandoned their possessions to seize on portions of the Roman empire. In other respects the ancient and modern history and geography

of Carniola are well detailed; and each volume is accompanied with a map, shewing the ancient and modern state of that country.

Samlung far die Forst Geographia, &c. An Essay on the Culture of Forest Trees in different Countries, by A. Niemann, Professor at Kiel. Altona, 1792, 8vo. part I. The subject is curious, and treated with ability. The author shews the progress of vegetation, from the mosses which grow on the greatest heights, and alike bear extreme heat and extreme cold, to the Alpine plants, as the mezerean, with rosemary leaves, found by Saufure on Mount Blanc, at a height of 1780 French toises, which are followed by the rhododendron and others, and those by pines. This first part proceeds to give an account of the chief indigenous trees of Spain, and of Italy.

Acta Academiæ Elect. Mog. quæ Erfurti est, &c. Memoirs of the Academy at Erfurt, for the Years 1790 and 1791. Erfurt, 1792, 4to. This volume contains some curious papers, such as the critical Remarks of Mr. Herel on Velleius Paterculus, Memoirs on the best Education of Country Surgeons, on an Oeconomical Plan of Building in the Country, on the History of Architecture, &c. &c.

Kanradin von Schaben, &c. Conrad of Suabia. Leipzig, 1792, 8vo. This is an historical Romance, founded on the manners of the thirteenth century, and has met with considerable success.

Beschreibung, &c. A Description of the City of Salzburg, by M. Hubner. Salzburg, 1793, two vols. 8vo. with Plates. After Berlin there is no city in Germany of which so complete and minute a description has been given. The topographical part, attended with two maps, comprehends also the environs of Salzburg. The historical researches ascend to the most remote evidence of its existence: and the materials are collected with choice as well as labour.

Apollonii Dyscoli Alexandrini grammatici Historiæ commentitiæ Liber, &c. A Teuchero. Lipsia, 1792, 8vo. This little work, containing only the most absurd tales of antiquity, was published by Xylander, at Basil, 1568, and reprinted by Meursius in 1620. Both editions being rare, we are obliged to Mr. Teucher for this new publication.

Reize Durch, &c. A Journey into some of the western and southern Provinces of England, by Wenderborn. Hamburg, 1793, 8vo. This new work of Wenderborn's will not detract from his former reputation. We have to add, that Mr. Van Schuz has published, at Hamburg, his *Briefe über London, or Letters on London*; being a supplement to Mr. Archebulz's work, intitled, *England and Italy*.

HOLLAND.

Staat der Financie, &c. State of the Finances of the United Netherlands, according to the Report of the Commissioners, with the original Papers. Amst. 1791, 1792, four vols. In 1717 the debt of the provinces amounted to 58,300,697 florins: in 1786 this enormous debt was reduced to about 20,000,000 of florins. The commissaries propose to sell the national domains, and the tythes, in order to pay off the remainder.

Memorien, &c. Memoirs for the History of the last War with England, by M. Rendop, Baron of Marquette, Amst. 1792, 8vo. vols. I. and II. The last war between England and Holland was destructive to the latter country: it interrupted her commerce, conducted to a disadvantageous peace, and was the chief cause of the internal commotions which have produced, and continue to produce, such ruinous effects. Our author here publishes some curious materials. According to him the war proceeded on a mere misapprehension. The English did not deny that the Dutch had a title to carry war-like stores and provisions to the powers at war with England; but desired that the Dutch would abandon that right, on condition that England did not insist on the succours stipulated by the treaty of 1678. The intrigues of the Russian cabinet prevailed against the proposition of England; and the consequence was, an unexpected war, which would have ruined the republic, if France had not preserved her.

S W E D E N.

Æremienne, &c. Elegy on Steno Sture the Younger, Administrator of Sweden, by A. G. Silfverstolpe. Stockholm, 1792, 8vo. The history of this hero is well known even to the readers of Vertot; our author has, in this academical exercise, displayed some eloquence.

P R U S S I A.

Spartacus, Roman Historique, par A. G. Meisner. Berlin, 1793, 8vo. This work, founded on known history, is ably written.

In the *Gazette Litteraire de Berlin* have appeared three letters; written during a journey to Goettingen, Cassel, &c. which contains some interesting particulars concerning the literary state of these places. Goettingen contains only 8000 inhabitants, yet affords many opportunities of knowledge not to be found in great cities. The professors are much at their ease. Planck in cannon law, Boehmer in the law of nations, Runde

Runde in feudal law, Martens and Putter in the German jurisprudence, Kæstener in mathematics, Gatterer in history, Heifne in belles-lettres, are all professors of great respect. The library, in 1791, amounted to 200,000 volumes; and the catalogue, by M. Reufs, is well arranged. Hanover appears, from these letters, to be the happiest electorate in Germany. The university at Cassel is now abandoned; but that of Marburg preserves some reputation.

R U S S I A.

Newe Nardische Heyträge, &c. New Memoirs for the Knowledge of the North, by Pallas. Petersburg, Logan, 1793, 8vo. with plates. This volume is the fifth of the memoirs of the celebrated Pallas, though it is also intituled the first of the New Memoirs. The chief papers are a relation of a Russian Voyage, in 1765, to discover a North-east Passage; the writer believes that in time the passage between Greenland and Spitzbergen will be shut up by the ice: Description of a Chinese Sponge of five colours: Oriental Manner of dying Cotton red: Mythology of Ancient Courland: Voyage from Kamschatka to America: unknown Inscription found in Siberia, &c. The volume is very curious, and worthy of the great reputation of Dr. Pallas. It is to be followed by others; and we hope the learned editor will long continue to add to our stock of useful knowledge.

ENGLISH LITERATURE.

The South Downs. A Poem. 8vo. 2s. Symonds. 1793.

IT has been observed, with what truth we shall not affirm that a very *bad* pun will produce the same effect as a very *good* one, namely, to excite laughter. Be this as it may, certain it is, that in the perusal of the present performance, our laugh has been repeatedly awakened; not by the sterling wit or genuine humour of the piece, but by its singular absurdity. Among the variety of strange and *bizarre* productions which we ill-fated critics are condemned to notice and to peruse, we hardly remember to have met with any *single* performance in prose or in rhyme, where so many violations of good composition are so thickly scattered as we find in almost every page of this most ridiculous poem. No! we may safely say, that for defectiveness of design — want of arrangement — confusion of metaphor — perversion of grammar and ordinary language, and above all, an impenetrable obscurity, the *South Downs* may challenge east, west, south, or north

north to produce its equal. We have with painful and irregular steps attempted to follow this writer through his favourite scenes; and to explain, ascertain, and admire, from every commanding height, swell, or hillock, the numberless beauties and advantages with which we are told they abound. But, alas! a thick and cruel fog defeated all our labours, and after walking *four thousand one hundred and eighty yards* in darkness and astonishment, we were obliged to return, as completely ignorant of every thing relative to the South Downs as at our first starting. — To drop metaphor, of which, indeed, we have already had a sufficient quantity in the work before us, after a perusal of twelve hundred and fifty-four heroic lines, we know no more of the author's drift, sentiments, or description, than if we had treated his *southern* offspring like an *eastern* one — that is, begun at the end and read backwards: a method which, considering the retrograde style of the writer, perhaps, we ought to have adopted.

To vindicate ourselves from every suspicion of severe and ill-founded censure, we shall, for the benefit of young critics, and as a warning to succeeding manufacturers of rhyme, present them with a few specimens of what we shall call the *sublime of obscurity, and confusion* in writing.

After professing himself a *Leveller*, and a declared enemy to commercial avarice, monopoly, and taxation; the author thus proceeds to brandish his deadly weapon at 'stars, coronets, right honourables, and, what he calls, *monied aristocracy, that derives its strength from the violated laws of nature.*'

'I quarrel not with title's tawdry note,
Mere tinsel on humanity's furcoat,
The barb'rous tissue of despotic times,
Designed to garnish and compensate crimes,
Which modern worth too often deigns to wear,
Like Belisarius in his beggar's gear.
That gorgeous mantle fades in reason's eye:
We soon shall see its tarnish'd gaudes thrown by.
Like popish *chastelle*, they're doom'd to sink
Whene'er the multitude begin to think.'

Here, the *tawdry note* of title, which we are yet to learn, is first whistled into *tinsel*, and placed upon the great coat of humanity; it is then manufactured into *tissue*; converted into a *garnish* to gratify the maw of criminality, which garnish is worn by *modern worth*, the same as Belisarius wore the garb of a beggar. It is once more manufactured into a *gorgeous mantle*, which, at a magical touch, *fades* in the eye of reason; and, lastly, its *tarnish'd gaudes* are thrown aside, the same as the upper vestment worn by the priest at the celebra-
tion

tion of mase, which tarnished gaudes, or mantle, we know not which, are doomed to *sink* the moment that *thought* begins to influence the minds of the *multitude*.—If any of our readers can comprehend this precious allegory; or can reconcile the links by which it is connected, to any of the known, established rules of composition, it is more than we can do.—But we shall turn from these dark crooked paths of criticism into the open cheering plain of *true* English rustic wit and proverbial humour,

Now yields the gurgling keg a racy draught.

By thirsty labour how delicious quaff'd!

And while the can revives their rustic wit,

With homely point each jest is sure to hit.

"Ned like a beggar chews: Tom bolts his prog:

"And snuffling Sam feeds like a hungry hog."

"What? Sal has qualms." "Yes: Deb. the gypsey,
saw

"Sal meet a river-cutter in the Shaw."

"And if so be she did, what's that to Tom?"

"Meddlers mayhap had better look at home."

"Well; what's at home?" "The maker of thy horns."

"Poor man! they shoot like mother Attree's corns."

"Now kicks her bantling as the midwife's nam'd."

"When sings the cuckoo, cuckolds be asham'd."

"Sal's brat will have her spirit, I suppose."

"And Tom's will have"—"What, vixen?" "Pap's
own nose."

"Surely the wench has got a precious tongue."

"Aye, and the dropsy, if she ben't with young."

"Sam brays again. How like old Balaam's ass!"

"How oft has *thine*—She whimpers: let it pass."

Compared with these, what are Shakspeare's fools and clowns; or the wisdom of Sancho Panza's laws and proverbs?—Trash!

The following description will serve at once for eel-catching, and a city feast.

"While rouz'd, the smaller eels, by false alarm
Of splashing feet, encounter real harm,
The worm, slow writhing on the *bobber's* thread,
Aliures the larger from their oozy bed.
Eager they bite: within the guileful bait
Their teeth, entangled, prove the hooks of fate.
Each tug the fisher feels, and straight to land,
Suspended, hauls them with a rapid hand.

So feeds the epicure at city feast.
 Till man intemp'rate sinks a bloated beast :
 The glutton tugs amain ; pants hard for breath,
 And, caught by liqu'rish tooth, is *bobbed* by death.'

Epicures and gluttons as our city aldermen are, we never knew before that they were *hooked* and *bobbed* in this manner. But let it be a warning.

Had we been more at leisure, perhaps, we should have been tempted to have given a few more examples of this writer's mode of composition, for the gratification as well as the instruction of our poetical readers. Circumstanced as we are, we must, however reluctantly, quit the repast, and close this article with the following advice, which, if we rightly comprehend the author's meaning, he seems to request in the conclusion of a short advertisement prefixed to this poem. And, first, we would recommend it to him, previously to his engaging again in verse, seriously to consider in his own mind, whether dame Nature has really given him the gifts of a poet; without which, he may rest assured, that with every other qualification, he will unquestionably expose himself to ridicule as often as he attempts subjects in rhyme. Secondly, if he is determined, at all events, to soar into the regions of Parnassus, we would advise him, as the most likely means of success, at least of *safety*, to be less solicitous about *metaphor* and simile, and more about *Nature*; to banish *quaint* epithet and affected phraseology for the admission of *simplicity* of sentiment and diction; ingredients as essential to *every* species of good writing as they are favourable to the tender, the passionate, and the sublime in poetry. Lastly, we will just take the liberty to observe, that as the first and principal intention of *all* writing is INSTRUCTION, so ought the first and invariable attention of every author to be directed to PERSPICUITY. That without this, all the charms and beauties of composition vanish and are lost; and that without a due regard to method or arrangement in the different *parts* of a work, neither perspicuity nor the combined beauties of a *whole* can be produced. These observations, we can assure the author of the South Downs, are not given with a supercilious sneer, but with sincerity. As he may be a very good and a very sensible man, although no son of Apollo, we have, previous to his ascending the chariot of the sun, ventured to hint a caution; and, perhaps, with a little more experience and reflection shew him his danger more plainly, he will thank us for our seeming asperity.

A RE-

A R E V I E W

OF

P U B L I C A F F A I R S,

From the Beginning of

M A Y T O A U G U S T, 1793.

F R A N C E.

WHEN we last reviewed the political affairs of this distracted country, we saw the incendiary *Marat* committed to prison, and his party, the *Mountain*, in the minority of the national convention; and we left general Dampierre regulating and leading to action the army which the resentment or the treachery of Dumourier had disorganized. In a well-fought action, on the eighth of May, near St. Amand, between the combined armies and the French, Dampierre was mortally wounded, and soon after died. His laurels had not arrived at a sufficient maturity to be assailed by the blasts of envy or of faction, but accompanied him in their full bloom to his grave. The effusion of human blood was the principal event of this battle; the Austrians are said to have lost two thousand men, the French nearly the same number, but the loss of the English is yet unknown,

General Custine, commander of the armies of the Rhine and the Moselle, informed the convention about this time, that he had been grossly insulted by three of their commissioners, and complained that he was accused respecting a letter which he wrote to the duke of Brunswick. In what manner the general was satisfied, we are not informed; but that

that he was, is evident from his acceptance of the command of the armies of the North, soon after their retreat from the camp of Famars. The sentiment however which he appears to have excited on this occasion proved afterwards fatal to this able and ill treated general.

The national convention, on the tenth of May, took possession of their new hall of assembly in the palace of the Thuilleries, and on that day they laid the first stone of the new edifice of the constitution: the business of this day may perhaps in some measure explain to the thinking world, the temper and sentiments of France with respect to government. On the one hand it was proposed that a *social compact* should be decreed before the constitution. On the contrary, it was determined that a nation which had proclaimed the *rights of man*, could have no other social compact than a constitution: the leaders of the Jacobin party contended, that modern legislators ought to act precisely contrary to former precedent; hitherto the art of government had been the art of pillaging and of subjecting the many for the benefit of the few; and legislation has been the art of reducing these crimes into a system. They next observed, that politicians, hitherto less anxious to defend liberty than to modify tyranny, have thought but of two means to limit the power of the magistrate—one has been the equilibrium of power, the other the Tribunitian authority. The equilibrium of power was termed a chimera; it was argued that we must suppose the absolute nullity and suspicion of government, if the rival powers did not necessarily coalesce against the people; and that the influence of gold and the influence of the crown utterly destroyed this boasted balance. Such were the positions with which the republicans of France prefaced the new fabric of their constitution, which we shall presently have occasion to review; but it is necessary previously to advert to the revolution, as it is termed, of the thirty-first of May, when the Gironde, or moderate party, was precipitated from power by the enraged faction of Marat. When the news of this change first reached this country, it was accompanied with a rumour that dreadful massacres had taken place in Paris; but, however adverse we may be to the French proceedings, every good man will rejoice that there was not one human victim offered up to the demon of discord upon this occasion.

The

The sitting of the convention on the thirty-first of May, opened at half past six in the morning, and did not close till ten at night; and notwithstanding a most persuasive discourse from Verginaux, followed by several conciliatory motions from Barrere, and in spite of the firmness shewn by several other members, Robespierre, Marat, and the deputies of the commune, were finally victorious. A petition was received from the constituted authorities in Paris, demanding "that the members of the commission of twelve, with others, to the number of twenty-two who had been formerly marked out, (among whom were Isnard, Gaudet, Brissot, Verginaux, Genlonne, Barbaroux, the minister Le Brun, and the ex-minister Roland) should be decreed in a state of accusation as enemies to their country." This petition was ordered to be printed. Lanjuinais, and several others, proclaimed that their deliberations were not free. The tribunes as often menaced those who opposed themselves to what was called the wish of the city of Paris.

A majority of the convention had ordered the committee of twelve to be re-established. The deputies of Paris, in a lofty tone, demanded, that it should be again dissolved. They told the convention, that the sections of Paris had established, on the night preceding, a provisional revolutionary commune. A majority of the convention was disposed not to recognize the municipality thus established; but they at length were compelled not only to the recognition, but also to permit that the assembly, thus nominated, should grant forty *sous* a day to each of the *sans culottes* of Paris who should execute its orders, until the general tranquillity should be restored. After this a general federation was decreed for the tenth of August. On the following day (first of June) the Fauxbourgs of St. Antoine, and St. Marceau, with all the adherents of Marat and Robespierre, were again in motion. The drums beat to arms in every quarter; no person knew what was transacting, but every man was at his post. At nine o'clock in the evening it was known, that another deputation from the municipality was about to repair to the convention, who had adjourned their sittings at five o'clock, to eight in the evening. M. Le Brun, with M. and Madame Roland, were put under arrest. Claviere, the late minister of the finances, concealed himself, but wrote to demand that he might be placed under the protection of the law.

On the second of June, the convention decreed the arrest of all the members of the committee of twelve, Fonfrede and St. Martin excepted. On the preceding evening all the alarm bells were rung. When the respective departments heard of the impeachment of their representatives, a considerable ferment took place, and several bodies of men threatened to march to Paris, to restore liberty to the insulted convention; but the unexpected moderation of the predominant party, and the vigour of their measures to repel the common enemy, seem in most instances to have appeased the resentment of the provinces.

The members of the convention, ordered under an arrest, issued an address to the French people, in which they develop the causes of the late commotion in the assembly and in Paris; and their account is as follows: A law had been enacted which prescribed the formation of committees in the different sections of Paris, destined to watch over foreigners and suspicious people. This law was eluded. Instead of those committees, others were formed in the most illegal manner. These committees created a central committee, composed of one member from the committee of each section. This central committee, after some private deliberation, suspended the constituted authorities, and assumed the title of Revolutionary Council of the department of Paris, and also invested itself with a dictatorial power. An extraordinary committee had been formed in the bosom of the convention, to denounce the illegal and arbitrary acts of the constituted authorities, and to cause all persons to be arrested who should be denounced as chiefs of conspiracies. On the twenty-seventh of May, those revolutionary committees, with an armed force, demanded the suppression of the committee formed by the convention. This request was decreed, but on the next day it was deferred till the committee should have made their report. The revolutionary council of Paris refused to attend the report. On the thirtieth of May, they intimated to the convention their order to suppress the extraordinary commission. Amidst armed petitioners, surrounded by cannon, under continual insults from the galleries, some members decreed the suppression of the commission. On the famous thirty-first of May, the generale was again beaten, the tocsin sounded, and the alarm

alarm-gun fired. At these signals, all the citizens flew to arms, and were ordered to assemble round the convention. Some deputations demanded a decree of accusation against thirty-five members of the convention. The assembly referred this to the committee of public safety, enjoining them to deliver in their report within three days. On the first of June, at three in the afternoon, the revolutionary council of Paris marched at the head of an armed force to invest the national hall. At night they appeared at the bar, and demanded a decree of accusation against the denounced members. The convention passed to the order of the day, and ordered the petitioners to exhibit the proofs of the crimes imputed to the accused members. On the second of June, the revolutionary council demanded, for the last time, the decree of accusation against the obnoxious deputies. The assembly passed again to the order of the day. The petitioners now gave a signal to the spectators to leave the hall and rush to arms. About noon, the generale was beaten, the tocsin sounded; more than a hundred cannons surrounded the national hall, and grates were formed to heat red hot balls; cannon were pointed towards all the avenues; the gates were shut, and the sentries ordered to stop all the members of the convention. Many of the deputies were insulted by the satellites of Marat. The battalions, which several days before should have marched against the royalists, suddenly arrived, and seized on the inner posts of the hall. Assignats and wine were distributed among them. In short, the representatives were imprisoned in their own hall. To avert the rage of the people, it was ordered that the committee of public safety should make their report. Barrere mounted the tribune, and proposed, that the denounced members, against whom no proof of the imputed crime has been produced, should be invited to suspend themselves from their functions. Some of them submitted to this measure. At length an end was put to the sitting; the president walked out of the hall at the head of the convention, and ordered the sentries to withdraw.

The convention reached the middle of the court without meeting any resistance; but being arrived there, the commander of the armed force ordered them to return. The president told him, the convention was not to be dictated to; that it held its authority independent of any other

APP. VOL. VIII. NEW ARR.

Q q power

power than the French people, and that they alone had a right to command it. The commander, Henriot, drew his sword, ranged his cavalry in order of battle, and ordered the cannoneers to point their cannon. His soldiers were ready to fire—The president turned back, the members followed him, and attempted every outlet in order to escape, but every avenue was closed or defended by cannon. At length the assembly, unable to retire, resumed their sitting; and some members decreed, that the obnoxious deputies should be put under arrest at their own houses. On the proposal of Marat, Couthon demanded that Valazé and Louvet should be added to that number: some members gave their consent, for the greater part of them did not take any share in those humiliating deliberations. After the decree was signed, a deputation made its appearance, to testify its approbation of the decree, and offered an equal number of citizens as hostages for the arrested members.

After these commotions had subsided, the first step of the new administration was to frame a constitution. The national convention, on the twenty-third of June, issued a declaration of the rights of man, as a preface to their new form of government, which is contained in thirty-five articles. It states that the end of society is the general happiness: the rights of man are, *equal* liberty, safety, and the protection of property—that a free people know no other motive of preference in their election to offices than virtue and talents—that the *law* is the protection of liberty, and *justice* its rule—that all persons have a right to assemble peaceably for public worship, without any prohibition from particular sects.—The law does not acknowledge servitude; the contract between master and servant is only an engagement of attention and gratitude, between the man who labours and the man who employs him. Every one has a right to dispose of his property, revenues, labour, and industry, according to his pleasure. Society is obliged to provide for the subsistence of the unfortunate, either by procuring them work, or maintaining those who are unable to labour. The concluding article enacts, that when the government violates the rights of the people, insurrection becomes the duty of the people. A few days after the publication of this declaration, the assembly announced the completion of the new constitution of France, which had been discussed article by article, and passed as the constitutional act within the space of a fortnight, and now waits the sanction.

sion of the different departments. It is introduced by the following sentence—"the French republic honours loyalty, courage, age, filial piety, and misfortune. It puts the deposit of its constitution under the guard of all the virtues." It consists of one hundred and twenty-four articles, arranged under general heads.

NEW CONSTITUTION OF FRANCE.

1. *How the rights of a citizen are acquired, &c.* The natives acquire them by birth, foreigners by marrying a French woman, by being domiciliated in France for one year, by maintaining an aged person, or adopting a child.

2. *The sovereignty of the people.*

3. *Of the primary assemblies, which are composed of two hundred citizens at the least, and six hundred at the most, of those who have been inhabitants for six months in each canton.* The elections are made by ballot or open vote at the option of each voter. The suffrages upon laws are given by *yes* or *no*.

4. *Of the national representation.* The population is the sole basis of the national representation. There is one deputy for every forty thousand individuals. Each reunion of primary assemblies, resulting from a population of from thirty-nine thousand to forty-one thousand souls, nominates directly one deputy. The French nation assembles every year on the first of May, for the election. The primary assemblies are formed upon extraordinary occasions, on the demand of a fifth of the citizens who have a right to vote in them; but the extraordinary assemblies only deliberate when more than the half of the citizens are present.

5. *Of electoral assemblies.* The citizens united in primary assemblies name one elector for every two-hundred citizens, and in proportion.

6. *Of the legislative body.* Its session is for a year, and its first meeting the first of July. Its members cannot be tried for the opinions they have delivered in the national assembly.

7. *The functions of the legislative body.* They propose laws and pass decrees, superintend public instruction, the national domain, and make the declarations of war; provide for the defence of the territory, and ratify treaties.

8. *Of the formation of the law.* The plan of a law is preceded by a report; and the discussion of it cannot take place till fifteen days after the report is made. The plan is printed and sent to all the communes of the republic,

under this title, "Law proposed." Forty days after, the law proposed is sent to the departments; if in more than half of the departments the tenth of the primary assemblies of each have not objected to it, the plan is accepted, and becomes a law.

9. *Of the executive council.* This council is composed of twenty-four members, for which the electoral assembly of each department nominates one candidate. The legislative body choose the members of the council from the general list. One half of it is renewed by each legislature, in the last month of the session. It nominates, not of its own body, the agents in chief of the general administration of the republic. The legislative body determines the number and the functions of these agents.

10. *Of civil justice.* There are justices of the peace elected by the citizens, in circuits determined by the law. They contribute and judge ~~without expense~~. Their number and their competence are determinable by the legislature. The justices of the peace are elected every year.

11. *Of criminal justice.* In criminal cases no individual can be tried; but on an examination received by a jury, or decreed by the legislative body. The fact and the intention are declared by a jury of judgment. The punishment is applied by a criminal tribunal. The criminal judges are elected yearly by the electoral assemblies.

12. *Of the forces of the republic.* The general force is composed of the whole people. All the French are soldiers; they are all exercised in the use of arms. No armed body can deliberate. The public force, employed against enemies from without, acts under the orders of the executive council.

13. *Of national conventions.* If in a majority of the departments, the tenth of the primary assemblies of each, regularly formed, demand the revision of the constitutional act, the legislative body is bound to convocate all the primary assemblies of the republic, to know if there be ground for a national convention. The national convention is formed in the same manner as the legislatures, and unites in itself their power.

14. *Of the correspondence of the French republic with foreign nations.* The French people is the friend and natural ally of every free people. It does not interfere in the government of other nations. It does not suffer other nations to interfere in the government of its own. It gives an asylum to foreigners

foreigners banished from their country for the cause of liberty. It does not make peace with an enemy that occupies its territory.

We may observe with Condorcet, that the first objection which naturally arises to this constitution, is the haste in which it has been formed. To this objection it is answered—that though the certainty that man can never reach entire perfection in anything that he undertakes, implies that the more care and deliberation he employs, the more likely he is to approach this desired point; yet respecting this new constitution, it must be remembered, that for some time a series of writers, whose works all Europe has admired, had prepared the way for the legislators of France; and that for four years they have more or less directly discussed and laid the bases on which the constitution now submitted to the French was erected. In fine, if the work be good, every moment that was saved will entitle the legislators so much the more to the esteem of the public.

Some objections of more essential importance seem to strike us in an impartial review of this plan of government.—Putting out of the question our own predilection for monarchy, the point to be considered is, how far it is likely to answer the end of a republican system. In this view, we do not see upon what grounds the excellent mode of electing the legislature, through the medium of electoral assemblies, was laid aside.—Mr. Burke's objections to this system were not likely to be recommended by *his authority* to the French; and surely no plan could be better devised for the prevention of intrigue, venality, confusion and tumult, than this arrangement. Again, as the legislative body is to be formed on the basis of population, it ought to be specified *how* and *when* that proportion should be ascertained; but we apprehend that a still simpler mode would have been, to proceed in the elections according to districts, taking for a guide, as to the number of representatives, the present population; and allowing future legislatures to alter the number upon certain principles, in proportion as the population varies.

The elections are too frequent; and, however visionary politicians may flatter themselves, nothing is more likely to establish an aristocratical interest in republican government than frequent elections. The choice of representatives gives then, from the frequent occurrence of the circumstance, becomes a mere matter of course; election dwindle

dles to a kind of *cong   d' elire*, and the appointment in time becomes hereditary.

The referring of every law for confirmation to the primary assemblies, is a preposterous measure. The *tacit* consent of the people is given to every law against which they do not expressly protest: for we think the people at large have a right in every government to protest against a law which they find grievous and oppressive.—But to refer it directly to them for discussion is surely an absurdity.

The appointment of the executive power is the great difficulty in all democratical systems. The mode adopted by the French appears too complex—It has however one excellence, viz., that ministers cannot now, as by the first constitution, be removed on the harangue of some demagogue in the assembly; and they will therefore be able to act with more energy in their general departments—On the whole, however, notwithstanding these defects, and though we cannot be supposed to retain any very strong predilection for its authors, we think this constitution greatly preferable to that mass of metaphysical absurdities, which was lately presented to the convention by Condorcet, under the name of a constitution.

Having thus taken a short view of the civil commotions and the political regulations of France, we shall once more revert to its military operations. Though the present combination against this single state exceeds almost any thing recorded in the historic page, its progress has not been in proportion; and this circumstance considered, its success may be termed inconsiderable. Before the tedious sieges of Cond   and Valenciennes took place, there were two actions which merit attention; one near Carlberg, the other near the village of Famars.

A letter from general Custine to the convention, dated Weissenbourg, May 18, informs them, that he had for some time past formed a design of cutting off from the enemy, a body of seven or eight thousand men whom they had advanced as far as Rheinzabern; but, to succeed, it was necessary to amuse the Prussians in all parts, and to destroy the effect of the cavalry and infantry which they had near Landau; he says, that had he retained the command of this army, he should have deferred that enterprise till the commencement of June, and then the army, better exercised, would have been in a condition to execute it completely; but reflecting that he was about to depart
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and take upon him the command of the army of the North, he determined to attempt an action to prevent the Prussians from taking advantage of their good position. He, therefore, sent orders to general Houchard to attack in the rear, Limberg and Carlberg, with the army of the Moselle, while Pulli should keep in check, and attack with the rest of the corps des Vases, a Prussian corps who had advanced, and while general Sulek, with nine battalions and some cavalry should advance towards Anweiler to molest the Prussians. The same day the garrison of Landau had orders to occupy the banks of the canal of Anweiler, the vineyards and village of Nusderrf, with several other posts, and to give the Prussians reason to apprehend that they would be attacked in the rear, in case they should make any movements. He also caused a report to be spread in the Prussian army, that the cavalry of the army of the Moselle had arrived, as well as part of the artillery of Straßbourg. In the mean time general Ferrier, who commanded forty battalions, was ordered only to shew himself to the enemy till he should hear that the engagement had commenced, and to attack them in the wood of Rheinzabern, and the Austrians who were in it beyond the village. Notwithstanding these orders, Custine observes, that he did not see his troops appear till eleven o'clock, at which time general Dietman had commanded a retreat, because the troops being fatigued, could neither procure provisions nor drink. The general himself began to march at eight o'clock in the evening with twenty-six battalions and eight regiments, to the heights near Insheim; but several unavoidable delays prevented him from arriving at that place till five in the morning. The advanced guard, under the command of general Landremont, kept back the enemy, and prevented them from quitting the forest of Germerheim. While general Landremont was thus engaging the Austrian army, and preventing them from advancing, the army of the republic extended itself to the heights of Rulshcim, and proceeded as far as that village. Custine charged two divisions of dragoons with vigour, and they betook themselves to flight after sustaining considerable loss. Among the number of the dead were three officers. The general observed, that had it not been for the insatiation of a battalion, who took the French cavalry for that of the enemy, this day would have been glorious for the troops of the republic; they answered

all attempts to rally them, only by discharges, and it was with great difficulty they could be prevailed upon to resume their ranks. The general was informed that this event was occasioned entirely by the commander, who began the cry of treachery. He was arrested, and it was said he destroyed himself. "This day, which ought to have been so memorable, said Custine, terminated by the taking of one piece of cannon, and a very great number of prisoners."

On the twenty-third of May, after a very severe action, in which the English troops, under the command of the duke of York, suffered very considerably, the French were dislodged from their camp at Famars, which they had fortified with great labour and ability. By this event the garrisons of Condé and Valenciennes were left to their fate; but it is said the loss of the combined army greatly exceeded that of the French.

On the ninth of June, another action took place between the French troops under general Laage and the Austrians, near Arlon; the latter were obliged to retreat to Luxembourg. The French troops on this occasion are said to have behaved with great intrepidity, arranging themselves in order of battle before eight thousand men, posted in a series of entrenchments on an eminence, in the form of steps, marching and receiving their fire in this manner for more than a league, though the eminence was defended by thirty pieces of cannon. After the defeat of the Austrians, the French carried off eight thousand sacks of oats and a large quantity of flour.

When we turn our eyes to the tedious siege of Metz, it is with difficulty we are able to find terms sufficiently military to mark the tardy progress of his Prussian majesty; he certainly destroyed with great formality several sham batteries which the French had erected, and found a grave for many of his soldiers, from the intrepid forties of the garrison.

About the twentieth of June, he began to form a more serious siege, and our readers have already anticipated the event; as it is well known that the garrison capitulated on the twenty-second of July; rather leaving us cause to wonder at their long and effectual resistance, than at their final surrender. They had long been in want of every necessary, and particularly of medicines; and a considerable number

number had been forced to subsist entirely on horse-flesh, and the most unwholesome food.

General Custine, on the second of July, informed the convention that the troops of the republic had been attacked on different advanced posts, by double their number; but that his soldiers had repulsed the combined armies with great slaughter. At Pont-au-Marque, the action was very brisk. The enemy marched upon him as if confident of victory; but, after a long and bloody action, they were obliged to abandon their enterprise, and retire with great loss. The loss of the French was small, and the communication between Lille and Douay was then open.

The garrison of Condé, after sustaining a blockade of three months, surrendered on the 10th of July by capitulation, to the prince of Cobourg; and Valenciennes on the 20th of the same month to the duke of York, not without suspicions of treachery in both cases.

On the eighth of August, the French were driven from the strong position which they had taken behind the Scheldt, and which was known by the name of Cæsar's camp: as the French did not make much resistance on this occasion, the loss on both sides was not considerable.

An attack upon Dunkirk, which has been hitherto unsuccessful, is the last circumstance of moment which we have to notice as having occurred on the part of the combined armies. The reason of its failure has been asserted to be the want of naval support, as, by some neglect in the ordnance or naval departments, admiral M'Bride was not able to support his royal highness the duke of York in time to insure success to the undertaking. A series of engagements have since succeeded; in one of which, on the 24th of August, the celebrated Austrian general Dalton was killed.

General Biron repulsed the army of the insurgents from Lucon on the twenty-eighth of June. He sent general Westerman with a detachment of two thousand five hundred men; but though the rebels were eight thousand in number, they dared not attack him, and at length evacuated Parthenay.

Since this event general Biron has been suspended from his command, and (with that justice and gratitude which characterises the proceedings of the convention) imprisoned, and will probably be delivered over to the bloody revolutionary tribunal. The insurgents in La Vendee have
however

however been defeated in several actions, and if we may credit the last accounts, are almost entirely dispersed.

Every moment seems at present, pregnant with events. Marat, the reputed author of massacres, has himself fallen by the hand of an enthusiastic female of the name of Charlotte Cordé, from Caen in Normandy.

The remains of this notorious anarchist were interred with great funeral pomp, attended by a part of the national convention and a vast multitude of citizens; as he is gone to be tried before an omnipotent tribunal, we must let his guilt pass with him to the silence of the grave. That Marat was an enthusiast, is beyond dispute; and whether he was any other than a pernicious madman, appears a matter of doubt; he must at least have been impelled by some other motive than avarice, since he is said to have died poor. This indeed affords no apology for the atrocities which he has provoked or committed; and we believe there are few who will lament his death, except those who instigated, or at least profited by his crimes.

The death of this execrable incendiary, however, does not appear to have restored the convention and the mob of Paris to reason and humanity. The unfortunate queen has been forcibly separated from her family, conveyed from the temple to one of the prisons destined for common malefactors; and has already undergone one examination before that black tribunal whose decrees are but seldom tempered with mercy. The political insanity of the French will probably sacrifice a valuable hostage to a puerile resentment; and the blood of this unfortunate female will, like that of the fabled monsters of antiquity, produce an accession of foes to this desperate and deluded nation.

If any act of frenzy can exceed their ill treatment of the queen (who, though her sufferings may have expiated her crimes, certainly cannot be considered as the friend of France), it is the shocking ingratitude and cruelty lately exercised to one of the most meritorious generals that ever the French republic could boast. The unfortunate Custine, after being committed a prisoner to the abbey, was accused before the revolutionary tribunal of having maintained an improper correspondence with the Prussians while he commanded on the Rhine, and of having neglected various opportunities of throwing reinforcements into Valenciennes. The French have no distinct notions of the administration

mistrust of justice; they have no idea of the *nature of evidence*—The fatal catastrophe is well known. !

The disaffection of the southern provinces of France has been productive of some serious consequences to the new republic. It is well known that the deputies and people of these provinces were among the foremost in the iniquitous business of dethroning their king on the execrable 10th of August 1792. It is therefore something extraordinary that the same men should be among the first to rebel against the authority of the convention. The formidable union which took place under the name of *federate republicanism*, between the cities of Marseilles, Lyons and Toulon, in the course of the months of June and July, seemed to threaten almost the dissolution of the present authorities. A formidable army has however been dispatched against Lyons, and that city is at present closely besieged. The Marseillois opened their gates on the approach of the republican army, and submitted; but the people of Toulon entered into a negotiation with the English admiral, lord Hood, and he has taken possession both of the town and of the shipping, in the name of Louis XVII. and under the express and positive stipulation that he is to assist in restoring the constitution of 1789. What will ultimately be the result of this extraordinary transaction, it is almost impossible to conjecture.

GREAT BRITAIN.

Without entering into the causes of the rupture with France, or without the smallest intention to favour or apologize for the ruling faction there, to whom we cannot possibly be accused of partiality, still we apprehend that every good and considerate mind will unite with us in the wish that some mode could be found of adjusting the points in dispute. That "grim-visaged war would smooth his wrinkled front," and that legions who are at this moment employed in desolation and slaughter, were sent back to the useful occupations of the plough, the loom, and the anvil.

Mr. Fox, on the eighteenth of May, moved in the house of commons, "that an address might be presented to his majesty on the present awful and momentous crisis, especially as a long and eventful period might elapse before his majesty could again have an opportunity of collecting the

the real sentiments and wishes of his people through their representatives—That the commons declare, that they concurred in the measures necessary to carry on the present war, for the objects of defence and security, and for those objects only—That though they have the greatest reliance on his word and promise, solemnly pledged to this country and to Europe, not to interfere in the internal affairs of France, nor to enter into the views and projects of other powers, who in the present war may be actuated by tyrannical and ambitious motives; yet they feel it their duty to call his majesty's serious attention to *some circumstances* which have occurred since the commencement of the present unfortunate war." The motion concluded with stating, "that the danger apprehended from the former conquests and aggrandizements of the French nation, appeared to be no longer a subject of just uneasiness and alarm." In support of this motion it was urged, that whatever sentiments of indignation the people of this country might feel with regard to some of the proceedings on the part of France, yet it was not in the contemplation of the people, at the beginning of the war, to insist on giving to France an absolute government, or indeed to insist on giving it any form of government whatever, or to interfere with any which might be proposed by the people of that country themselves.

The disadvantages of the war to this country were particularly insisted upon. The overthrow of our commerce, the total stagnation of our manufactures, were depicted, on the most decisive evidence. The ministry were reminded of their own strong expressions, in the debate concerning the late negotiation with Russia, in which they had insisted, "that peace was essential to this country, and that its prosperity, and even safety, could only be established on the basis of a pacific system." It was alleged that this war was the most expensive that Great Britain ever was engaged in, "for we had undertaken to subsidize all Europe;" and that though the minister, with his usual duplicity, did not lay on any new taxes in this session, lest his project might meet with interruption from the discontents of the people, yet the weight of them, which must be laid on in the course of the ensuing winter, would both distress and irritate the nation.

It was observed, that "no advantage whatever could ultimately redound to this country, even from the most brilliant

liant success."—Nothing was to be reaped from this conflict but barren laurels; and we might make conquests, but not for ourselves. The increasing power of Austria and Russia was represented as more formidable to Britain than that of France could possibly be. In fine, the opinion of the wisest statesmen of this country, of Walpole and of Chatham, was quoted against continental wars, and continental connexions.

The motion was opposed by Mr. Pitt and his colleagues, who admitted that there had been a disavowal of any intention in administration to interfere, for the purpose of establishing, in France, any particular form of government, whether monarchical, democratic, or despotic; but they conceived it to have been the avowed purpose of the war, to endeavour to bring about the establishment of such a government, in that country, as they might with safety treat with; and that they ought to prosecute the war till they could make peace for England with safety. They contended that they could see no rule or example, either in practice or in reason, by which a ministry could be called upon, at the beginning of a war, to state definitely what are its precise objects, or what the precise situation in which it ought to be desisted from; to do so, would be impossible, because much must depend in point of prudence and propriety, upon contingencies, during the continuance of the war.

Mr. Pitt particularly deplored the war, as injurious to the country in every view, and professed his desire for peace; but could not see with what party in France it was possible to treat at present—Some of the commercial distresses might result from the war; but it was insinuated that these effects were much exaggerated by the opposition. The arguments of Mr. Burke seemed to take a different course from those of either party, and the grand obstacle to treating appeared with him to be, "that we had not as yet taken a single town."

In answer to these reasons of the ministry and their adherents, it was replied, that the commercial distresses of this country were real and cogent reasons against the most absurd and destructive war that England was ever engaged in; a war of a few privileged and interested individuals against the rights of mankind. That the people of this country had a right to insist upon an explanation from his majesty's ministers, and to know to what extent, for what purpose, they were suffering the calamities of war, spilling their

their blood, losing their trade, and increasing their taxes. Could this country look on, while the despots of Russia, Austria, and Prussia, seized and plundered Poland, without being *alarmed* more at the combination of tyrants, than at some intemperate expressions in a democratic assembly? It was alledged, that there were many reasons to prove that this conduct of Russia and her ambitious allies, was more dangerous to England than the irregular conduct of the enthusiasts for liberty in France: time would dissipate that spirit; but when will the usurpations of deli-berate tyranny be given up? How dangerous, therefore, must it be to the liberties of Englishmen to join a combination of tyrants by profession? With respect to what was alledged concerning the difficulty of treating with any of the parties in France, it was observed, that it signified little with what party we treated; it was well known that the whole French nation were desirous of being on good terms with Great Britain; and that being the case, as peace was so desirable to both nations, it was of little consequence through what medium it was obtained.

Mr. Fox's motion was rejected by a great majority.

As we are upon the subject of the war, it may not be improper in this place, to notice the treaties and alliances which our ministry have formed with a view to that object, and the stipulations to which it has pledged us with foreign powers.

On the twenty-fifth of March, lord Grenville and S. Comte Woronzow signed a convention at London, on behalf of his Britannic majesty and the empress of Russia; in which their majesties agree to employ their respective forces in carrying on the "just and necessary" war in which they are engaged against France; and they reciprocally promise *not to lay down their arms*, but by common consent. Their majesties further engage, to shut all their ports against French ships, not to permit the exportation, in any case, from the said ports for France, of any military or naval stores, or corn, grain, salt meat, or other provisions; and to take all other measures for injuring France. Their majesties moreover agree to protect and extend the commerce between their respective subjects, and to proceed without delay to the formation of a definitive arrangement for a treaty of alliance, &c.

The next treaty is between his Britannic majesty and the king of Sardinia, signed at London, the twenty-fifth of April. The principal feature of this treaty we cannot entirely approve, since it subjects Great Britain to a

payment

payment of two hundred thousand pounds a year to the king of Sardinia, and three months in advance, while the services which his Sardinian majesty has at any time rendered, or is to render to the people of this country, are neither enumerated nor stipulated in the treaty. His majesty of Great Britain further engages, to furnish to his Sardinian majesty, at the expence of the English nation, a respectable fleet of ships, to be sent into the Mediterranean, and to be employed, as circumstances may permit, against the naval forces which the French may have in that quarter.

A treaty has also been concluded between his highness the prince of Hesse Cassel and his Britannic majesty: the former is to furnish eight thousand men for the war, during *three years*, in return for which the English nation are to pay *one hundred thousand pounds levy-money*, and *fifty-five thousand pounds sterling per annum* for six years.

But the article most offensive to humanity in this treaty is, that the *lives* of men are actually bartered away like any common commodity; that the greater the havock, the more will be the profits of their master, since Great Britain is actually under contract to pay a certain sum for every slaughtered victim.

On the second of May, Mr. Duncombe presented a petition to the house of commons on behalf of the inhabitants of Sheffield, signed by eight thousand persons, praying for a parliamentary reform. But the petition was rejected by a great majority, as not being drawn up in language sufficiently respectful. Mr. Whicbread, the same day, presented a petition from the inhabitants of Birmingham, signed by two thousand seven hundred and twenty persons, to the same effect, which met with a better reception, and was ordered to be received by a very great majority.

This important question came before the house of commons in a formal manner, on the sixth of May, when petitions from Derby and Westminster were received, and from several other places. The same day, Mr. Grey presented a petition from the Society of Friends of the People. This petition took nearly half an hour in reading, and among other observations, stated, that a majority of the whole house of commons is elected by less than fifteen hundred persons; or, in other words, by the two hundredth part of the people to be represented. This petition was strongly defended by the friends of the measure, and as violently opposed by the ministry.

The

The debate was adjourned till the following day, when it was resumed with great vehemence, and was prolonged till four o'clock in the morning: the house then divided upon the petition presented by Mr. Grey, and forty-one votes appeared for referring it to a committee, and two hundred and eighty-two against it.

Mr. Whitbread, on the twelfth of June, called the attention of the house of commons, to a paper called *The World*, dated the twenty-seventh of May, containing a scandalous reflection on one of the managers appointed by that house, to conduct the impeachment against Mr. Hastings. It was there stated, that the archbishop of York had said, "that it was impossible for him to sit silent, to listen to the illiberal conduct of the managers; that they examined a witness, as if he was not a witness but a pick-pocket, and that if Marat or Roberespierre were present, they could not conduct the impeachment in a more scandalous manner, &c." This, Mr. Whitbread was disposed to consider as an insult not only on the manager, but also on the house of commons itself. He could have wished to have confined himself to the learned prelate who uttered this disrespectful reflection, but he found that he could reach him only through the innocent printer of a paper. The house, however, did not appear perfectly to sympathise with the feelings of Mr. Whitbread on this occasion, as the motion was not successful.

I R E L A N D.

The embodying of the militia in this kingdom, has created riots and disturbances in different parts. At Castlereagh in particular, on the twenty-eighth of June, several persons were killed, and the mob withstood a party of the military for some hours. Subsequent to that time there have been several alarming assemblages of rioters and armed men in the other parts of the kingdom, and in attempting to quell them, the military have killed many, and have only dispersed the insurgents, at the expence of several of their own men.

The government in Ireland, apprehensive of the consequences which might attend popular meetings, have passed into a law, an act "to prevent illegal assemblies of the people." Upon the second reading of this bill in the house of commons, July the seventeenth, Mr. Grattan opposed it with all his usual force and eloquence, and asserted that the

bill

bill would disturb that tranquillity which it affected to preserve—that the preamble which denominates as unlawful, all assemblies of men delegated by the people, for the purpose of deliberating on matters of public concern, was false, and not declaratory of the law as it stands or has stood. In support of the rights of the people, he adduced some of the first law authorities—Coke, Blackstone, and Hawkins—all of whom agree in declaring that no assembly can be unlawful, unless they meet to carry an illegal purpose into effect, or to effect a legal purpose in an illegal manner, or assemble in such circumstances as naturally induce terror and apprehension for the public peace, as when a number of men meet, *armed*, in order to redress grievances, &c. and those assemblies described by the bill were not of this class, since a meeting of peaceable men only, for the purpose of promoting a petition to parliament, was attended by none of those circumstances of terror. To prove that deputed assemblies were not considered as unlawful in England, he read from a British news-paper of a late date, the resolutions of a meeting of delegates from the protestant dissenters of that country, with a member of parliament for its president, the object of which was to obtain a repeal of the test act. It was contended to be, not only false in point of law, but also a strong and improper reflection on the brightest passages in the histories of Great Britain and Ireland. Had such a law as this existed, previous to the convention in England at the Revolution, or previous to the first meeting at Dungannon, neither of these countries would now be free. He added, that the bill was directly adverse to the constitution, and effectually destroyed its regenerating power, by incapacitating the people from acting in cases of importance by delegation, the only way by which they can act with constitutional energy.

When this bill was brought into the house of lords in Ireland, a protest was entered against its committal, signed *Leinster, Arran, and Charlemont*, upon the ground that the law was already sufficient to prevent really riotous and illegal meetings, and that the present bill would restrain the subject in the exercise of some of his dearest rights.

The bill enacts, that all persons assembling under the plea of being *elected to represent* the people of this realm, for the purpose of petitioning for an alteration of matters established by law in church and state, shall and may be apprehended by any sheriff or peace officer. But the act provides, that nothing therein contained shall tend to pre-

vent the undoubted right of his majesty's subjects to petition his majesty, or either or both houses of parliament, for redress of any public or private grievances.

EAST INDIA COMPANY.

The house of commons resolved itself into a committee on the government and trade of India on the twenty-third of April; and Mr. secretary Dundas apologised to the house for the introduction of propositions which were in contradiction to the opinions of the best political writers. Those writers had unequivocally disapproved of establishing a mercantile company as the organ of government for a great country; and yet such an establishment he was about to propose. The opinion too of these speculative politicians was, that a free trade was best calculated to produce all the advantages of a commercial intercourse with India; and yet he should recommend an exclusive corporation, in which he thought himself warranted by practice, in contradiction to theory.

The trade to India, he observed, in its present state, employed eighty-one thousand ton of shipping, and seven thousand seamen; foreign commodities to the amount of seven hundred thousand pounds a year were imported; and British commodities, to the amount of more than a million, formed the export. Taken in all its forms, the trade added seven millions annually to the circulation of this country. Among these statements the right honourable secretary had the candour to confess, that all these advantages were not to be attributed to the *exclusive* trade, and that they might be possessed in a certain degree under a *free* trade. A change in the system of government and trade might, however, he observed, produce alarming convulsions in India; the natives of the east are much governed by habits and opinions. Lord Clive, the great founder of our territorial possessions in India—greater in the arrangements which he made for peace, than even in the victory of Plassey, thought their opinions and prejudices so much to be respected, that he agreed to hold all the conquered territory by a grant from the Great Mogul. The right honourable gentleman then adverted to the conduct of Oliver Cromwell, and reprobated what many have supposed to be the best regulation of that usurper, the abolition of the monopoly of the India company. When government, in 1688, wanted money, they granted a charter to a new company for the sum of two millions of money, and

and under this new birth their affairs have flourished for a series of years.

In order, however, to encourage, in some degree, private adventurers in Asiatic commerce, he said that he would propose, that the company should be obliged to provide shipping, at a moderate rate of freight, to carry out goods to India, for all who might choose to send them; and to bring home in raw materials, or any other shape, the fortunes or adventures of individuals. This mode, he thought, would afford all the benefits we hoped in speculation, without endangering those which we actually possessed.

Mr. Francis rose as an advocate for wresting the government of the territorial possessions in India, out of the hands of the company. He thought that the proposal of vesting the government in them, was only a *mask* for the purpose of enabling the ministry to carry on views which that house ought to resist. He asked, whether government has not, in fact, the whole patronage of India through the medium of the court of directors? He contradicted the assertion, that it would hurt the feelings of the natives to be governed by the king of Great Britain instead of the company: nine-tenths of them, he said, were ignorant of the subject, and did not know the meaning of the word *company*; indeed many of them supposed the East India company to be an old woman locked up in a *zenana*. He entirely disapproved of the plan proposed by Mr. Dundas, because it would have all the bad effects of a junction of trade and government; while, at the same time, the whole patronage and government of India would be really in the hands of ministry.

Mr. secretary Dundas, on the third of May, moved a resolution for regulating the trade and government of India, to the following purport, viz. "That it appears to be fit and proper to continue to the East India company their exclusive trade within the limits now enjoyed by them, for a further term of twenty years, to be computed from the first of March 1794, liable to be discontinued at the end of such period, if three years notice shall previously be given by parliament; subject nevertheless to the regulations herein after specified, for promoting the export of goods, wares, and merchandizes, of the growth or manufacture of Great Britain or Ireland, and for encouraging individuals to carry on trade to and from the East Indies."

To this resolution it was objected, that it went to the full extent of making the trade of India exclusive in favour

of the India company, while other resolutions had held out a probability that individuals would be allowed to participate in that commerce; that the whole was nothing more than allowing the company to hire ships to be afterwards let to separate traders; and that this was an oblique mode, and had only the *appearance* of laying open the trade. In another stage of this bill, when the clause for enabling his majesty to appoint two additional commissioners for managing India affairs, was read, it was strongly contended that the fixed salaries of these commissioners would add to that "influence of the crown," which the parliament in the year 1780, had declared "ought to be diminished."

It was emphatically asked, whether the same gentlemen, who had on former occasions expressed these sentiments against the influence of the crown, could reconcile such a measure as the present with that opinion. Let them openly declare whether they have altered their sentiments: Let them say whether they were then right; and if so, whether that influence has since been decreased.

Mr. Wilberforce proposed several clauses for the promotion of the Christian religion, and for sending out missionaries with proper provision to India, and obliging all the companies ships above seven hundred tons, to employ a chaplain; but by the influence of the India company, these clauses were thrown out in the commons. When the bill was in the house of lords, the bishop of London said he meant to move for some appointment for chaplains, but understanding that the board of controul and the directors had full power to make regulations for this purpose, he was inclined to leave it to their management. Though several of the bishops pleaded the necessity of attending to so important an object, the bill passed, to the disgrace of the nation, without any clause whatever to this effect.

WEST INDIES.

A dispatch has been received from major general Cuyler, by Mr. secretary Dundas, dated head quarters, Tobago, April eighteenth, 1793, containing an account of the capture of that island;—as the number of French forces there were very small, the British incurred but very little loss in the reduction of the island.

Admiral sir John Laforey arrived from the West India station in London, about July the twenty-fourth, and brought intelligence that admiral Gardner, in consequence of the advices he had received of certain disputes in Marti-

nique, had determined to make a descent upon that island, and had accordingly landed about three thousand men, collected from the other islands; but though parties ran high before his appearance, he found that a national enemy had so far united them as to make it hopeless for him to take the place by a *coup de main*, and he had therefore re-embarked his troops.

N O O T K A S O U N D.

The dispute with the court of Spain concerning Nootka Sound, which lately cost this nation four millions of money, can scarcely be out of the recollection of our readers. When the convention with Spain was debated in the house of commons, it was then observed that it was framed in vague and indefinite terms, which rendered it liable to future disputes. Some late dispatches from Nootka Sound seem in some measure to verify this observation.

The *Dædalus* store-ship, in the service of Great Britain, arrived at Nootka about July 1792, and conveyed some dispatches from England to captain Vancouver, in which he was directed to receive those territories which the Spaniards had seized from the English in April 1789. Towards the latter part of August, captain Vancouver, who is on the north-west coast of America on a voyage of discovery, entered Nootka Sound. After some letters had passed between him and the Spanish commandant of that place, on the subject of surrendering the territories in question, these gentlemen discovered, that their ideas of the leading articles of the convention, were considerably different; captain Vancouver expecting that the whole of the lands, harbours, &c. contained in, or surrounding Nootka Sound, with a post sixteen leagues to the southward, called *Port Cou*, or *Cloyoquat*, were the places of which he was to be put in full possession, on the part of his Britannic majesty. The Spanish governor, on the contrary, guiding himself by the first article of the convention, with which his private orders perfectly agreed, was willing to cede only that place of which the British subjects had been dispossessed, which, on a full examination, appeared to be a spot of land, as captain Vancouver expresses it, "little more than a hundred yards in extent, any way." The buildings, &c. dwindled to one hut. The British captain refuses to hoist the English flag on these terms, and therefore the Spaniards still keep possession of Nootka Sound.

P O L A N D.

This oppressed country seems again disposed to resist the infamous designs of its enemies, and to appeal to the justice and humanity of the neutral powers. On the twenty-fourth of June, there was an extraordinary diet at Grodno. The notes from the ministers of the courts of Petersburg and Berlin, urging the appointment of a *delegation* to discuss the proposed partition of the republic, being read, the king, who has been with some reason accused of timidity and supineness, once more exerted his resolution, and, supported by a majority of the diet, including all the deputies from Lithuania, opposed the appointment of the delegation, contending with great warmth and perseverance, that the only proper course was to send ministers to the foreign courts in correspondence with Poland, to make known the critical situation of the republic, and to intreat their mediation with the empress and the king of Prussia. The marshal, on the contrary, was for the appointment of a delegation; and the question being called for, adjourned the diet. The following day the debate was renewed, and the majority in favour of the proposition was increased instead of being diminished.

A kind of middle course was proposed by the bishop of Hossakowski, of which the king, in an excellent speech, shewed the inconsistency. On the third day of the diet, the marshal insisted, that the demands of the courts of Petersburg and Berlin, with respect to the delegation, should be finally decided on; the majority insisted, that the other propositions should be first put to the vote; upon which the diet resolved,

“That the chancellor shall be enjoined to send with all possible dispatch to the ministers of the republic at foreign courts, instructions to represent to those courts the critical situation of Poland; to remind them of the relation subsisting between them and the republic; and to claim their mediation with the courts of Petersburg and Berlin, in order to induce these courts to restore to the republic the provinces they have seized, and also to withdraw their troops from the territories of the republic.” As Poland had no minister at Vienna since the recall of M. Woyna, his former title and powers were restored to him.

The marshal again pressed the appointment of a delegation. The majority insisted on first deciding, *With whom,*

in what manner, and to what extent the delegation should be authorized to treat. This modification gave rise to a second —“that the delegation should be authorized to treat *only* with the court of Petersburg.” The majority adopted this second modification; and the question being put, it was ultimately decided, by one hundred and seven votes against twenty-four, that the delegation shall treat with the imperial court exclusively.

G E R M A N Y.

The new partition of Poland has induced the emperor, in an official note, to express his surprise that the courts of Petersburg and Berlin had appropriated to themselves a much greater portion of Poland than was agreed upon at the convention of Pilnitz; the emperor however professes, that he does not wish that this opening should give the least umbrage to those powers; but hoped that they will literally conform to the convention which took place between them on the subject of this partition.

In consequence of this measure of the emperor, it is expected that a new convention will take place between the three courts; by virtue of which, Austria, if not indemnified by the acquisition of another district, is to have a portion of Poland, of the same extent with that of the other two powers.

S W E D E N.

The court of Stockholm published a proclamation in June, in which it was most solemnly asserted, that the ill reports which were spread of the bad situation of this country were without foundation; that the situation of the kingdom is as good as could be expected, after a destructive war, and a great revolution; that it is in the best understanding with foreign powers; that public credit increases; the national debts are paid by degrees; that the king's household observes the strictest œconomy; that the debts of the late king, amounting to one hundred and fifty thousand rix-dollars, are all liquidated; and the expences of the court diminished above thirty-three thousand rix-dollars; and that, although it cannot yet repeal the taxes, yet it is certain that no fresh burdens are necessary. This proclamation concludes with an assurance, that during the minority of the king, no diet will be convoked, as being absolutely contrary to the will of the late monarch.

F L O R E N C E.

The British ambassador, lord Hervey, having given notice to the secretary of state of the Grand Duke of Tuscany, of the arrival of the combined British and Spanish fleets in the Mediterranean, and expressed his scruples respecting the neutrality adopted by the Grand Duke towards the belligerent powers, received for answer from the secretary of state, that the Grand Duke would not depart from the neutrality he had hitherto observed.

On what grounds the ambassador was led to construe a declaration of strict neutrality into a cause of offence, we are ignorant; but his lordship replied by letter, that since the Duke of Tuscany intended to adhere to this profession, it must be remembered, that the continuance of this neutrality will depend upon the manner in which the *allied powers shall consider it*, and on the opinion which they will entertain with respect to the reasons which his royal highness may have for such a conduct, or on the inconvenience which must arise to these powers, from allowing the immense resources which are drawn from this state, for the purpose of supporting the common enemy, while so many subjects and treasures are *sacrificed* to subdue them. The British minister adds, "I will wait the orders of my sovereign, before I shall expatiate any further on this subject, and will communicate the sensation which this determination may have on the British cabinet."

Lord Hervey followed up this declaration by a circular letter to the foreign ministers resident in Florence, informing them of these transactions, and his correspondence on the subject, in order that they might transmit to their respective courts the conduct of the Duke of Tuscany, which is so entirely different from that which animates at present the different powers of Europe. His lordship concludes his circular letter by observing, "that he doubts not but it is deemed necessary to *guide* this conduct in a manner more suitable with the present circumstances, and the *just* views of the allied powers."

Such is the state of this transaction, as published in the papers; but, if we are not misinformed, it has been retorted on the British ambassador from a certain quarter—"That their interference in the affairs of neutral nations was the principal complaint made by Great Britain against the French, and one of the chief prettexts for the war."

I N D E X.

A.

ACCOUNT of Captain Gawler's dismissal from the army, 107
 — (an) rendered to the minister of war, by lieut. general A. Dillon, 498
 — of the principles and events which have had the most influence on the French revolution, 532
 Address on the expediency of establishing a fund for the benefit of the widows and orphans of medical men in the counties of Durham, Northumberland, and the town of Newcastle upon Tyne, 120
 — delivered to the clergy of the deaneries of Richmond, Catterick, and Burroughbridge, in the diocese of Chester, at the visitation held June 9 and 15, 1792, 192
 — to the dissenters of Birmingham, 218
 — to the subjects of Great Britain, 334
 — to the right hon. Edmund Burke, from the swinish multitude, 454
 — to the inhabitants of Great Britain, 457
 — delivered at the English church at Rotterdam, 466
 Age (the) of chivalry, 475
 Alfred's cetera, 334
 Anecdotes and observations, illustrative of leading characters in the present government of France, 68

Anecdotes of distinguished personages of the fifteenth century, 316
 Anglos (ad); ode congratulatory, 348
 Answer to the declaration of the people calling themselves the friends of the liberty of the press, 454
 Antecedental calculus, the, 328
 Antiquities of the county of Somerset, 175
 Appeal to true justice and true policy, 480
 Appendix to the treatise on the hydrocele, 218
 Arabia, and other countries of the East, travels through 149, 398
 Art of preventing diseases and restoring health concluded, 435
 As (the) and the sick lion, 340
 Attempt (an) to familiarise the catechism of the church of England, 467

B.

BARRYMORE, life of the late earl of, 237
 Better prospects to the merchants and manufacturers of Great Britain, 457
 Bill (a) presented by lord Rawdon for amending the law of imprisonment on mesne process, 464
 Blessings (the) enjoyed by Englishmen a motive for their repentance, 232
 — the invaluable, of our religious and civil government, 235

British

I N D E X.

British India, &c. historical view of
the plans for the government of,
21, 300

C.

CALCULUS, sea-scurvy, con-
sumption, &c. observations on
the nature and cure of, 253

—— (antecedental) the, 328

Campaign in India, which terminated
the war with Tippoo Sultan in
1762, narrative of the, 1

Casimir the Great, a drama, 507

Carthusian Friar, the, 475

Charge to the grand jury for Mid-
dlesex, 114

—— to the grand jury for the
court leet for the manor of Man-
chester, 115

Christian minister's (the) affectionate
advice to a new married couple,
357

Claim of taxing the navigation and
free lands for the drainage and pre-
servation of the fens, considered,
351

Collection of unpublished works on
the history of Portugal, 512

Collections relative to the county of
Gloucester, 258

Commentarius in Apocalypsin Joan-
nis, 518

Companion, (a) to the book of com-
mon prayer, 466

Conduct of the king of Prussia and
general Dumourier investigated,
338

Considerations on a reform, 454

Correspondence, 240, 360

Crisis (the) stated, 100

Cautus rescued from the gulph, 478

D.

Dermato-pathologia, 275

Descriptive sketches in verse, 472

Devil (the) beaten with rods, 230

Diamonds of Brazil, on the, 505

Disenfranchise (a) on national fasts, 100

—— (a) intended for the ap-
proaching fast, 106

—— (a) endeavouring to demon-
strate the being and perfections of
the Deity, 233

—— on the problem of the lon-
gitude, 517

Disease produced by the bite of a mad
dog, essay on the, 399

Disorders of seamen and soldiers, in
Bengal, a paper on the prevention
and treatment of the, 369

Doctrina numerum veterum conscrip-
ta, à Josepho Eckhell, &c. pars I.
vol. I. 497

Dramatist (the), a comedy, 206

Dupont's (M.) speech in the national
convention of France, remarks on,
466

Duties of man, the, 229

Duty (the) of supporting and defend-
ing our country and constitution,
466

E.

EAST India company, a short his-
tory of the, 499

Edley, the politics of, 105

Electricity of the earth and atmo-
sphere, a summary view of the spon-
taneous, 320

Elegia Thomas Gray, Grace reddita,
325

Elegy supposed to be written after the
murder of Louis XVI. 113

Eloge funebre de Louis XVI. 531

Enquiry into the present alarming
state of the nation, 225

—— concerning political justice,
290

Enviions of London, concluded, 86

Epigrams of Martial, imitations of
some of the, 280

Epistle to the right hon. Charles
James Fox, 475

Essay on the scurvy, 58

—— on the study of nature, in
drawing landscape, 288

—— on the abolition, not only of
the slave trade but of slavery in the
West Indies, 335

—— towards a definition of animal
vitality, 345

—— on the disease produced by the
bite of a mad dog, 399

—— upon gardening, 442

Essays on the management of preg-
nancy and labour, &c. 198

—— surgical and physiological, 216

—— philosophical and literary, 277

Evening walk, an, 447

Exhibition, the, 357

Explanation of the office for the pub-
lic baptism of infants, 467

FACT

F.

F ACT without fallacy,	334
Failure, thoughts on the causes of the present,	108
Falsehood, Paine, and company disarmed by truth and patriotism, &c.	105
Fafts, a discourse on national,	101
Fast sermon, preached in the Helvetic chapel, April 9, 1793,	533
Food for national penitence,	106
Forty stripes save none for Satan,	230
France, remarks on the speech of M. Dupont in the national convention of,	54
—, gazetteer of,	82
—, hints upon the consequences of a war with,	100
—, journal of a residence in, from the beginning of August to the middle of December, 1792, vol. I.	186
—, History of,	404
Freedom in modern Europe, a short view of the rise and progress of,	304
French national convention (proceedings of the) on the trial of Louis XVI.	104
— revolution and the downfall of Antichrist, a prophecy of the,	233
Friend to Old England,	477
Friends of the people, petition of the,	453

G.

G ALLIC lion (the), a political fable,	229
Gardeni'g, an essay upon,	442
Gawier's (capt.) dismissal from the army, account of,	107
Gazetteer of France, a,	82
George (St.) an inquiry into the existence and character of,	172
Gloucester, collections relative to the county of,	258
Good Samaritan, the,	472
Gravel (urinary), an enquiry into the remote cause of,	160
Gregory's nose, a political romance,	235

H.

H APPINESS of living under the British government,	354
Harleian miscellany of tracts, a selection from the,	140
Heads of the speech of the right hon. H. Dundas, on stating the affairs of the East India Company,	343

Hermit's (the) story,	421
Hints upon war in general, and upon the consequences of a war with France,	100
Histoire de la Conspiration du 10 Août, 1792, &c.	519
Historical view of plans for the government of British India.	21, 300
— (an) journal of the transactions at Port Jackson and Norfolk Island, &c.	93
History and antiquities of the county of Somerset,	60, 175
— of Spain, from the establishment of the colony of the Gades, by the Phœnicians, to the death of Ferdinand the Sage,	241
— of France from the earliest times,	404
— of Charles North.	298
How to grow Rich, a comedy,	427
Hud bras, a poem in three cantos,	170
Humorous hits to ladies of fashion,	160
Hydrocele, appendix to a treatise on the,	228
Hymns and meditations for every day in the week,	349

I.

I MITATIONS of some of the epigrams of Martial,	289
Inability (the) of the sinner to comply with the Gospel, &c.	471
India (narrative of the campaign in), which terminated the war with Tippoo Sultan,	1
Inquiry (an) into the remote causes of urinary gravel,	160
— into the existence and character of St. George, patron of England, &c.	172
Instructions for young mariners respecting the management of ship at single anchor,	358
Introduction (a new) to reading,	480

J.

J OB, a paraphrase on the book of,	235
Jockey club, the minor,	120
Journal of the transactions at Port Jackson and Norfolk Island,	93
— during a residence in France, from the beginning of August to the middle of December, 1792, vol. I.	186
Justice to a judge,	114
Knaves	

K.

K Naves Acre affociation, 454

L.

L Andſenpe, eſſay of the ſtudy of nature in the drawing, 288
 Legislation, the ſcience of, 261
 Letter (a third) to Thomas Paine, 113
 — (a) to ſir W. H. Aſhurſt, in reply to his charge to the grand jury of Middleſex, 114
 — (a) from Irenopolis to the people of Eleutheropolis, 218
 — (a) to the people of Derby, 220
 — (a) to lord Grenville, 223
 — (a) from an independent elector of Weſtmiſter to the right hon. Charles James Fox, 224
 — (a) commercial and political addreſs to the right hon. William Pitt, 329
 — (a) to the proprietors of Eaſt India ſtock on the preſent criſis of the company's affairs, 343
 — (a) to R. B. Sheridan, eſq. on the propoſed renewal of the charter of the Eaſt India company, 344
 — to a member of parliament, on the propoſed line of canal from Braunſton to Brentford, 351
 — to the right hon. William Pitt, 412
 — to John Bull, eſq. from his ſecond couſin Thomas Bull, 450
 Letters and eſſays, moral and miſcellaneous, 433
 — in favour of humanity, 513
 Lettres ecrites de Barcelonne à un Zelateur de la liberté, &c. 539
 Life of baron Trenck, vol. IV. 14
 — of the late earl of Barrymore, 237
 — (the literary) of the late Thomas Pennant, eſq. 296
 — of the late Dr. Benjamin Franklin, 361
 London, environs of, concluded, 86
 —, hiſtory of the preſent ſtate and antiquity of, 479
 — pharmacopœia, a poſologic companion to the, 225
 Louis XVI. proceedings on the trial of, 104
 — trial at large of, 105
 — the death of, conſidered, 118
 Love victims, 425

M.

MAD dog, eſſay on the diſeaſe produced by the bite of a, 399
 Major Hook's defence to the action of criminal converſation brought againſt him by capt. Charles Campbell, 480
 Manchester, charge to the grand jury of the court leet of the manor of, 113
 Memoirs of the Academy of Sciences and Belles Lettres at Bruiſels, tom, V. 481
 Memorials of remarkable occurrences and calamities in the family of ſir George Soudes, bart. 104
 Methodiſm ſet forth and defended, 466
 Military magazine, the, vol. I. 359
 Minor jockey club, the, 120
 Miſtreſs, the, 316
 Modern manners, a poem, 348
 Moral and miſcellaneous letters and eſſays, 433

N.

NARRATIVE of the campaign in India, which terminated the war with Tippoo Sultan, 1
 Nenia Britannica, 413
 Notes on the claim of the Britiſh peers to vote at the elections of the representatives of the peerage of Scotland, 47
 Novels: The old manor houſe, — 44
 Louiſa Matthews, 120

O.

Oſervations on the nature and cure of calculuſ, ſea-ſcurvy, &c. 253
 — on the pathology of diſeaſes of the true ſkin, &c. 275
 — on the operation for the ſtone, 423
 — on ſome important points of divinity, 467
 — on the ſtate of the Engliſh priſons, &c. 479
 Occaſional retroſpect of Foreign Literature, 543
 Occurrences and affecting calamities in the family of ſir George Soudes, bart. authentic memorials of remarkable, 164

PAD,

P.

P AD, the,	475
Pandæmonium, the modern,	229
Paper (a) on the prevention and treatment of the disorders of seamen and soldiers in Bengal,	369
Paraphrase on the book of Job,	235
Parliamentary reform, remark on the nature and necessity of a,	221
——— reformation, a brief review of,	333
Parrot of Nevers, the,	386
Past (the), Present, and Future, comedies of one act,	522
Pathology and proximate causes of diseases of the true skin, &c. practical observations on the,	275
Patriot, the,	41
Petition account of his conduct during his mayoralty,	509
Petition of the Friends of the people,	453
——— of a number of poor, loyal, unlearned Christians to Dr. Priestley, &c.	471
Philosophical and literary essays,	377
Pitt (the right hon. Wm.) letter to the,	412
Plan to prevent the fatal effects from the bite of a mad dog,	346
Plans for the government of British India, &c. an historical view of,	21, 300
Poetical extracts from Topsy Turvy, 69 to 71—The Elegy supposed to be written after the Murder of Louis xvi. 113—The Slave Trade, 222.—Gallic Lion, 229.—Stone Henge, 346.—An Evening Walk, 347.—Modern Manners, 348.—Ad Anglos Ode congratulatoria, 349.—Selection of Hymns, &c. for every Day in the Week, 350.—Tribute of an humble Muse to an unfortunate captive queen, 350, 351.—Descriptive sketches in Verse, 473.—Verses on the beneficial effects of inoculation, 475.—The Carthusian Friar, 476, 477.—Friend to Old England, 477, 478.	
Political justice, enquiry concerning, vol. II. continued,	290
Politics (the) of Edley,	105
Poor, history of the,	285
Port Jackson and Norfolk Island, a journal of transactions at,	93

Posologic companion to the London pharmacopœia,	225
Postscript to the real grounds of the present war with France,	137
Pregnancy and labour, practical essays on the management of,	198
Preventing diseases (art of) and restoring health,	435
Priestley (Dr) a small whole length of,	239
Principles of moral and political science,	31
——— (the legal and constitutional) of the declaration of the friends of the liberty of the press,	458
——— (the genuine of all religious dissent,	355
Prize dissertations, by M. David, adjudged by the royal academy in Paris,	226
Proceedings of the French national convention at the trial of Louis XVI.	104
Prophetic conjectures on the French revolution, &c.	465
Prospects on the war and paper currency,	452

Q

Q uestion (the) between Great Britain and France as shaped by the conduct of ministers, briefly considered,	458
--	-----

R.

R eason urged against precedent,	220
——— of man, the,	456
Reflections on the murder of Louis XVI.	468
Remarks on the speech of M. Dupont in the national convention of France,	54
——— on Mr. Erskine's defence of Thomas Paine, &c.	107
——— on the nature and necessity of parliamentary reform,	221
Report from the committee appointed to take into consideration the present state of commercial credit,	335
Reports (three) of the committee appointed to take into consideration the export trade from Great Britain to the East Indies, China, &c.	340
——— Review,	

Review (a short) addressed to Charles James Fox, 453
 Rights of God, the, 351
 Rules for reducing a great Empire to a small one, 107

S.

SCIENCE, principles of moral and political, 31
 Scurvy, essay on the, 58
 Sectionum conicarum, libri septem, 449
 Selection (a) from the Harleian miscellany of tracts, 140
 Sepulchral history of Great Britain, 415
 Sequel to the adventures of baron Munchausen, 478
 Sermon (a) preached at the Asylum, April 19, 1793, the general fast, 116.
 —At Fitzroy chapel, 119.—At Bridgworth, 231.—At Kidderminster, ibid.—At Richmond, Surrey, 234.
 —At St. Mary Magdalen, Taunton, 354
 —(a) on the death of Louis XVI. 118
 —(a) before the lord-mayor, aldermen and sheriffs, Jan. 6, 1793, 119
 —at the Scots church, London Wall, on the trial, condemnation, and execution of Louis XVI 465
 —before the university of Cambridge, 469
 —(a visitation) before the archdeacon and clergy of London, 472
 —at Bath, on the necessity of building a free church for the parish of Walcot at large, 232
 Sermons on different subjects, by J. Hewlett, 72
 —on various subjects, by Dr. Booker, 169
 —(two) at St. Michael, on the fast-day, and on soliciting relief for the emigrant French clergy, 352
 Silva critica, pars III. 428
 Sins of government, sins of the nation, 203
 Sketch of the life of Mr. Foster Powell, the great pedestrian, 349
 Slave trade, the, 228
 Somerset, history and antiquities of the county of, 60, 175
 Spain, the history of, 241
 Speech of the earl of Abingdon on his motion for postponing the con-

sideration of the question for the abolition of the slave-trade, &c. 224
 Speech of the right hon. John Foster, speaker of the house of Commons, in Ireland, accurate report of the, 337
 Speeches of Mr. Pitt and Mr. Fox on Mr. Grey's motion for a reform of parliament, 333
 State papers which passed between M. Chauvelin and lord Grenville, 101
 —of the nation; an enquiry into the present alarming, 229
 Stone Henge, a poem, 346
 Stone, practical observations on the operation for the, 423
 Stop him Who can, a comedy, 107
 Study of nature in drawing landscape, essay on the, 288
 Surgical and physiological essays, 216

T.

Tacitus, the works of Cornelius, 121
 Testament (the) of the late Louis XVI. 471
 Theatre or war, a tour through the, 308
 Thoughts on the causes of the present failures, 108
 —on the expediency of settling permanent leases with the landholders of Bengal, Bahar, and and Orissa, 344
 —(free) respecting the present state of the clergy in the established church, 354
 Topsy Turvy, 68
 Tour through the theatre of war, 308
 Translation of Niebuhr's travels through Arabia, &c. 149
 —of prize dissertations, adjudged by the royal academy of surgery in Paris, 226
 —of Filangieri's science of legislation, 261
 Travels through Arabia and other countries of the East, 149, 391
 —of Charles Peter Thunburg, 325
 Treatise (a) upon the law and proceedings in cases of high treason, &c. 463
 Trenck (baron Frederick) life of, vol. IV. 14
 Trials at large of Louis XVI. 105
 —of Avadaunum Paupiah Bramin,

I N D E X.

min, &c. for a conspiracy against
David Haliburton, esq. 344
Tribute (the) of an humble muse to
an unfortunate captive queen, 350
Trip to Holyhead in a mail coach, 471

U.

Urinary gravel, an inquiry into
the remote cause of, 160

V.

Verres occasioned by the death
of Louis XVI. 113
—— on the beneficial effects of
inoculation, 474
Ver-vert, a poem, 386
View of plans for the government of
British India, 21

View of the rise and progress of free-
dom in Modern Europe, 305
—— of the spontaneous electricity of
the earth and atmosphere, 320
—— of the contested points in the
negotiation between administration
and the directors of the East-India
company, 344
Village association, the, 105

W.

Wandering islander, the, 198
Whole length (a small) of
Dr. Priestley, 239
Word (a) to the wife, 339
Works (the) of Cornelius Tacitus, 121
—— of the late Dr. Benjamin Frank-
lin, 2 Vols. 361

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10. The following are the names of the persons who have been appointed to the various committees of the Board of Directors of the Corporation:

17

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